

4^o Polem. 1323^o

Garden

Ch

Wit: Almy.
HIERASPISTES:
A
DEFENCE by way of **APOLOGY**
FOR THE
Ministry and Ministers
OF THE
CHURCH of **ENGLAND:**
HUMBLY PRESENTED
To the Consciences of all those that
excell in *VIRTUE*.

By **JOHN GAUDEN, D.D.**
and **MINISTER** of that Church
at **BOCKING** in **ESSEX.**

Mat. 28. 19. Goe ye therefore, and teach all Nations, baptizing them, &c.
20. And loe, I am with you alway, even to the end of the world.

Tit. 1. 5. That thou shouldst ordain Presbyters in every City, as I had appointed thee.

Heb. 13. 17. They watch for your souls, as they that must give an account, &c.

*Ἐγὼ οὖν ὑμῶν ἐν τῷ ἰδίῳ πύγματι εὐχαριστῶ τῷ θεῷ. ὁ λαϊκὸς ἄνθρωπος τοῖς
λαϊκοῖς ὡς πύγματι δέσσειται.* Clem. Pauli dis. Ep. ad Corinth.

Presbyteris qui sunt in Ecclesia obaudire oportet, qui successionem habent ab Aposto-
lis, & cum successionem Charisma veritatis certum acceperunt secundum Patris beneplaci-
tum; Qui vero a principali abstant successionem, quocunque loco colliguntur, suspectos
habere oportet, vel hæreticos & malæ sententiæ, vel scindentes & elatos, & sibi placen-
tes: Omnes hi decidunt a veritate, Sophistæ verborum magis esse volentes, quam disci-
puli veritatis. Irenæ. l. 3. c. 40. & l. 4. c. 43.

Printed for *Andrew Crooke*, and are to be sold at the
Green Dragon in *St. Pauls-Church-yard*, 1653.



Ministry and Ministers

OF THE

CHURCH OF ENGLAND:



Prudens simplicitas.

Bayerische
Staatsbibliothek
München



To the Reader.



HE ensuing *Apologetick* defence of the Ministry and Ministers of the Church of England, can hardly expect more Readers than severe *Censurers*; of whom some will be wearied with the length, others offended with the freedome: some despisers of the manner, others contradicters of the matter: In sum, it looks for not many, or any friends; but such as are humble, judicious, and impartiall; And not a few enemies, of those that are proud, ignorant and biaſſed by secular interests. So prevalent are our enemies grown even in matters of Religion, that few can bear, either their diseases, or their remedies. Albeit the age extreamly wants, yet it can hardly endure a plain and faithfull stile; though it keeps the *medium* between severity and flattery, bitterneſſe and dulneſſe, moroſe antiquity and petulant novelty. It is ſome mens Religion to have none ſetled by education or profeſſion; Others cavill at all that hath been taught or eſtabliſhed: Many eſteem their *Levity* in opinions, and inconstancy in profeſſion to be a kinde of *Empire* and *Soveraignty* in Religion; Never thinking themſelves to be, what they ſhould be, till they are, what they liſt: judging that Liberty, which is *Lawleſneſſe*, and that freedome, which is without fear of God, or reverence of man: calling that piety with peace, which is the diſſolving and deſolating of all publique ſociety, order, unity, and polity in Churches; crying up their later fragments, and broken meats; being all thoſe loaves and fiſhes, with which Chriſt hath for ſo

(a) many

To the Reader.

many hundred of years fed his Church and people in all the world.

Others of deeper reaches taking the advantage of such popular easinesse and credulity, which is lesse separable from the vulgar, than shadowes are from grosse bodies, study to variate and shift the extern forms and models of Religion, untill the sacred and eternall interests of Gods glory, and mans salvation are drawn to stoop to, or forced to comply with temporary designes, and secular policies; where *Christ* must be made to serve *Belial*; *God* to bow down to *Mammon*; the *Ark* must become captive to *Dagon*; piety turn page to avarice; and Religion be onely entertained as a *lackey* for Ambition; Where there are such abasings, distortings and deformings of the beauty and rectitude of Christian Religion, (sowring the *wine* of *Primitive verity*, simplicity, and charity, with the *vinegar* of worldly jealousie, craft and cruelty) what can be expected, as to any thing written, in behalf of Religion, and its holy *Institutions*, with a plain, free, and upright genius, but onely such *fate and doome*, as the severall humors, parties, prejudices, and worldly interests of men will afford? which being so divided, and thwarting each other, it will be hard to please any one, without displeasing many.

The Author therefore (who writes as addicted to no faction:) nor personally *injured*, or *obliged* by any novel parties, but studying only to discharge a good conscience, as to men, so chiefly toward God, (the assistance of whose *Heroick Spirit*, and free grace he humbly begs through all this work) neither seeks, nor hopes to please any men, whose passionate adherence to any *sidings* either in civill or religious concernments, lesse inclines them to that calm, judicious, and charitable temper, which is *Scripturall*, *Catholick*, and truly *Christian*; This he onely studies, this he preacheth, for this he prayes, this he commends, this he admires: Not doring upon any *rust* or *drosse*, which ancient and venerable *Episcopacy* might in many hundred of years easily contract; and from which it may as easily be cleared, if men impartially sought the things of *Jesus*

Jesus Christ, and his Churches prosperity, without gratifying any passion in themselves or others. Nor yet doth the *Author* any whit admire those *rigid Reformatiōs*, which some rash, envious, or ambitious *Presbyters* drive on; who know not how to shave their *Fathers* beards without cutting their throats; nor to pare their nailes without cropping off their hands. They are unskilfull Chymists, who cannot refine from drosse without consuming what is pretious: And they are pitifull Empiricks, who cannot purge without casting into Bloudy Fluxes. Nor in the last place doth this *Apolo- gist* so far temporise, as in the least kinde to magnifie the *violent breakings*, and hotter meltings of any bolder Independents; who make Religion and Reformation run to any new moulds, which they fancy; to *Separating*, to *Seeking*, to *Shaking*, to *nothing*; that owne any Ordinance, order, publique establishment, Christian communion, or holy profession; being wholly resolved into these two principles; the pleasing of themselves, and the confounding of others.

Amidst these sad distractions and various confidences of men in their *opinions*, and *undertakings*, there is no wise man, but discerns the *pulse* of mans Ambition equally beating in *spirits* Monarchicall, Aristocraticall, and Democraticall: as in *civill policies*, so also in *religious administrations*; some are for *primacy* and priority, others for paucity and parity, a third sort for popularity and vulgarity: where as indeed the best constitution in any government, is rather from the harmonious temperament and proportionate mixture of all three, than from the *predominance* of any one, so as to oppresse the other two. Men of eminent parts are prone to affect to govern alone; without any *flatnesse* or allay from inferiours: Men of *moderate* abilities are content to goe in a joint stock, mutually supplying those defects, to which singly they are conscious: Men of *low* and mean endowments are for *huddles*; *one and all*; where no one man is so much *confident* of himself, as indeed he is *envious* at all others; and impatient to see any thing done without him: Whereas in true wisdom, the *eminency* of the first, the *mediocrity* of the second,

To the Reader.

and the *meannesse* yet multitudinounesse of the third, should be fairly modelled and *composed*, as the head, hands, and other members of the body are, to the common welfare. And certainly they did of old (in the best times and tempers of Christians) all meet in a most happy harmony, Church-order, and constitution; no lesse than the humours, bloud, and spirits doe in healthy and vigorous bodies: All experience tels us that the disorder of any one of them, causeth *sicknesse*, weaknesse, or dissolution of Christian charity, society, and sweet communion, as to their extern polity and profession of Religion.

Which sad effects, or symptoms at least of them in this Church, this Author with grief and shame beholding, hath endeavoured with the greatest serenity and expeditenesse of soul (before he leaves this *Bacha* and *Aceldama*, this *valley of tears*, contention, and confusion) to ascend himself, and lead others, as much in him lies, to the height, and top of that *Primitive verity*, *unity* and *charity*, which made Christians so much admired, and venerated, even when they were most cruelly persecuted. From which free and *un-ingaged prospect*, both *he* and they, may with a clear and full view behold the later and worser changes in extern matters of Religion; wherein various opinions, and different designes of Christians have either strayed from, or quite crossed the great road of *pious and plain hearted Antiquity*, which no doubt best knew, beyond all the censorious Criticks, and factious Novelists of after times, what was the minde of the *blessed Apostles*, of the Primitive Martyrs and Confessors: who most exactly followed those methods, which the Apostolical wisdom and piety had prescribed to those Churches they planted, watered and preserved, chiefly aiming at the *Catholick* good, and common benefit of all Churches.

From which, *private fancies*, aims and interests, afterward varying, both in opinion and practise, occasioned those many uncomfortable schisms, and uncharitable factions, which (in all times, and now as much as ever) so divide the *unity*, destroy the *charity*, and deform the *beauty* of Christian Religion;
That

To the Reader.

That many, if not most Christians, doe not onely *read*, and *hear*; *write*, and *dispute*; *pray*, and *preach*; but they *believe*, and *repent*; love, or hate; damn, or save; *communicate* with, or *excommunicate* one another, most-what, out of their naturall *constitutions*, as they are of more calm and cholerick *temper*s; or out of those *prejudices* and *prepossessions*, which *custom* and *education* have formed in them; or from *adherence* to parties and mutuall *agitations*, whereby they hope to drive on some worldly and secular concernments; rather than from true and *impartiall principles* of right *reason*, Scripturall *precept*, and Ecclesiasticall *practise*; which threefold cord, twisted into one, is not easily broken: And which, beyond all disputes, affords, both in doctrine and discipline, in opinion and practise, as to *inward piety*, and *outward polity*, the surest measures of Religion, and bounds of conscience; which are then most *pure* and *unblameable*, when they look directly to those great designs and ends of every wise man and good Christian, the glory of God, the honour of Christ, the peace of the Church, and Soules eternall welfare; without any sinister *squintings* to secular ends, or *warpings* to worldly designs, which are the *moths* of Religion, the pests of society, the overlayings of charity, and the *Incubusses* of Conscience; easily seising upon Christians of weak judgments, and strong passions; for which we need not goe far to see many and unhappy *instances*.

For, what serious and well advised Christian sees not; how vehement *drawings* and *impulses* in matters of Religion are made upon men by weak, and at first scarce perceptible, *byasses* of *opinions*, and *hopes* of advantages: How, want of *solidity* or *sincerity* is the greatest motion of violent affections in most men: How, the lesse they weigh those things, they call *Religion* and *Reformation*, the more eagerly they pursue and extoll them? (The most wise and *gracious* men being alwayes the most grave and calm, the most serious and constant) *Vulgar devotion* and *heats*, like weak fires, and dubious flames, are usually kindled by *light fewell*, and fomented with fear materials; Blazing, like *Comets*, the more prodigiously,

To the Reader.

by how much they have more of grosse and earthly vapours.

Hence, not onely the glory of *outward successes*, and worldly *prosperities*, attending the number, policy, or prevalency of any faction, makes many Christians, (ere they are aware of it) turn *Turkes*, and secretly subscribe to *Mahumetanism*; (which for many *centuries* hath outvived Christianity in point of *victorious progresses*, military advantages, and latitude of *Empire*) The current of worldly *events*, like *quick-tides*, easily and undiscernibly carrying many Christians from that course of pious *strictnesse*, and conscientious *exactnesse* in truth, justice, and charity, which they ought alwayes to steere without any variation, according to the clear and fixed *Word of God* in Scripture; and not according to his dark permissions, or unsearchable *workings* in *providence*; which are alwayes just and to be admired, as from the divine wisdom and justice; but not alwayes to be approved or imitated, as from mans wickednesse and folly; which like poysonous drugs are in themselves deadly and to be abhorred: however the skill of the great and good Physician, God, knows how to attemper and apply them as Physick and Theriacals, to purge, or punish; to cure, or correct the distempers of his Church and people.

Nor is it this *temptation* onely of *events*, (in which is a *strong delusion*, able, if possible, to deceive the very elect; which none but *steddy* judgements, and *exact* consciences can resist;) But even the *smallest differences*, the most easie and triviall considerations, which are but as *the dust of the balance* in Reason or Religion, in piety or prudence, these, like *motes*, falling into some mens eyes, presently appeare as *mountaines*; and so possesse their sight, that they will owne nothing for *Religion* in any men, or any Church, which appears not just after that colour, figure and notion, which they are taken withall.

How many peoples Religion consists much in the very extern modes or *dressing* themselves, or others, in the *fashion* of their own or others *clothes*, for their plainnesse, or costlinesse; for

To the Reader.

for their novelty, or Antiquity: yea in the length, or shortness; in the laying out, or hiding of their *bair*: Hence their censures, scandals, or approbations of others; their confidences, and ostentations of themselves, even as to *piety*, *purity*, and *holinesse*; (which are indeed seldome seen in *ruffianly* and *dissolute fashions*; yet, often in those proportions of *elegancy* and *decency*, as to the *outward garb*, and fashion, which some mens rusticity, severity, or slovenliness cannot bear:) Because they doe not understand, that, in things of this kinde, not *Scripture*, but Nature gives rules to the *Religion* of them; which is their usefulness and their comeliness, 1 Cor. II. 3, 14. And this, not by any *morall innate principles*, but by those (*mores gentium*) *customs* of Countries, and dictates of *sociall nature*, which not by written Lawes, but by *tacit consent and use* doe for the most part prescribe what is agreeable to humanity, modesty, and civility; which customary measures and civill rules of ornament and *outward fashions* in any countrey, are not *scrupulously* to be quarrelled at; nor *cynically* neglected, nor *morosely* retained; but may with *freedome*, and *ingenuity* be used, and altered, according to the *genius* of all things, of extern *mode and fashion*, as cloathing, dressing, building, planting, fortifying, speaking, &c. which depend much upon the *fancies* of men; and so are *mutable*, without any sin, or immorality; as all things are, within the compasse of mortality.

How many mens *Religion* lies in their *admiration* of some mens persons, gifts, piety, and supposed zeal, in their being of his sect, way, *body*, fraternity, and *confederacy*? when yet many times they have but an *Idol* for their God, though they glory to have a *Levite* to be their *Priest*: Able men may have great infirmities; and learned men grosse errors; foul diseases oft attend fair faces: Doting sectaries will worship the *pudenda* of their Priests, and magnifie what is most dishonest, and uncomely in their ringleaders. Yea, many *silly souls* we see are every where much taken with other mens *ignorance*, set off meerly with *impudence*; where the want
of

To the Reader.

of all true worth for ability and authority is attended with the want of all *shame* and *modesty*; Factionous spirits in poor people makes them content to have their *Religion* hatcht under the wing and feathers of any *foolish and unclean bird*.

In how many Christians is their Religion *blown* up, (as the paper kites of boyes) meerly with their own *breath*, or other mens applauses; setting off all that is done in *their way* with the Epithites of *rare, pretious, holy, gracious, spirituall, sweet, divine, Saint-like, &c.* when yet *wise men*, that weigh their *boastings*, evidently finde, much of these mens Religion to be deformed with *Mimicall affectations* of words and phrases, with studied *tones*, scurrilous *expressions*, antick *gestures*, and ridiculous *behaviours*: Much in them is *fulsome* by the length, lowdnesse, tumultuarinesse, unpreparednesse and confusednesse even of those *duties*, which they count religious, holy, and spirituall: which are so far scandalous, and suspected to sober Christians, as they finde them not onely full of faction, but also *destitute* of that common sense, order, comelinesse, gravity, discretion, reason and judgement, which are to be found in others: from whom they separate not out of scruple so much as scorn; not out of conscience, but pride and arrogancy; when yet they bring forth, after all their swelling and tympanies, nothing comparable to what others in an orderly way have done, either for the *soul* and essence of Religion, which is *truth* and *charity*; or for the *body* and ornament of it, so far as it appears to others in *order and decency*.

Many have little that they can *fancy*, or call *Religion* in them, but onely a *fiercenesse* for that *side*, to which they take, a morosenesse, censoriousnesse, and supercilious indifferency towards all, but those whom they count *theirs*. Vehemently *opposing*, what ever *Adversary* they undertake; abhorring all they doe, or hold in *piety or prudence*; branding all they like not with the *mark of Antichrist*; and crying downe what ever by any Christians is diversly *observed* in the fashion of their Religion: Hence many of the *lowest form* of Christians, place much of their Religion, in *innovating Church*.

To the Reader.

Church government; contending for *discipline*; disputing against all *Liturgies*: in scuffling with *ceremonies*; in beating the air, and fighting with the *shadows* of Religion: the measure of all which, as to piety, prudence and conscience, stands in their *relation* to the main end, Gods *glory*, the Churches *peace*, and the salvation of *soules*; which, wherever they are with truth, holinesse, order, and charity carried on in *any Church*, Christians need no more scruple the extern *form* and manner, wherein they are decently set forth; than they need quarrell at the *roome, table, or dish*, where *wholesome meat* is handsomely presented to them; whether in a plainer or more costly way.

Others of more airy and *elevated fancies*, are altogether in *Millenary dreams*, religious *fantasms*, Apocalyptick *raptures*, *Prophetick* accomplishments; not caring much how they break any moral precept of Law or Gospel, if they thinke, thereby they may help to *fulfill a Prophecy*; which every *opiniafter* is prone to imagine strongly portendeth the advancement of his opinion, party, and way in Religion; untill they come to such a sovereignty, as may be able to govern and oppresse others; their Mopficall humors being never satisfied, but in fancying themselves as Kings, and reigning with Christ; Not in the inward power of his grace and spirit (which is a Christians commendable ambition) joined with an holy and humble subjection to God and man; which makes them conquerours over the lusts in themselves, and their love of the world; whence flows the greatest peace both to Churches and States: but in that extern worldly power and policy which enables them to rule others, after the same bloudy arts and cruel methods of government, which *Zimri*, or *Herod*, or *Alexander*, or *Cesar* exercised: and not the Lord Jesus Christ, who was meek and lowly, as one that served and obeyed. And herein not onely the weak, illiterate and fanatick vulgar are oft observed to act mad and *ridiculous pranks* in Religion; but even men of some learning and seeming piety, oft lose themselves in their wild, and *melanchoiy roving*s; which make all *Pro-*

(b)

phecies

To the Reader.

phesies sound to their *tune*, and to be for their party and opinion; though never so novell, small and inconsiderable: Nothing is more easily abused even by easie wits, than *Prophetick emblems*, and allusions, which like soft waxe are capable of severall shapes and figurations, by which, no doubt, the *Spirit of God* aimed at the *generall aspect* and *grand proportions* of the Catholick Church in its visible profession and outward estate: for whose use all Scripture is written, and to whose elevation, or depression, either in the Orthodoxie, or corruption of doctrine; in its integrity, or schismes; in its peace, or persecution, prophecies are generally calculated; and in no sort to those lesser occasions, obsecurer events, or alterations, incident to particular persons, *countries*, or Churches. It is hard to discern the *Star of Prophecy* so over any one man, or place, or time, as that was over the house where Christ was in *Bethlehem*; Hence many *meteors*, falling *Stars*, and fatuous fires, are frequently discovered in the writings of fancifull and factious men; as if all they did, or desired, or approved, were evidently foretold and commended in the *Revelation*; In whose Visions one sees this Princeess; another sees that learned man; a third, that State or Kingdome; a fourth, that *Commander* and Conqueror, &c. according as men list to fancy themselves, or flatter others; whose sparks are far extinct, and their glory presently vanisheth, as no way proportionable to that fixed light and ample glory, which the spirit of prophecy holds forth, chiefly to the Christian world, in opposition to Heathens, Jews, or Antichrists. After the way of these *Prophetick fancies*, and *passionate methods* of some mens misinterpreting, and misapplying Prophecies; *great Religion*, we see, hath been placed by small mindes, in pulling down and extirpating the ancient order and government of Episcopacy, (which was in all Churches, as here in *England*, from the first plantation of Christianity:) Also in setting up the *supremacy* of an headlesse Eldership and *Presbytery*; or in dashing both of them into *sheards*, and small pieces by the *little stone* of *Independency*;

To the Reader.

dependency: How doe some glory in their dividing and destroying the ancient goodly frames of Churches, that they may new *modell* them to their popular way of calling, chusing, and ordaining of *Ministers*: Many boast much in their forsaking the calling and communion of all former Ministers and religious assemblies; in their despising and demolishing the very places of publique meeting to serve God; (which, not conscience of any divine particular precept, but *common reason* and civility have presented Christian Religion withall, for its honour and its professors convenience.)

Some, here with us in *England*, (a place whose *Genius* much disposeth people to *prophecies*, novelties, and varieties) are (as *Pygmalion* with his Image) so enamoured with their (*Corpusculo's*) the little *new bodies* of their gathered Churches; that they deny any *Nationall Church* in any larger *associatings* of Christians, by *harmonies* of confession, and peaceable subordinations; yea, and many will allow no *Catholick Church*; nor any religious sense to that *article of our Creed*; denying any true Church at all to be now in the world. Some place all *Church power* in paucities, in parities, in popular levellings, and Independencies; others contemn all those *broken bodies*, as *schismaticall ships*; having nothing in them of that goodly beauty, stature, strength, and integrity, to which the Church of Christ was wont to grow; and wherein it flourished and continued conspicuous so many hundred of years; before these novelties were broached or brewed, either in *England*, or any other countrey.

The height of some mens Religion and Reformation is, to have neither *Bishops*, nor *Ministers*, of the *ancient authority, succession, and ordination*; Others refuse these also of the *new Presbyterian stamp*; (which is not much older here in *England*, than the figure and superscription of the *last coin*) A third will have no *Minister*, but such as the common people shall try, chuse, consecrate, and judge. Some will have no Minister at all, by office, or divine mission: others

To the Reader.

will have any man a Minister or Prophet that lists to make, or call himself one. In like manner some will allow *Baptism* to no Infants; others to none but such, whose parents they judge to be *Saints*; a third baptize the children of all that professe they beleive the truth of the Gospel; a fourth sort deny the use of any *water Baptism* at all; By a *Catabaptist* boldnesse, or blindenesse, magisterially contradicting, and sophistically disputing, against the expresse letter of the *Scripture*; against the *command of Jesus Christ*; against the *practise* of all the Apostles; and against the custom of all Christian Churches: Pretending, as a rare and *warm invention*; that the *Baptisme of fire and of the Spirit*, (which they now at last hold forth) will both supply and explode that *colder ceremony* of sprinkling or dipping in water. It is strange *these Rabbies and Masters in Israel* should be so silly, as not to know, that long before their brain brought forth any such blasphemous brood against baptizing by water, all judicious Christians ever esteemed baptism by water to be an *extern sign and meanes*, by which the wisdom of Christ thought fit to administer to his Church on earth, not onely that *distinctive mark* of being his Disciples, but also the representation of his *bloud*, shed for their redemption, and the *obsignation* of that *Baptismall grace*, which his *Spirit* confers on those that are his by the cleansing of the conscience, and renewing of the inward man: *1 Pet. 3. 21*. Christians, must not after the short and more compendious methods of their fancies, therefore neglect the sign or ceremony, because they presume of the thing signified; but rather with humble obedience doe the duty and use the meanes divinely instituted, that they may obtain the grace offered. On the same grounds, all outward *Ministrations* among Christians may be despised and abolished, by those that pretend to the Spirits inward efficacy; which is never in any man that doth not obey the Gospel in its outward mandates, as well as the Spirit in its inward motions: Proud, idle and ignorant fancies are dayly finding shorter wayes to heaven than the wisdom of Christ hath laid

To the Reader.

laid out to his Church; in following of which no good Christian can judge, that there is either piety, peace, or safety.

Some boast much of their popular and plausible *gifts*, for knowledge, utterance, prayer, &c. others slight all, but *inward grace*, and the Spirits *dwelling in them*. Some dote much upon their *select fraternities* and *covenanting congregations*; others are onely for *private illuminations*, solitary seekings, sublime raptures, and higher assurances. Some admire themselves in their tedious *strictnesses*, and severer rigors, by which they gird up the *loins* of their Religion so strait, that it can hardly take civill *breath*, or the air of common courtesie: others joy, as much, in the Liberty they fancy themselves to have attained both of opinions and actions. Some make every thing a sin and errour, which they like not; others count nothing a sin, to which they have an impulse, and are *free* as they call it. Some *tolerate* all wayes of Religion in all men, till it comes to be private *Atheisme*, and publique confusion; others crack all *strings*, which will not be wound up to their pitch; damning and destroying all, that are not of their particular mode and *heresie*, though never so novel, and differing not onely from the Catholick practise of the primitive Churches, but also from the expresse rule of the Scriptures.

Whom would not these *monsters of novelties*, varieties, and contradictions among Christians in their Religion, as it is Christian, and *reformed* too, even amaze and greatly astonish? ready to scare all men from anything, that wee in *England* call Religion, Reformation, Church, or Conscience; if judicious, choise and well grounded Christians did not (as they doe) seriously consider these things, which may establish them in that holy profession of this Church, wherein they have been baptized and educated?

First, the *naturall levity* and instability of mens mindes; which can have no fixation (like the *magnetick needle*) but onely in one point, or line; where it is in conjuncture with its *Loadstone*, the *Truth of God*; from which, while

To the Reader.

the minde is wandering, and *shaking*, it is prone to love *noveltie with lies*, and detriment, rather than wonted things of religion with *truth*, and benefit. The *itching* humors of mens *lasivient* fancies and lusts, chuse to *scratch* themselves to *bloud* and forenesse, rather than enjoy a *constant soundnesse*; which distempers among those of the reformed Churches, never want vigilant and subill *fomenters*; whose design is, to spread any *infection* among *Protestants* to the most pestilent *contagions*; that so they being sick and ashamed of themselves, under the scandals, and *madnesses* of that profession, they may, at last, seek to *Rome* for cure; and entertain *forain Physitians*; who will easily perswade such *diseased Protestants*, that those old sores and lingring maladies (with which the *Romish party* hath a long time laboured, and with which it is justly charged, however it refuse to be healed) are much safer for *soules*, than these new *quick feavers*, pestilent *Agues*, and desperate *Apoplexies* among us; which threaten utterly to kill all piety, to destroy all Christianity, to extirpate all charity, and dissolve all society both as men, and as Christians: while neither *morals*, nor *rituals* of Christianity are observed; neither the superstructure of Catholick customes, nor the foundation of Scripture commands; neither truth, nor peace; things of pety, or Christian polity, are inviolable: but all old things must be dissolved and passe away, that some men may shew their skill to create *new heavens* and *new earths*, in which, not order and righteousness, but all injuriousnesse and confusion must dwell.

2. Secondly, besides this innate *fondnesse* of men, which is alwayes finding out new (evill, or vain) *inventions*, (as unwholesome bodies are ever breaking out) there are also *crafty colourings*, and *politick affectations* of piety, which grow as *scurfe* or *scabs*, over those *prurient novelties* of opinion: by which unwonted formes (as with severall *vi-zards* and plaisters) hypocrisie seekes as to amuse the vulgar, so to cover, and hide its *cunning*, and *cruelty*; its *avarice*, *ambition*, *revenge*, and *sacriledge*: still avoiding the
discoveries

To the Reader.

discoveries of its deep plots and *wicked designs*, by specious pretensions of serving God in some more *acceptable* way, and better manner, than others have done; when indeed every true *factionist*, who is Master of his Art, at last, winds up the thread of that Religion he spins, upon his own *bottom*, so as may best serve his own *turn*; nor is he ever so modest, so mortified, or so self-denying, with his pious *novelties*, but that he will possesse himself, and his *party* of any places for worldly profit, power or honour, to which he can attain; though it be by the violent and unjust ruining and outing of others: which is no very great symptom of an amended or heightned Christian.

Lastly, sober Christians doe, and ought to consider those *just judgements of God*, either as *diseases*, or *medicines*, usually falling upon Christians, (as here in *England*) when they are *surfeited* with peace and plenty; *cloyed* with preaching and praying; wantonly weary of wonted duties, and wholesome formes of sound *religion*, though never so holy, and comely; Burthened with the weekly and daily importunities of *Ministers* doctrine, and examples, (where the sin and misery was; not that people had no *true light*, or no *true Church*, and no *true Ministers*, but that, *having all these*, they *rejoiced not in them*, they neglected them, and sinned the more provokingly against them;) Hence it is, that squeamish, nauseating, and *glotted Christians*, easily turn, as foul stomachs and wanton appetites, all they take, (though never so *wholesome*) into *peccant* and morbidique humors, to pride and passion; to self conceit, and scorn of others; to ambitious lusts of disputing, contending, and conquering in matters of Religion; endeavouring to destroy all, that they and their way may alone prevail and govern: which is the last result of all unwarrantable and unjustifiable commotions in Church or State. Nor doe men ever intend that such victories (which begin with the *tongue* or *pen*, and end in the *hand* and *sword*: commencing with piety and religion, but concluding with sovereignty and dominion) shall be either inglorious or fruitlesse;

To the Reader.

lesse; Seditious and schismaticall *Champions* for Religion will be sure (as soone as they have power) to carve out their own *crowns* and rewards; the determination of scruples in conscience, and differences in opinion, must end, not onely in *imperious* denying others, the *liberties* of conscience (at first craved or contended for) but in the outing others of different mindes, from their places, callings, profits, and enjoyments: which is very far from that taking up the crosse of Christ and following him; from being crucified to the world in its lusts, pride and vanity, as becomes those that will be Christs Disciples, in verity, justice, and charity: To such *mountains of changes* and *mighty oppressions* doe little *mole-hills* in Religion usually swell, when the justice of God suffers piety to be both poysoned with policies, and Religion perverted with humane passions. *Little differences* in Religion, (like Crocodiles eggs) bring forth *prodigies*; which are ever growing greater, till they dye; adding *fury* to faction; *passion* to opinion; *cruelty* to novelty; *Self-interests* to Conscience: *Divine vengeance* oft punishing sin with sin; extravagancies of judgments, with exorbitancies of deeds; suffering the greater lust, or stronger faction (like pikes in a pond) to devour the lesser; and one *error* to be both executioner and heir to another; Because men *obeyed not the Truth in love*, nor practised what they knew, with a pure heart, in an humble, meek, and *charitable* conversation, which alwayes chuseth rather to suffer with *peacefull* and holy *antiquity*, than to triumph with turbulent and injurious novelty.

From which have risen those many *Church-Tragedies*, as of ancient, so of later times, which make the *bloud* of Christians, (yea of Jesus Christ too) so *cheap and vile* in one anothers eyes: Hence those *unstanch'd effusions*; those unclosed *wounds*; those irreconcilable *feuds*; those intractable *sores*; those wide gaping *gulphs* of faction and division, malice and emulation, war and contention, which are enlarged and deep *like hell*, threatening to swallow up and exhaust whole kingdoms, flourishing Nations, and famous Churches:

To the Reader.

Churches; sometimes professing *Christian*, and reformed Religion, with order, peace, and truth. Where now *coun- treymen*, and neighbors, kindred and brethren, Ministers and people, teachers and disciples, are so far from that *charity*, *sympathy* and *compassion* becoming *beleivers in Jesus Christ*, (so as to *weep with those that weep*, and to *rejoice with those that rejoice*) that contrarily, there is nothing almost to be heard or seen, but such a *face of cruelty and confusion*, as a shipwrack, a troubled Sea, or Scarefire is wonted to present: The *teares* of some mingled with their owne, or others bloud; the cryes and *sighes* of some with the *laugh- ter* of others: smiles with sorrowes, hopes with despaires, joyes with terrors, *Lamentations* of some with the *triumphs* of others. The insolency of any prevailing faction hardly enduring the *underling* or suppressed party, to plead their cause, either by law or prepossession: to deplore their losses, de- feats, poverties, and oppressions; which they either feel or fear; nor yet to enjoy the liberty of their private consciences: And all this strugling, fury and confusion both in Church and State meerly to bring forth, or to nourish up some *Pharez* or *Esau*; some opinion or faction, which must come in by a breach, and prevaile by violence. After this hor- rid *scene* and fashion, and on such *Theaters* (of mutuall massacings, fightings and wars) are divided Churches, broken factions, and uncharitable Christians always ready to act their sad and *sanguinary parts* of Religion; (if there be not wise and powerfull *Magistrates*, to curb and restrain them.) Some mens spirits are ever dancing in the *circles* of Reformation; trampling on the ruines of Churches and States, of charity and peace; lost in *endlesse disputes*, and wearied with *restlesse* agitations; starting many things, and long pursuing nothing: Ever hunting for *novelties*, and following with eagernesse and lowdnesse the *game* they last sprang, or put up, till they light on another: Still casting a- way all that is old, though never so good and proper, for any thing that is new, though never so *bad* and impertinent: being better pleased with a *fooles coat* of yesterdayes making

(c)

To the Reader.

making, though never so fantastick and ridiculous; than with the ancient *robes* of a wise and grave Counsellour, never so rich, and comely; preferring a rent or piece of Christ coat before the whole and entire garment.

Thus, *ever learning*, fancying, cavilling, contending, disputing, and, if they can, destroying one another for matters of religion, poore mortals and *consumptionary Christians* tear others, and tire out themselves, untill (having thus wasted the *fervor* of their spirits, and more *youthfull* activity of their lives) at length the *dulnesse* of age, or the burthen of infirmities, or the defeat of their designs, or the decline of their faction, or the wasting of their estates, or the conscience of their follies, or the *summons* of death, so dispirit and appale these sometimes so great *Zealots* and *sticklers*, for what they call Religion, that they appeare like very *Ghosts*, and *Carkases* of *Christians*; poor, blinde, naked, withered, deformed, and tattered in their Religion, both as to *Conscience* comfort, and credit; Far enough (God knowes) from that *soundnesse* of judgement, that settlednesse in the *faith*, that sobernesse of *Zeal*, that warmth of *charity*, that constancy of *comfort*, that sincerity of *joy*, that saint-like *patience*, that blessed *peace*, and that lively *hope*, which becomes and usually appeares in those, that have been, and are sincerely religious and truly *gracious*; that is, *knowing*, *serious*, and *conscientious Christians*; who have, a long time, been entertained, not with splendid fancies, and specious novelties, wrested prophecies, and rare inventions; touching government of Churches, modelling of Religion, and Saints reigning: but with the treasures of *divine wisdom*; with the rivers of spirituall *pleasures*; with the fulnesse of *heavenly joyes*; with the sweetnesse of *Christs love*, and *Christians communion*: with the feasts of *faith unfeigned*; with the *banquets* of well grounded *hope*, with the marrow and fatnesse of *good works*; of an usefull holy life: which are to be had not in *fantastique novelties*, and curious *impertinencies*, in unwarrantable and self-condemning practises; but in the serious study of
the

To the Reader.

the *Scriptures*; in the diligent attending on the Ministry of the Word, and all other holy duties; in fervent and frequent *prayers*; in Catholick communion with charity towards all that professe to be Christians; in a patient, meek, orderly, just, and honest conversation toward all men whatsoever.

From which, whoever swerves, though with never so specious and *successfull aberrations*, which vulgar mindes may think gay and glorious *novelties* of Religion, like the flying of *Simon Magnus*, or *Mahomet's* extasies; yet they are to be pitied, not followed, by any *children of true wisdom*; which is from above, both pure and peaceable, *Jam. 3. 17.* Whose lawful progenie, the professors of *pure Religion*, and undefiled, have in all times been, as in worth far superiour, so in number and power oft inferiour to the *spurious* issues, and *by-blows* of *faction* and *superstition*; which, as easily fall into *fractures* among themselves, as they naturally confederate against that onely true and legitimate *off-spring* of Heaven, *True Religion*: which is (as the Poets feigned of *Pallas*) the *daughter* of the *Divine minde*; the *descent* and *darling* of the true God; For, as it hath been *wonderfully* brought forth, so it hath alwayes been *tenderly* brought up, by that *power, wisdom, and love*, which are in those eternall *relations*, infinite perfections, and essentiall endearments, wherewith the *Divine Nature* everlastingly happy, recreates and enjoyes it self; which are set forth to us under the familiar names, yet mysterious and adorable Persons of *Father, Son, and Holy Ghost*; in whom is an *holy variety* with an *happy Unity*; a real diversity, yet an essentiall identity: Who have taught the Church *true Religion* in a few words: *Know and doe the will of God: Believe and repent; Live in light, and love; in verity and charity; in righteousness and true holiness: without which all Religion is vain; either fansticall, or hypocriticall; unprofitable, or damnable.*

From which plain paths and grand *principles* of true Christian Religion the *Author* of this defence, having ob-

To the Reader.

served the great and *confused variations* of many Christians, as in all ages, so never more than in this; his intent in this work must be, and is, (as he said) Not to *gratify* any side or faction, never so *swoln* with plausible pretensions, with pleasant fancies, with gainfull successes; or overgrown with splenitick *severities*, and *melancholy* discontents: but onely to make good by the *impartiality* of clear *Scripture*, sound *Reason*, and purest *Antiquity*, that *station*, and *office*, wherein the providence of God hath placed him, (and many others, far his betters) in the *publique Ministry* of that Religion, which as Christian and reformed, was established and professed here in the *Church of England*. Which, of any Reformed Church, hath ever since the *Reformation* had the *honor*, of being, both much *admired*, and mightily *opposed*: So that its miraculous peace, and prosperity for so many years past, as they were the effects of Gods indulgence; and of the great wisdom of governours in Church and State; so they were alwayes set off and improved by those many and *smart* oppositions, both forain and domestick, which were made against it, both as to its truth and peace, its doctrine and discipline.

All which, men of *excellent learning*, and *lives* in this Church, have valiantly sustained, and happily repelled; to the great advancement of Gods glory, the prosperity of this Nation, the honour of this reformed Church, and the comfort of all judicious Christians; And this was chiefly done by the able and accurate *pens* of the godly and *learned Ministers*; who needed (in those times) no other *defence* on their part, either for order, government, maintenance, Ministry or doctrine; All which were then preserved from *vulgar injuries* and insolencies by the same power and sword, which defended those civill *sanctions* and lawes, which established and preserved all things of *sacred* and *Ecclesiastick*, as well as of civill and *secular* concernment.

Untill these last *fatall times*, which pregnant with civill
wars

To the Reader.

wars and dissensions, have brought forth such great revelations and changes in Church and State; wherein *Scholars* and *Churchmen*, in stead of *pens* and *bookes*, have to contend with *swords* and *pistols*. Which weapons of *carnall warfare*, were unwonted to be applyed either to the planting, propagating, or reforming of Christian Religion; onely proper to be used for the preservation of what is by law established, from *seditions* and *schismaticall perturbations*; (For it was not the *vinegar*, but the *oil* of Christian Religion; not its fierinesse, but its meeknesse; not its force, but its patience, that ever made its way through the hardest *rocks*, and *hearts*.) And by these strange *Engines*, these new *armes of flesh*, we have hitherto onely seen acted and fulfilled with much *horror*, misery and confusion, those things in this Church and Nation, which were foreseen and *foretold* by two eminent, and learned persons, yet of different opinions, as to the extern matters of *Ecclesiasticall polity*; Mr. *Richard Hooker*, and Mr. *Thomas Brightman*; the one in the preface to his *Ecclesiasticall polity*: the other in his comment on the third chapter of the *Revelations*. Who many years agoe in times of peace, and settlednesse in this Church of *England* *foretold*, not by any infallible spirit of *prophecy*, (for then the *later* of them would not have been so much mistaken in the *fate* of his dear *Philadelphia* of *Scotland*) but meerly out of *prudence*, conjecturing, what was probable to come to passe, according to the fears of the one, and the hopes of the other: in case the then spreading, though suppressed *differences* and parties in Religion, (which they then saw made many *zealously* & boldly discontented) came to obtain such power, as every side aims at, when they pretend to carry on *matters of Religion*, and Reformation; wherein, *immoderation* being usually stiled *zeal*; and *moderation*, *lukewarmnesse*; it was easie for sagacious men to foresee and foretell, what *excesses*, the transports of inferiours would in all probability urge upon *superiours*; if ever these *managed power* so weakly and unadvisedly, that any *aspiring* and discontented *party* might come to gain *power*, in a way not usual;

To the Reader.

usuall; which at the very first *rupture* and advantage, would think it self easily *absolved* from all former ties of obedience, and subjection to governours in Church or State; without which liberty and absolution, it is not *possible* to carry on by force any Novelties and pretended amendments of Religion contrary to what is established in any Church or Nation.

Indeed, we see, to our *smart* and *sorrow*; that the *deluge* foretold would break in, hath so overflowed this and the neighbour Churches; that not only Mr. *Brightmans* blear-ey'd *Leah*, his odious *Peninnah*, his so abhorred *Hierarchy*, (the *Episcopall* order and eminency) but even his beloved *Rachel*, his admired *Hannah*, his *divine Presbytery* it self; yea & the whole function of the Ministry feels, and fears the terror of that *inundation*, which far beyond his *divination*, hath prevailed, not only over his so despised *Laodicea*, which he made to be type of the Church of *England*, (truly) not without passion and partiality, (as I think with far wiser men) He not calmly distinguishing between the constitution and execution of things: between the faults of persons, and the order of places: between what was prudentiall, and what is necessary; what is tolerable, and what is abominable in any Church, as to its extern form and polity: but also over his *darling* and so adored *Philadelphia*; which he makes to answer to the *Scottish*, *Palatinate* or *Geneva form of Presbyterian government and discipline*; as if that Church of *Philadelphia* in its primitive constitution under the presidency and government of its Angell, had any thing different from, or better than the other neighbour Churches; which is no way probable, nor appears either in Scripture or Ecclesiasticall histories; However, it might be commendable in its Angell or President, for its greater zeal and exacter care to preserve that doctrine, discipline, and order, which it had lately received from the Apostles; and which, no doubt, was the same in each Church, who had their severall Angels or Overseers alike; which all Antiquity owned for those Pastors, Presidents, or Bishops, to whose charge they were respectively committed.

As

To the Reader.

As for that *evomition*, or Gods *spewing* this Church of England out of his mouth, which Mr. Brightman so dreadfully threatens; It must be confessed that the sins of all sorts of Christians in this Church, and of Ministers as much as any, have made them *nauseous* and burthensome to the *Divine patience*; both in their *lukewarm* formalities, and *fulsome affectations* of Religion; in their empty *pompes*, and emptier *popularities*: So that Gods *patience* once turned into *just fury*, hath indeed terribly powred out his *vengeance* on all degrees and estates in this Nation: by suffering *flouds of miseries*, and *billocks of contempt* to overwhelm (for a time) the face of this Church, (as of old wars, heresies, and schisms wasted the *Asiatick*, *African*, and *Latin Churches*) not more, it may be, upon the account of *Ministers* weaknesse and unworthinesse, than upon that of peoples levity, pride, and ingratefull inconstancy; which hath been a great means to bring on and continue these overflowing streams: Which nothing but the mighty power of God, by the help of good and wise men, can *re-buke* and assuage; so that the face of this Church and its Ministry may yet appear in greater beauty and true Reformation, after its so great *squallor*, and deformity: which is not to be despaired of, through Gods *mercy*; yet in a farre other way than ever Mr. Brightman foresaw.

But when, and by what means this shall be done, the Authour of this Apology doth not, as a Prop^het, undertake to foretell; onely he observes the usuall *methods* of Gods Providence, in the *midst of judgement to remember mercy*: and after he hath sorely afflicted, to *repent of the evill*, and *return* to an humble penitent people, with *tender mercies*; so that we may hope his *wrath will not endure* for ever; nor that he hath quite *forgotten* to be gracious, or shut up his loving *kindnesse in displeasure*. Also hee considers the *monted vicissitudes* of humane affairs, arising from the changes *incident to mens mindes*, who weary of those *disorders* and *pressures* necessarily attending all forcible changes in Church or State; and long frustrated with vain expectations

To the Reader.

tions of enjoying those better conditions in things civill and religious, which are alwayes at first liberally promised and expected; at last they are prone with the same *impetuosity*, to retire, (as the ebbing Sea) from those fallacious or pernicious *novelties*, to which the breath of some politick or *passionate* spirits had raised them, so much above the ordinary *mark* of true Christian religion, as to *drown* or threaten to carry away all those many happy enjoyments of truth, peace, order, government, and Ministry, which formerly they enjoyed: Not wholly (it may be) without; but yet with fewer and more *tolerable grievances*; which humble Christians ought to look upon in any settled Church and State, rather as exercises of their *patience*, duty, and charity; than as *oppressions* of their spirits: Knowing that *impatience* usually punisheth it self, by applying *remedies* sharper than the *sufferings*; easily and hastily running down the *hill*, as from health to sicknesse, from peace to war, from good to bad, from bad to worse; but very slowly *returning* from evill to good, or recovering up the hill, from *worse* to better.

It is true, the *Ministers of the Church of England*, of all degrees, seem^d, now, to have an *harder part* to act, for their honor and wisdom, than ever they had under *any Rulers*, professing to be Christian and reformed. But they may not therefore weakly disclaim, or meanly *desert* their Ordination and holy function; nor may they *despair* of Gods (if they have not mans) protection, who can soon make their very *enemies* to be at peace with them; and stir up many friends unexpectedly for them. It may be through the *Lords mercy*, this *winters floud* shall be for their mendment or fertility, and not for their utter vastation and ruine: This *fire* shall not consume them, but refine them; this *winnowing* will be their *purging*; and this *shaking* their *setling*: (As *oppositions* of old gave the greatest *confirmations* and polishings to those *Traths*, which were most exercised with the *hammer*, or file of *heriticall pravity*, or *schismaticall fury*.

If

To the Reader.

If it be the *mending*, and not the *ending*; the *reformation*, and not the *extirpation* of Ministers, which their severe censurers and opposers seek for: why should not time of *triall* be given; and all honest industry used to improve these well grown and flourishing *fig trees*, before they be *hewed down* and *stubbed up*; which heretofore have not been either barren or unfruitfull to God and man?

If either Papall, or Anabaptisticall and Levelling enemies must at length after severall windings and turnings be gratified with their utter ruine and destruction, (which God forbid) yet while Ministers have leave and liberty to pray, to preach, to print, to doe well, and worthily, God forbid they should so farre *injure God*, good men, and so *good a cause*, as not Christianly to endeavour its *defence*; which at worst is to be done by *comely suffering*: And who knows but that when these *witnesses* both against superstition and confusion in the Church shall seem to be slain, cast out, and buried, they may live again, to the astonishment both of friends and enemies?

But if the *sins* of this Nation, and the decrees of *divine Justice*, doe indeed hasten an utter overthrow here of the reformed Ministry, and the reformed Religion: If *Ministers* of the *ancient Ordination*, lawfull heirs of the true Apostolick *succession*, are therefore accounted *as sheep for the slaughter*, because they are better fed, and better bred, than others of *leaner soules*, and meaner spirits: If they are therefore to the *men of this world*, as a *savour of death unto death*, because they hold forth the *Word of Truth*, and Life, to the just reproach of a *lying*, dying, and self-destroying generation: If we must at last *perish* and *fall*, with our whole function and fraternity, after all our studies, charges, labours, and sufferings: Yet, it is *fit* some of *us* (and the more the better, lest our *silence* may argue *guilt*) give the world both at present, and in after ages some account; why, and how in so *learned*, valiant, wise, and religious a Nation as this of *England* hath been, wee as *Ministers* have stood so long; what *pious frauds*, and holy

To the Reader.

arts we had, whereby to *impose* so many hundreds of years, upon so many *wise Princes*; so many *venerable Parliaments*; so many pious *professors* of Christian and reformed Religion: And lastly, upon so quick and high *spirited a people*, as these of *England* generally are; neither so grosse, as to be *easily deluded*, nor so *base*, as patiently to suffer themselves in so high a nature to be abused.

That so, at least if the world can lesse discern, for what cause the Ministry and Ministers are now to be destroyed, they may see upon what grounds of piety, or policy they were so long preserved in *peace, plenty, and honour*: And for what reasons they now seek (as their pious predecessors did) to maintain not their *persons* so much, as their *office* and function, in its due *order* and *authority*; that so they might have transmitted it in an holy and *unblameable succession* to posterity; as that, which in their consciences they verily think to be a most divine and *Christian Institution*: Beneficial for the good of the Church, and of all mankind; which in former ages, was ever esteemed the *glory*, and blessing of this, or any other Nation; The setter forth of the *light*, wisdom, power, and *love* of the *eternall God* in his Son Jesus Christ for the *salvation* of sinners; and which thousands of Christians in all ages and places have experienced, and approved to be to their soules the *Savour of life unto life*, the mighty power of God to salvation.

The Author easily observes the present *face of our heavens*; which are much darkned by those black, and *lowring clouds*, which chiefly hang over constant, true, and faithfull *Ministers heads*; menacing them above any rank or calling of men; Nor is he ignorant of the *touchinesse*, and roughnesse; the *jealousies*, and *timorousnesse*, of many mens spirits in these times, whose highest pretentions to piety are set forth, either by fierce oppositions against the *Ministry*; or by such a weak pleading for, and *wary owning* of their succession and ordination, their *calling* and persons, as rather invites opposition, *contempt*, and insolency, than any way

To the Reader.

way gives credit or countenance to them and their function; whose remaining branches of Presbytery will *hardly thrive* by the watering of those hands which have been, and are destroyers of its root, the *Primitive Apostolicall Episcopacy*; they are pitifull defenders of that, who are passionate opposers of this: who, of all men, have given the greatest advantages to those that seek to abrogate the whole function and calling, or to arrogate it to vulgar ignorance and impudence.

The *grim* and sad *aspect* on all hands upon Ministers, makes the Authour out of charity to himself and others, as willing to give a fair account of his *profession*, so loath to offend any sober and judicious Reader, or to contract the *enmity* of any others of ruder tempers, by any rash stroke or inconsiderate dash of his pen, to which he may be subject, and for which he begs pardon, both of God and man, if any have escaped; which yet may be so far *venial*, as its *innocent sharpnesse* aims at no *mens person*, but onely at their supposed errors, which are grown in some so rough and insolent, both in words and deeds, against poore *Ministers*, that they had need to meet with something, that hath good metall and usefull sharpnesse; and not with that phlegmatick and sanguine softnesse, which impudent men easily baffle and put both to the blush and silence: yet hee meddles not, save with great respect and tendernesse, with any thing of Civill Power; which no man may wisely dispute, that is not able to resist, (it is foolish to shake the pen *against the sword*, or oppose *armed Legions* with flocks of Geese;) No man may discreetly offend, while, as he must necessarily, so he may *honestly* and safely be *subject*: Prudence commands *private men* to leave the accounts of *Ruling power* to mens *own consciences*, and to the *Supream Over-ruler*; who best knowes, as by what *means* they obtain it, so to what ends, and in what *manner* they use it. It is enough for private persons at convenient distances to *warm* themselves by the light and heat of prevailing power; neither *scorching* themselves by too neer *approaches*; nor consuming them-

(d 2) selves

To the Reader.

selves by indiscreet contestations with it: *Modesty* also forbids such as are in *subjection* to *dispute* the actions, or *disparage* the *counsels* of any that are above them; who being many and so stronger, are commonly by esteem supposed wiser than any one man: and being successfull are usually esteemed blest and happy. Although it is most certain, That *the many* beginning from one, and combined strength or counsell being but the *twisting* of single *feebleness* (as so many hairs together) the *united many* may be mistaken, as wel as the *divided unites*; Yea, one sick man may infect many whole: especially if *his disease* hath something catching and pleasing in it. But if there happen, by the *Divine displeasure*, pestilent airs, and noxious breaths in any countrey, the *strong*, the *wise*, the great and the many, are as liable to contagion and *destruction*, as the weak, the few, and the foolish: yea to Epidemicall and *contagious* diseases, pestered *cities*, and *crowds* of *men* are more subject, than cels, and solitudes. No men are so wise, but they may have *errors*; And the sooner they see them to *amendment*, the wiser they will be: Nor is it the least part of wisdom in inferiours to shew to superiors their misapprehensions and failings, rather by obliquely intimating than directly thwarting; by great reflexions, than rude affronts: Especially in those things wherein a private man may be competently versed, both by study and education; yet no way trenching upon that tender point of civill power and dominion, which is not a fit subject for a pen and inkhorn.

Therefore this Author presumes, that the fair and free vindication of so publique an interest, as this of the Ministry (which is his proper sphere and calling) can displease no men, that have candor, wit, honesty, honour, good conscience, or true Religion in them: Nor will it anger sober men to be shewed what is amiss, and how it may be mended; which possibly they may be as unable, as willing to doe; Diseases may sometimes exceed the Art of Physicians; violent Paroxysms are sometimes better left to spend themselves, than provoked and encountred with medicines. As for others of vain, violent, and foolish tempers, it is better to offend

To the Reader.

offend than to *flatter* them; and to suffer from them (if God will have it so) is more *honorable*, than to be *rewarded* by them.

The greatest danger indeed is, from those, that are (*stolidè feroces*) full of those boisterous, rude and brutish passions, which grow as bristles upon hogs backs, from ignorance, pride, rusticity, and prejudice; which make men, either unable to read, or impatient to bear, or unwilling to understand, the *words of truth and sobernesse*; trusting more to *bestiall* than ratiōall or religious *strength*: which most unmanly, and unchristian disorders in mens soules, how prevalent and epidemicall soever they may be, yet they must not be here either flattered, or fomented: By calling their *darknesse light*, or their evill good; their presumptions, inspirations; their duller dreams high devotion; their dissolute licentiousnesse, Christian liberty; their sillinesse, sanctity; their fiercenesse, zeal; their self-confidence and intrusion, a *divine call*; their disorderly activity, speciall abilities; their jejune novelties, pretious rarities; or their old errors, and rotten opinions, extraordinary and unheard of perfections.

When, indeed, their *root* is for the most part nothing but an illiterate and illiberall disposition; neither learned to morality, nor polished to civility; neither softened nor settled by good education or true Religion: being full of levity, *vulgarity*, unsatiate thirst and desire of *novelties*; their *fruit* also is little else, but malice, cruelty, avarice, ambition, worldly policy, hypocrisie, superstition, loosenesse, and profanenesse; all conspiring, as upon *untrue* and unjust *pretensions*, so to evill ends; namely to abase and *destroy* the true and *ancient Ministry* of the Gospell in this Nation, and to bring into contempt all holy *duties*, and *divine Ministrations* in this Church of Christ; to cry down all *good learning*; to corrupt the mindes of men with *error* and ignorance; to *debauch* their manners by licentiousnesse, or superstition; to bring shame upon the reformed Religion here professed; to *wilder* the judgements, to *wast* the comforts, to shipwrack the conscience, and to damn the soules of poore people.

To the Reader.

Where the Apologist meets with this black guard, these *factors* for error and sin, these agitators for the Prince of darknesse, these *enemies* to God, to Christ Jesus, to all good Christians, and to mankind, God forbid he should give place to them, or not charge them home, and resist them to their *face*: His duty and design is to *detect* their frauds and wickednesse; to *countermine* their deep projects; to frustrate their *desperate* counfels; to *fortifie* the mindes of all good Christians against their *strong delusions*, and oppositions; to pull down their *high imaginations*; to demolish their self-conceited *strong holds*; to maintaine the honour of this Nation, the glory of this reformed Church, and the worth of its godly, learned, and *industrious Ministry*, against their envious *cavils* and ungratefull *calumnies*.

If any men, apart from *fanatick presumptions*, *secular interests*, *popular applauses*, rusticall clamors, and ignorant confidences, shall, upon rationall, prudent, and religious grounds, propound any thing in a more excellent way, either for kinde, or degree, whereby to advance the *glory* of God, the *honour* of Jesus Christ, the reall propagating of the *Gospel*, the exercise of usefull *gifts*, and graces of Gods Spirit in this Church; for the encrease of *charity*, or comforts among Christians; for the encouragement of learning, vertue and godlinesse; for the welfare of this Nation, or the serious reforming of Religion, and the Ministry of it, beyond what hath been, still is, and ever may be had, from the gifts and graces, the order and office, the labours and lives of those, that are the *chief* professors, preachers, and pillars of learning and religion in this Nation; which are the *able*, and *faithfull Ministers* of a due succession and right Ordination;

God forbid they should not, with all candor and impartiality be heard, with all chearfulnesse *accepted*, and with all uprightnesse be *entertained*; No good man or worthy *Minister* is so vain, as to fancy he may not be *mended*, and happily *improved*: But first let those *alterations* and novelties, which beare this title of reformation, and amendment,

To the Reader.

ment, be publicly set forth; duly, seriously, and impartially be weighed in the *balance* of sober demonstrations, and sound reasonings, so, as becomes the honour, wisdom, and piety of this Nation; before they be *injuriously* concluded, and forcibly obtruded upon *conscientious* Ministers, or people. The *English* world (as other *Protestant* Churches) hath had enough of the Apes and *Peacocks*, which crafty *Merchants* have ever sought to *vend* to the vulgar: if they have any *gold* and *spices*; any commodities that are of reall use and worth; it is pity, the worlds *wants* have not been sooner supplied, and their *expectations* satisfied; which being so long *deluded*, and oft *frustrated*, hath made sober Christians to suspect the whole freight of some mens religious novelties, to be nothing else but far fetcht and dear bought toyes, variating so much from the *uniform* judgement, and universall practise of all *ancient* and *modern Churches*, of the best note and account, no lesse, than from the worthy *constitution*, and wise frame of this reformed Church of *England*, whose honor and renown was justly great in the Christian world, for its piety and peace, its order, and its proficiency in all good learning, sound doctrine, and holy manners: which owed as much, as any *Church* under heaven, to the wisdom, piety, and impartiality of its Ministers and *reformers* (under God) as also to its establishers and defenders.

Nor have the effects of later offers and *endeavours* to mend or change their *work*, been yet so excellent or blest, as to give any cause to preferre these, before them; who no doubt could easily have reached those later seeming *heights* and *raptures* of Religion and Reformation, which some men so much boast of, in their *hotter*, yet *looser tempers*; but those learned, grave and godly men considered, in the *extern polity* and frame of Religion, what was then most necessary, and convenient for men and times, what latitudes of prudence and graines of charity are to be allowed by Christian piety: Not prescribing their *plat-formes*, then fitted to the publique good, as the *Non ultras* of Reformation; but giving
posterity.

To the Reader.

posterity a pattern; that, if we would indeed attain to *further perfection*, we should imitate their wise and charitable moderation; and tread in their humble, easie, and even steps; which were not *slippery* with bloud, nor rough with *insolencies*, nor unequall with *factions*, nor dark with *policies*, nor *extravagant* with varieties; but fairly laid out, and freely carried on by *due authority*, with publique and impartiall counsels, in a peaceable way, to a general *uniformity*, and satisfaction of both the most, and the best.

Whereas, among the many *specious offers*, and earnest importunities, either formerly, or lately made by some men in reference to *Religion*, and the *Ministry* of it in this Church, little hath hitherto appeared to have any uniform or well-formed face of *further edification*, or future bettering of Religion, in doctrine, government, discipline, or manners. Some few, it may be, of honest hearts have taken to themselves a liberty to serve God in that way they best fancy and most affect; But thousands have run to errour, ignorance, atheism and licentiousnesse, under that colour of freedom; which besides the laxation and confusion brought among the bad, hath occasioned great heart-burning and distance and uncharitablenesse among those that seemed to be good. In some things indeed sober and wise men have offered *good counsell*; and propounded some things fit to be considered of and *embraced*; but the noise and violence of other (mens passions and interests) suffer not those mens *calmer voices* to be heard; Their *rougher* work seemes to be all with *axes* and *hammers*; not for building or repairing the *Temple of God*, without *noise*; but for *beating* all down, with the greatest stir, and clamour they can make; All is for demolishing *Schools* and *Universities*; for despising all learning and *sciences*; for taking away all order, society, larger communion, subordination, and government in the Church; for casting away all ancient *Ordination*, and authoritative *Ministry*; that we may be left in the next age, like the *Tohu* and *Bohu* of the Chaos, void of *light* and full of *confusion*; without good learning or true Religion,

To the Reader.

gion, without any form, or power of godlinesse; So far are those lines, which the *Antiministeriall* fury and folly drawes, from running *parallel* to piety, or Christianity, to right Reason or true Religion; that they are most *diame- trically opposite* to all civility, prudence, policy, sense of honour, and principles of humanity: Of which *deformities* and defects none are lesse patient to hear, than they that are most guilty; whose *preposterous activity*, rather than sit still, must needs imploy it self in *pulling all down*; which is indeed the work of plebeian hands, and *pragmaticall* spirits; but to *build* or repair either Church or State, is the business onely of *wise and well advised persons*, such as having publique and generall consent, to deliberate of such things, may also have an universall influence in the reason and authority of their determinations: But such able men are hardly found in *Countrey crowds*, and illiterate heaps; nor are they very forward to obtrude themselves upon publique works, without a very fair call *from God*, and man; which they doe not think to be the either countrey- mans *whistle*, or the armed mans *trumpet*.

From neither of which, as this *Author* hath any invitation to this work; so he hath no temptation in it, to captivate favour with the giddy and *uncertain vulgar*; by seeming to adore their *Diana's*, or admire their many *new masters*, and their *rarer gifts*; which make them worthy indeed of such *soft* and sequacious *disciples*.

Nor yet hath he any design to *ingratiate* with *supercilious*, and *self-suspecting greatnesse*; or to comply with the more *solemn errors*, and *graver extravagancies* of those, who study *safety*, more than piety; who think to flatter *Magistrates* by crying down Ministers, being more afraid of that sword, which can but kill the body; than of that, which proceeds out of the *mouth of Christ*, and is able to slay both soul and body.

He bespeaks no men further, than the truth, justice, and merit of *this cause* of the Evangelicall Ministry, made good by Scripture, Antiquity, and good experience among us

To the Reader.

here in *England*, may perswade them to look favourably, and friendly on the Authour and his endeavour: wherein, albeit every one, that ownes himself to be a Christian in this Church, is highly concerned; yet the undertaking seemes to have very little *tempting* in it, or inviting to it; as (now) the face of the *Ministry of the Church of England* seemes to appear *besmeared*, and disguised with infinite odious aspersions; *loaden* with unmerited injuries and indignities; a *wonder to its enemies and friends*; a sad spectacle to all good men and good *Angels*; (whom it cannot but afflict to see those that are the *Brethren of Angels* in heaven, *Revel. 19. 10.* and the fathers of Christians on earth, *1 Cor. 4. 15.*) thus treated and threatned by some men, who have this onely of *proportion* and *equity* in them, to pursue the *greatest vertues*, with the *greatest hatred*.

The Apologist therefore hath purposely declined to bring the *odium* or envy of *Dedication* upon any one particular person; lest this *defence* should seeme like a *blazing Star*, threatning with malignant influence any mans greatnesse, and honour, either of ancient or modern edition; which may be jealous, lest the *patronising*, or pleading for the distressed, and *despised Ministry*, should be the next way to their *diminution*; lest the dust and *rubidge* of the so much battered and *defaced Clergy*, should deform or bury them. Besides, he thought it in vain to single out any *one Patron* to this book, and its Subject: For first how few persons of more ample conditions, *splendider fortunes*, and higher quality in civill estimation, doe much lay to heart the *afflictions* of these *Iosephs*, godly Ministers and good scholars: Most are intent to their policy, *profit*, or pleasure; or to their sufferings, revenges, and reparations: Nothing costs a *grosse spirited Gentleman*, who lives like a great earth-worm in a fat dunghill, lesse, either as to his *purse*, or his *care*, than the *interests of Learning or Religion*; The ignorance and dissolutenesse of many makes them indifferent, if not enemies to piety and good education; as lights that reproach their *deformities*, or bonds that restrain their

To the Reader.

their *exorbitancies*; Some are best pleased when least molested by any *morall* or *gracious importunities*: esteeming those their best friends, who suffer them to degenerate to *beasts*, or to *devils*; or to both, at once, in being *Hypocrites* or *Atheists*: who have the stupidnesse of the beast, and the malice of the devill.

Not that I would diminish the honour of the *Nobility* and *Gentry* of this Nation, the good and gallant sort of whom none in the world exceeds for civility, fidelity, justice, constancy, and piety. Though some be the shame of honour, and the stain of Gentry, as bags of chaffe, puffs of airy vanity, *illiterate vice*, insolent ignorance, and folly well fed: who have nothing to boast of but empty names of reproached ancestors and undeserved titles, which are comely when inscribed on the Escutcheon of vertues, but deformed and ridiculous, when usurped by pultroones, and such, whom no worth redeems from being vile and despicable to wise and serious mindes. Yet there are not a few eminent persons of *true honour* and reall worth (which consists in *just valour*, *judicious piety*, usefull *virtues*, both to private and publique relations) whose *purses* have been as *cruses*, and their houses *sanctuaries* to many godly and learned men in the distresses of these times. Yet in stead of paying a respect and honour to any of these truly noble and generous persons it might be but an injury to *single out* any one of them, in the *cloud* and *jealousies* of these times, to be as a publique *refuge* and *Asylum* to this work and its cause; which carries with it something more *immense* and *ponderous*, than ordinary occurrences in the world: And besides its high concernment to Church and State; to the *temporall* and *eternall* good of men; it hath vast difficulties attending it; *rough oppositions*, *implacable odiums*, and incorrigible malices to contend with: In the midst of all which there must needs be a very great deadnesse, and almost despair, for any one man never so worthy and well-affected, to advance beyond honest desires, and *sincere*, but *ineffectuall* endeavours.

To the Reader.

Furthermore to take a right scantling of things; what one mans shoulders, I beseech you, how potent soever, can bear the *burthens*, which are now cast upon the Ministry and Ministers of this Church of *England*? What hands can raise their *declined state*; what arms can support, or stay their tottering and threatening *ruines*? Alas, what *private influence* can be so benign, as to oversway, or counterpoise that *malignity*, which some men pretend to discover, not onely in the mindes of men on earth, but even in the very *Stars* and *constellations* of heaven, which, some say, fight against the *Ministry* now, as they sometime did against *Sisera*? If these Western wise men (who seem to be of a different strain and way from those Eastern *Magi*, that came to worship Christ in the Manger, with their persons, and *presents*) if I say they had not daily *intelligence from heaven*, and sat neer to the *Cabinet Councell* of that *High Court*; truly good Christians would hardly beleeve, or regard their reports; It being very improbable, that the *Stars*, either fixed or *planetary*, should be *enemies* to those, who bear their *name* in the Church; as Ministers doe, being called both Stars and Angels, *Revel. 3. 1.* And who have ever been, as much brighter in their light, so more necessary to the Church, and more *dear* to God, than those are in the *Firmament* or visible *heavens*; by how much the intellectuall and eternall light of mens soules exceeds that which is onely sensible and momentary to their eyes: by how much *reason* and *truth* are above the beames and lustre of the Sun; which is infinitely short of the *divine glory of Christ*, and those spirituall benefits, which by his healing wings (the *Ministers* and Ministrations of his Church) are derived to the world.

Although the study, and knowledge of the *Stars* be very worthy of a wise and Christian man, because in their beauty, lustre, and numberlesse number, in their vast magnitude, and height, in their admirable motion, and various influences, the *wonderfull* glory of the Creators power and wisdom is eminently set forth, beyond what vulgar eyes discern:

yet,

To the Reader.

yet, experience tels the truly learned and religious *Astronomer*, (for such there are) that nothing is so blinde and bold as an hungry *Astrologaster*: who must *flatter*, that he may *feed* (starveling wifards like witches, threaten all that doe not give to them, or approve them:) But if wise men by their *moral* liberty of virtue and grace, may over-rule the *Stars naturall* inclinations upon them; sure they may (as the wisest of men, both Christian and heathen, ever did) despise those *sorry Star-gazers* and silly *divinators*, of whom *Tacitus* in the first book of his history writes; That they were oft *banished* from *Rome*, and yet could never be kept out; a verminly generation (ever *destroyed*, yet ever *breeding*) who owe their best education to their *bellies*; their wit and *science*, to the sense and knowledge of their *wants*: Who pretend to get their *harvest* out of heaven, and glean their food from among the stars, when indeed they have their greatest influence upon the spirits, and harvest from the purses of credulous and simple people. They are alwayes *fawning* and *unfaithfull* to great men; *Deceivers* of all, that expect any great, or good matters from them; thus he, a learned Heathen: So that the insolency among Christians must needs be great and intolerable, to see *Almanacks* dashing against their Bibles, and some Almanack-makers casting a generall and publique scorn upon their Ministers and Ministry: imputing both unjustly and indignly the folly and ridiculous impotency of some Ministers passions and actions, which may be but too true to the whole function, venerable order and learned fraternity; without limitation or distinction of the wise from the foolish.

But the *badnesse* of the times, or madnesse rather of any men in them, makes this *cause* never the worse; Indeed it is so great and so good, having in it so much of Gods glory, and mans welfare, that it merits what it can hardly finde in secular greatnesse, a *proportionate patron*; who had need to be one of the best men, and the *boldest* of Christians; And therefore is the addresse so generall, that besides our great Master the Lord Jesus Christ (the founder

To the Reader.

and protector of our order and function, this work might finde some pious and excellent *Patrons* in every corner; whither so great a Truth hath of late been driven to hide it selfe, by the boldnesse and cruelty of some; the cowardise and inconstancy of others: This book requires not the cold, and customary formality of *patron-like* accepting it, and laying it aside; but the reality of serious *reading*, generous *asserting*, and conscientious vindicating.

Who ever dares to countenance this *Apology* in its main Subject, The *true and ancient Ministry of the Church of England*, must expect to adopt many *enemies*, and it may be, some *great ones*: Whom he must consider, at once, as *enemies* to his *Baptism*, his Faith, his Graces, and Sacramentall seals to his spirituall comforts, his hopes of heaven; to his very being being a *Christian*, or true member of this, or any other sound part of the *Catholick Church*: Enemies also to his friends, and posterities eternall happinesse; The means of which will never be truly found in any Church, or enjoyed by any Christians, under any *Ministry*, if it were not in that, which hath been enjoyed, and prospered in *England*; not onely ever since the *reformation*, but even from the first Apostolicall plantation of Christian Religion in this Island.

Of which blessed priviledge, ancient honour; and true happinesse, no good *Christian*, or honest *English* man, can with patience or indifferency suffer himself, his Countrey, and posterity to be either cunningly *cheated*, or violently *plundered*: Certainly there is no one point of Religion merits more the constancy of Martyrs, and will more bear the honour of *Martyrdome*, than this of the divine Institution, authority, and succession of the *true Ministry of the Church*; which is the onely ordinary means appointed by Jesus Christ, to hold forth the *Scriptures* and their true meaning to the world; and with them all saving necessary truths, duties, means, and Ministrations; wherein not onely the foundation, but the whole fabrick of Christian Religion is contained, which in all ages hath been as a
pil-

To the Reader.

pillar of heavenly fire, and as a shield of invincible strength; to plant and preserve, to shine and to protect, to propagate and defend the *faith*, name and worship of the true God and his Son our Lord Jesus Christ.

This makes the *Author* not despaire to meet with some *Patrons* and *Protectors* of this Defence in *Senates*, *Councils*, *Armies*, and on the *house top*, no lesse, than in closets, and private houses; To whom it cannot be unacceptable to see those many *plausible pretensions*, and *potent oppositions* made by some men against the *Divine authority*, and *sacred Office*, and peculiar calling of the *Ministry*, so discovered, as they shall appeare to be not more *specious*, and subtile, than *dangerous* and destructive, to the *temporall* and eternall welfare of all true *Protestants*, sober *Christians*, and honest hearted *English* men; who, certainly, next the *pleasing of God*, and the *saving of their souls*, have nothing of so great concernment to themselves and their posterity, as this, The *preserving*, and *encouraging* of a *true and authoritative Ministry*, which is the great hinge on which all *learning* and *civility*, all *piety* and *charity*, all *gracious hopes* and *comforts*, all true *Religion* and *Christianity* it self depends, as much, as the *light*, *beauty*, *regular motion*, and *safety of the body*, doth upon its having eyes to see.

But if this freer and *plainer*, Defence should neither merit nor obtaine such *ample measure* of favour, and publique acceptance in the sight of *judicious Readers*, as it is ambitious of, and (at least) may stand in need of; yet hath the *Author* the comfort of endeavouring with all uprightnesse of heart to doe his *duty*, though he be but as an *unprofitable servant*.

And (possibly) this great and *noble Subject*, the *necessity*, *dignity*, and *divine authority* of the *Ministry of the Church of England*, so far carried on by this *Essay*: (which sets forth, 1. The *Scripture grounds* established by the authority of *Christ* and his *Apostles*. 2. The *Catholick consent* and *practise* of the *Church* in all ages and places. 3. The *consonancy*,

To the Reader.

sonancy to reason and order observed by all Nations in their Religion, and specially to the Institutes of God among the Jewish Church. 4. The Churches constant want of it, in its plantation, propagation, and perfection. 5. The benefit of it to all mankind, who without an authoritative Ministry would never know whom to hear with credit and respect; or what to believe with comfort. 6. The great blessings flowing from this holy function to this Church and Nation, in all kindes;) These and the like grand considerations and fair aspects which this subject affords to learned, judicious and godly men, may yet *provoke* some nobler pen, and abler person to undertake it with more gratefull and successfull endeavours: whose charitable eyes finding the sometime *famous* and *flourishing Ministry of this Church*, thus exposed in a *weeping*, *floating*, and *forlorn condition*, to the *mercy of Nilus*, and its Monsters, (the threatening, if not overflowing streames of modern violent errors) may take pity on it, and from *this Ark of Bulrushes*, which is here suddenly framed, may bring it up to far greater strength and publique honour, than the parent of this *Moses* could expect from his obscurer gifts and fortunes.

To which although he is very conscious, as being of himself altogether *unsufficient* for so *great a work*, and so *good a word*; yet the confidence of the *greatnesse* and *goodnesse of the cause*; the *experience* of Gods, and (generally) all *good Christians*, *attestation* to it, in all former ages of the Church: The *hopes* also of Gods gracious assistance, in a work designed with all humility and gratitude wholly to his glory, and his Churches service: These made him not wholly *refractory*, or obstinate against the *intreaties* of some persons, whose eminent merit in all learning, piety, and virtue, might encourage by their command so great *insufficiencies* to so great an undertaking: Which is not to *fire a Beacon* of faction or contention; but to establish a *pillar of Truth*, and certainty; Also to hold forth a *Shield* of defence and safety; such as may *direct* and *protect*, stay
and

To the Reader.

and secure the mindes of good Christians in the midst of *straying, backsliding, and Apostatizing* times, wherein many seek to weary God, his Ministers, and all men but themselves, with their *varying wickednesse*.

The weight and worth of this great Subject, the Ministry of this, and so of all true Churches, in which, as in *Noahs Ark* all that we call Religion, all that is sacred, Christian, and reformed, is deposited and imbarqued, would have (indeed) required a more proportionate assertor: who might, out of the good treasure of his heart, have given more strength, and ornament to so divine and necessary an Institution.

But who sees not the methods and choices of Gods wisdom and power; who (oft-times) makes his light and glory to shine clearest through the darkest *Lanternes*? He appears in a *bush*, when he purposed the great redemption of his Church out of *Egypt*: The skillfull hand of God can write as well with a *Goose quill*, as with a *Swans or Eagles*. The self-demonstrating beams of sacred Truths need no borrowed reflexions: By soft and easie breathings the Lord hath oft dispelled the grossest fogs and blindest mists, which rose in his Church; His fair and most orient pearles are frequently found in rough and unpolished shels; The excellency of his heavenly Treasure, and power doth best appeare in earthen vessels. The plain and main Truths of Christian Religion (among which this of an holy ordained Ministry is one) like sovereign and victorious Beauties lose nothing by the meannesse of their dresse, or unaccuratenesse of their habit; it is enough if they can but freely appeare like themselves.

This fashion of writing by way of Apology (which requires a diffused and *pathetick* stile) was, indeed, judged the best and fittest, as for the Subject and the times, so also for this Author; considering the little leisure, the short time, the great variety of other businesse, and distractions upon him: besides the terror and precipitancy of the ruine, daily threatening the Ministry and Ministers; if God by the justice,

To the Reader.

wisdome, and piety of some men did not defend them and divert that mischief. For the preventing of which some others have wrote in vindication of the Ministry after a more succinct and Syllogistick way of argumentation; But the Antiministeriall disease, having seised not so much the heads, as the hearts of men; and depraved affections having swerved many from the judgements; it was thought necessary to apply some remedy at once to both, setting Christians in the Truth, and exciting them to such a love of it and zeal to it, as may best encounter the heady boldnesse of those which oppose it.

If the Authour have in this larger way done any thing worthy so *excellent a Subject*, it must be first imputed to Gods *gracious* assistance, and the blessing of prayers, more *than of studies*; wherein it may be the *charitable flames* of many worthy Christians have greatly helped his infirmities; Next, it must be ascribed to the *sacrednesse, dignity, and amplenesse* of the matter, or Subject handled, which (as Orators of old observed) like rich soile, and good ground raiseth to *generous productions* the weaker spirits of any thing *sown, or planted* in them.

It is true, the *Authors ambition* is in nothing more than to excell in the discharge of his duty, as a *Minister* of this Church; that he might *finish his course* with joy; and also to have *equalled* with height of abilities and industry, the *excellency* of this Cause, which is of so high concernment, to the glory of God; to the honour of his Saviour; (to the salvation of so many soules) to the happiness of this *Church*; to the blessing of this Nation; to the *preservation* of so many worthy men, his Fathers and Brethren of the Ministry, who make conscience not onely to discharge their duty, but also to preserve the divine authority, and holy succession of their heavenly calling as Christian Ministers; whom the blessing of God hath as much honored and confirmed in this Church of *England*, as in any other under heaven; having made them in every place, where they were planted, as the trees of knowledge and of life; bringing the
desolate

To the Reader.

defolate and barren wildernesses to become as the garden of God, by their good husbandry, their learned and godly industry; which meriteth all encouragement and protection of all good men; to whose vindication and assistance if this Author hath come in either too late, or too weak, it will be his great grief.

And if he have not been able to adde any *strength* or honor to *this cause*, (which some others before him, have either fairly touched, or somewhat fully handled) yet he may adde to the *number* of the *witnesses*, who have or shall give *testimony* to this great Truth, holy Order, and happy *Institution of Jesus Christ*; who must not cease to *prophecy*, though they be clothed in *sack cloth*, Revel. 11.3.

To conclude; Nothing seemed, in *honor* and *conscience*, to him more *vile* and *uncomely*, than to see this *Reformed Church of England*, which hath brought up so many *learned* and *valiant* sons; which lately was so much *praised* and *extolled* by them in her prosperity; to be now so much *deserted* by many of her *children*, both Ministers and others, in this day of her great *agony* and *calamity*; wherein ignorant, *mechanick* and *meritlesse* spirits, think it not enough to endeavour to *strip* her of her *ornaments*, to rob her of her *garments*, to deprive her of her *dowry*, to divorce her from her *best friends*, and faithfullest servants; but they must also cast *dirt* in her face; spitefully *scratching* her, wanonly rending her, cruelly wounding her, and most scornfully *destroying* her, as if she were an *impure prostitute*, a most abhorred *Adulteresse*; when indeed shee was, and is, a fair Daughter of heaven, and the fruitfull *Mother of us all*: Iustly esteemed by all learned, sober, and godly men, both at home, and abroad, as *wise*, *grave*, *chast*, and *venerable* a *Matron*, as any, in all the *Christian*, or *reformed world*. Nor doth shee cease to be *comely*, though she be now black and *scorched*; There appears *beauty* amidst her *ashes*, and lovelinesse amidst her *scratches*: the Spirit of *glory* shines through her *Sackcloth*; still meriting, and therefore not despairing of the *love*, *favour*, *pity*, and protection of all worthy persons who are
considerable.

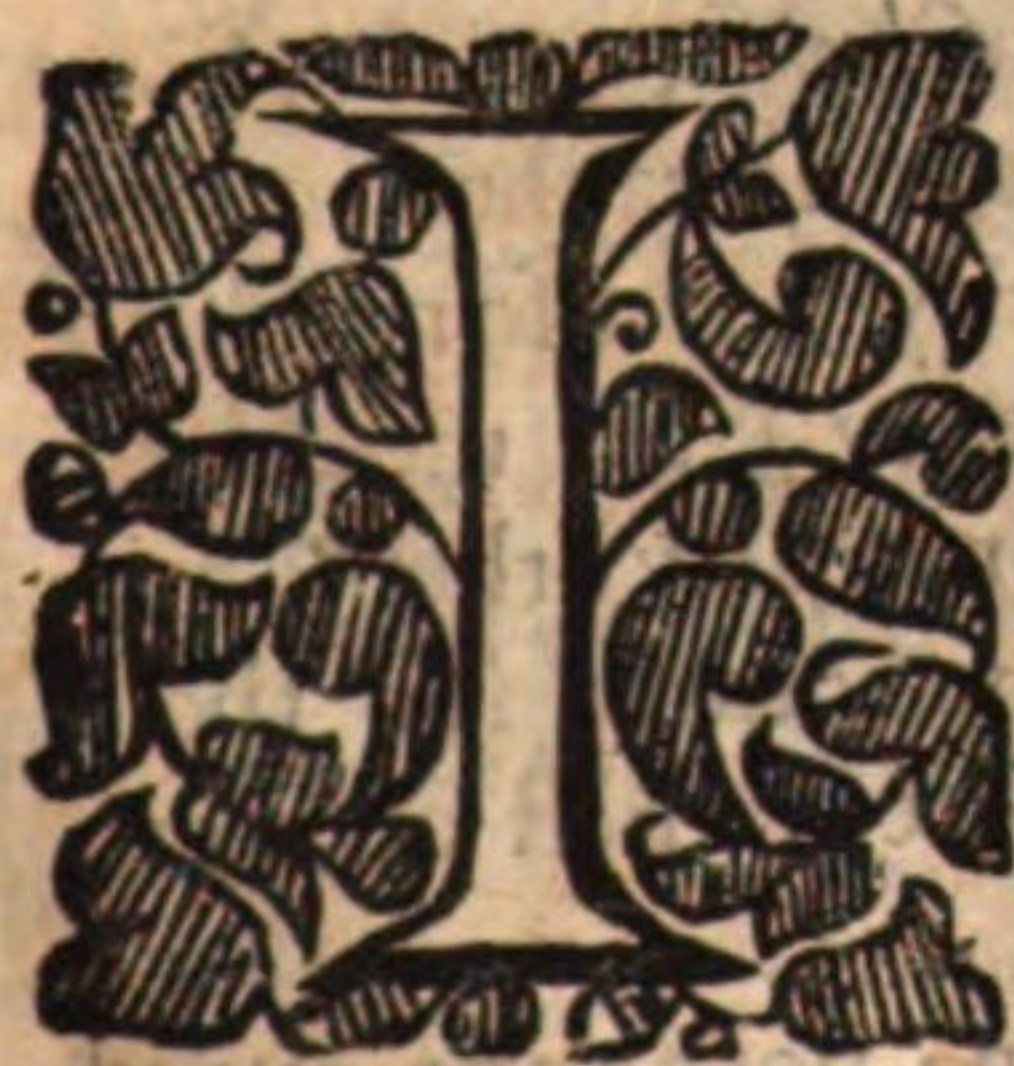
To the Reader.

considerable either for counsel or in power, and commendable either for honesty or Religion: Suffering indignities, and dayly fearing more from none but those that are *enemies*, as to all learning, order, and religion, so to all honesty, modesty, and humanity; Her sad, deplorable fate and (by such men threatned) if this Author cannot hinder or help to recover, yet he shall, with *Jeremie*, heartily pity, deeply lament, and most passionately pray for her, and her children, so long as he lives; as thou wilt (O Christian and *compassionate Reader*) if thou beest of his minde, who bids thee Farewell.



HIERASPISTES:
OR A
DEFENCE
BY WAY OF
APOLOGY;
FOR THE
Ministry and Ministers
OF THE
CHURCH
OF
ENGLAND:

Humbly Presented
To the Consciences of all those
that excel in Virtue.



Am neither afraid, nor ashamed to present to
your view and patrociny, in whom is a more
Excellent Spirit, this *Apology*: For which,
as I have no *encouragement*, so I expect no
acceptance, or thanks from any men, who
carry on other designs, than those of Glory to
God, Peace to their own Consciences, wel-
fare to this Nation, and Love to this and
other Reformed Churches of *Christ*. I know,
That *Secular Projects*, and *Ambitious Policies*, have (for the most
part) such jealousies, partialities, and unevennesses in their Counsels
and Motions, as can hardly allow or bear that * *Generous Integrity* and
Freedom, which is most necessary, as well as most comely, for the

*The Ad-
dress.*
Dan. 6. 3.

* Εὐσπείας καὶ
Παρρησίας ἐν
λογισμῶν. Chrys.

The Address.

Cause of Christ, which I in my Conscience take to be this of his *Faithful and true Ministers*, of this *Church*, and of the *Reformed Religion*: Of which, in no case, and at no time, any true Christian, least of all a *Minister* of that *sacred Name and Mystery*, may without sin be *ashamed, or afraid, to own before men, in the place where God hath set him, and after that manner which becomes *Heavenly Wisdom*, when she is justified by any of her Children. It is your *Honor*, and happiness to *Excel*, not onely in that *Wisdom*, which can discern, but also in that *Candor*, which cheerfully accepts, in that *courage*, which dares publikely, own what shall appear to be the *Cause of God*, the *Institution of Christ*, and his *Churches Concernments*, amidst the *Contempts*, *Calumnies*, and *Depressions*, which they meet with, from the *Ignorance*, *Errors*, *Passions*, *Prejudices*, *Lusts*, *Interests*, and *Jealousies* of the *World*.

Ὁ μὲν φέρει
τὸ ἐν αἰχμῇ τα-
ραχὲς τριμύτης ἐστὶ
ὁ σῶμα τοῦ
ἐκείνου. H. Steph.
Mark 8. 38.

2 Cor. 4. 5.

Phil. 3. 8.
Tutiora sunt
Christi pericula,
quam mundi se-
curitates. Jer.

The excellency of the knowledge of our Lord Jesus Christ (which you have attained by the blessing of God, upon *his*, and, for *Christs* sake, your *servants*, the able, faithful, and true *Ministers* of the *Gospel*, in this *Church of England*,) hath taught you *to esteem all things in comparison, but as loss, and dung*; to chuse to be with *Christ* in his *storms*, (if the will of God be so) rather than enjoy the worlds *calms*. There was never, I think, any time, or cause, since the *Name of Christ* had place upon *Earth*, wherein your *real and commendable excellencies*, had more opportunities to shew, or greater occasions to exercise themselves, than now: This being the first adventure of some mens *impudent Impiety*, attempting at once to annul, and abrogate, the whole *Function and Office*, the *Institution and uninterrupted Succession* of the *Evangelical Ministry*: Which prodigious attempt, no antient *Hereticks*, no *Schismatics*, none that ever owned the name of *Christians*, were so guilty of, as some now seem to be: So that now, if ever, you are expected, both by *God*, and good men, to appear worthy of your selves, and your holy *Profession*, either in *Piety* to *God*, and *Zeal* to the *Name of your Saviour Jesus Christ*; or in *justice and gratitude* to those your true *Ministers*, who have *Preached* to you *the true way of eternal life*; or in *Pity and Charity*, not so much to them, as to your selves indeed, and your *posterity* (the means of whose *Salvation* is disputed, and endangered;) or in any other *Christian Affections*, and *heroick Motions*; such as are comely for those *True Saints* that are filled with *holy Humanity*; being therefore the best of men, *Characters*. because they have in them *the most of Saints*.

τὸ πλεονεξῆσαι
καὶ τὸ ἐν αἰχμῇ
ταραχὲς τριμύτης
ἐστὶ ὁ σῶμα τοῦ
ἐκείνου. Plat. de
leg. Dial. 1.
Rom. 8.

Saints, I say, Not because great, but good men; not as applauded by men, but approved of *God*; not as *Arbitrators* of outward, but enjoyers of inward *Peace*; not because *Conquerors* of others, by the arm of flesh, but more than **Conquerors of themselves*, by the *Graces of Gods Spirit*; not as violent *Rulers* of others, but voluntary sub-
duers

duers of themselves ; nor because prospered, and encreased in Houses, Lands, Honors, and Vain Glories, by the ruine of others, but by being mortified in Desires, crucified in Enjoyments, cautious in Liberties, modest in Successes, impatient of Flatteries, (which turn proud Herods into noysom Worms,) full of Self-denyings, where they most excel ; coveting nothing so much, as to be nothing in their own eyes ; to enjoy Christ in and above all things ; to abound in every good word and work ; to be humble in heights ; poor in plenty ; just in prevalencies ; moderate in felicities ; compassionate to others in calamity : Ever most jealous of themselves, lest prosperity be their snare, lest they grow blackest under the hottest Sun-shine lest they should have their portion and reward in this world ; lest they should not turn secular advantages, to Spiritual Improvements, to holy Examples, to the ornament of Religion, to the good of others, to the peace and welfare of the Church of Christ.

Acts 12. 23.

Secundæ res a-
rioribus stimu-
lis animum ex-
plicant. Tacit.
hist. 1.

Such living and true Saints, I may humbly and earnestly supplicate (without any Superstition) who affect least, but merit most, that title upon Earth ; who are Gods visible Jewels ; the Darlings of Jesus Christ ; the Lights and Beauties of the World ; the regenerate Honor of degenerate Humane Nature ; the rivals and competitors with Angels, yet their care and charge ; the candidates of Eternal Glory, and Heirs of an Heavenly Kingdom ; the crown and rejoycing of every true Minister ; the Blessed Fruit of their Labors, and happy Harvest of their Souls : The high Esteemers, the hearty Lovers, the liberal Relievers, the unfeigned Pitiers, the faithful Advocates, and the earnest Intercessors, for the distressed Ministers ; the so much despighted, and (by many) despised Ministry of this Church. You, in whom is the Spirit of the most Holy God, shining on your mindes, with the settled wisdom of sound Knowledge, and saving Truths ; captivating all wandering fancies, and pulling down all high imaginations, which exalt themselves beyond the written Rule of Christ, and the Analogy of that Faith, which was once delivered to the Saints, in the holy Oracles of the Scriptures, and continued to this day, by the Ministry and Fidelity of the Church ; which is the pillar and ground of Truth ; both propounding and establishing it, against all unbelief, and opposition. You, whose wills are redeemed from the servitude of sinful lusts, slavish fears, secular factions ; whose Consciences and Conversations are bound by the silver Cord of the Love of God and Christ, to all Sacred Verity, real Piety, unfeigned Charity, sincere Purity, exact Equity, comely Order, holy Policy, and Christian Unity ; from all prophane novelties, seditious Extravagancies, licentious Liberties, fanatick Enthusiasms, pragmatick Factions, and hellish Confusions. You, that are strengthened with all holy and humble Resolutions, which become the sober courage, and calm magnanimity of true Christians, either

Mal. 3. 17.

Heb. 1. 14.

Phil. 4. 1.

Rom. 8. 11.

2 Cor. 10. 5.

Rom. 12. 6.

Jude 3.

1 Tim. 3. 16.

2 Tim. 2. 16.

Βαβίλως κατορου-
ίας, & καί πορνο-
ρίας.

To whom, For whom,

Heb. 11. 25.

Tit. 2, 10.

Matth. 7. 11.

Rev. 2. 11.

Rev. 9. 2.

Godly Ministers sufferings are their Glory.

Heb. 5. 9.

& 2. 10.

Luke 22.

* In gloria & desormes esse non possumus, quocunque modo ad Christi imaginem conformamur; cuius nunquam magis enituit gloria quam quæ spatio & sanguine & viciis operiebatur. Chrys.

Isai. 53.

2 Pet. 2. 6.

1 Cor. 4. 13.

Matth. 5. 11.

Phil. 1. 29.

Col. 1. 24.

1 Pet. 4. 14.

Psal. 4.

Acts 6. 15.

Jude 15.

Apoc. 12.

to speak and do, what honestly you may, for Christ and his Church, for his and your *true Ministers*, or else to chule with *Moses*, rather to suffer with them, than to be any way assistant to, rejoycing in, or compliant with, the ruine of them; that so in all things you may *adorn the doctrine of Christ*, and honor the true Reformed Christian Religion, established and professed in this Church of England.

To your judicious Zeal, sincere Piety, unbyassed Charity, holy Discretion, which have no leaven of sinister ends, or unworthy policies, (being got above the vain hopes, fears, diffidences, and designs of meer men,) I do in all Christian Charity and Humility, present this *Apology*, in the behalf of those *Pearls*, the *true Ministers* of this Church of England, whose worth is not abated, though their lustre be obicured; nor are they less precious when *trampled by Swine under their feet*; nor less *Stars in Christs right hand*, and fixed in the Firmament of the true Church, when they are clouded by these Fogs and Vapors, which ascend from the Earth, or from the *bottomless pit*, from the malice and rage of men or devils.

Nothing more adorned and perfected Christs divine Person, and meritorious Patience, than his being blinded, buffeted, scourged, mocked, reviled, stripped, crowned with Thorns, and Crucified; * nor was he less a *King and Saviour*, when his *Purple Robe* was taken off, and his own *Garments* divided among the soldiers: He was not less the *Messias*, the *sent*, and *anointed of God*, the *Great Preacher*, and *fulfiller* of Righteousness, when he was the *scorn* and *outcast of men*; nor a less *precious Foundation*, and *corner Stone*, when refused by *foolish builders*, who dashed themselves against him, instead of building and resting by Faith upon him.

In like sort, the *true Ministers of this Church*, (whom the pride and wantonness of some men glories to account, as the *filth and off-scouring of all things*, to speak and do all maner of *evil against them falsely* and injuriously;) if they may be so far blest of God, and honored, as to *suffer after Christs example*, and to *make up* (to their measure) the *remainder of the sufferings of Christ* in his Body, the Church; there is no doubt, but the *Spirit of Glory* will more rest upon them, the power of Christ be more *perfected* in them, and the light of Gods countenance be more shining on them, than when their *Corn, and Wine, and Oyl increased*; their faces will then appear most, as *Angels of God*, when with Saint Stephen, they are beset with *showres of stones*; overwhelmed with all maner of *hard speeches*, and rude indignities. Thus it becomes the proud and petulant world to act; and thus it becomes learned, able, and humble Ministers to suffer. Who have then least cause to be ashamed, when they are most opposed, and oppressed for Christs sake: For, troden in

in the *wine-press* of mans displeasure, they may then yield the noblest juyce, and most generous expressions of their Zeal, Courage, and Constancy.

Wherefore I have adventured, although the weakest and unworthiest among many of my Fathers and Brethren, the Ministers of this Church of *England*, so far to satisfy the worlds curiosity, as to give them some prospect, and view of the Ministers of *England*, in their present distresses, fears, and afflictions; that men may see, with how *stedfast countenances*, they can look upon their adversaries, while *Acts 6.15.* they *stop their ears* against them, *gnash their teeth* at them, and threaten utterly to destroy them; that their *causeless and implacable enemies* may behold, with what divine comfort and assurance, they can walk, both cheerfully and uprightly amidst their *fiery furnaces*; into which *Dan. 4.* they are therefore cast, because they will not fall down and worship, * those *Idol-shepherds*, those *False-prophets*, those *Meer-images* of *Zach. 11.17.* *Ministers*, which have set up themselves as *gods* in the Church of * As Idols, so are false Teachers, of Christ for One thousand six hundred yeers, ever knew, or heard of; *Dolores, Vanitates, Labores, Stultitia, Abominaciones,* who were ever blessed, and thankfully contented in all times, either of persecution, or peace, with those *true Ministers*, who in a right *way of due Ordination*, descended from, and succeeded in the place, and ordinary power of the Apostles, and the other Disciples which were first sent and ordained by Christ: Which the true Ministers of the Church of *England*, being conscious to themselves, (as I shall after prove) that they have rightly received, they have this confidence still, That they are neither *forsaken* of God, nor destitute of good Consciences, nor despised by good men, nor do they despair, but that they may have leave, be able, and permitted, with just freedom, and modest courage, to plead their cause, before any *Tribunal* of men; not doubting, but they may have so fair an hearing, as *St. Paul* (their Great Predecessor, both in Preaching and Sufferings) hoped from *Felix, Festus, Agrippa*, or *Cesar*: Of whose piety the Apostle having no great perswasion, yet he charitably presumed to finde so much equity, and common humanity in them, as not to be *condemned* by them, being *unheard*; or to be acquitted, as to any crimes falsely laid to his charge; if he had but the favor of a fair Trial, and impartial Hearing. So hard it is for a good man ever to despair in a good cause.

And however my confidence be just, and wel-grounded, as to the merit of that Cause which I have (by *Gods help*) undertaken; yet when I consider my strength, which is small; my infirmities, which are many; my defects, which are manifest; my interest with men of place and power, which is very little; and the prejudice, against whatever I, or any other Minister can do in this kinde (which may be

3.

Reason of this Address.

Mark 3.14.

And Jesus ordained twelve,

that they should be with him, and that he might send them forth to Preach.

Acts 25. 11.

Toto caelo distant bene operari & desperare.

Sibi conscia virtus

Dat animos.

*Quod deest vi-
ribus, habent
cautelâ.*

Acts 27.

*Humble
Monition to
those in
Power.*

*In sublimitate
positis tam de-
scensus quàm
ascensus perpen-
dendus: Nec
minus est quod
terreat, quam
quod placeat.
Ambr.
τὸ ἀνδεῖν μὲν
μικτὸν ἔστιν.
Chrys.*

be great and many) I have (as feeble *Creatures*, conscious to their weakness, are wont to do) fled to the *refuge* and *assistance*, first of Gods grace (which is *sufficient* for me, and which in the midst of threatnings, storms, and shipwrack, bids me *be of good cheer*.) Next, to that of *your mediation*, (*O excellent Souls*) who are every where dispersed in this Nation; whose *soundness* of minde, and *un corruptedness* of manners (yet remaining) hath hitherto preserved this *backsliding* and *unsavory* age from utter *rottenness* and *putrefaction*: Possibly *your mediation* may so far prevail among all estates of men, as to allay those asperities, abate those animosities, remove those prejudices, satisfy those jealousies, under which, the *Ministers* and *Ministry* of this *Church*, do now lie in many mens mindes; and, it may be, in some of theirs, who are become *men of power and renown*.

Whose *eminency*, I hope, will not be offended, if I humbly put them in minde, That their glory and greatness is not more evident to others (who are prone to measure their hopes and fears, by the beams or shadows which they cast upon them) than most of all to be seriously considered by themselves; since, from those *ruines*, on which they are raised, and from that *height*, to which they are exalted, they may easily look down, and learn, in how *slippery* a station, and how tottering a posture all, humane glory, and *excellency* doth consist. That, the *triumphs* of such *poor mortals* carry their own deaths after them, as well as other mens before them; that, as *bubbles*, they have the same principles of frailty in them, by which others have suddenly disappeared, who lately swelled as big, and swam as high above the waters, as these now do. All religious experience tells the most *subtile* and *elated spirits*, the *profoundest projectors*, and the most *potent actors*, That they can have but a short time here, may have a sudden change or period, and must give a *severe account* of all actions they do, and all advantages they enjoy, in this present world: Of all which, they shall carry no more comfort with them, than they have made conscience to do the *work of God*, according to *his will*, revealed to mankind in the *sure and sacred Oracles* of his written Word.

Zach. 11.

* 1 Chro. 22. 8.
Thou shalt
not build an
House to my
Name, because
thou hast
shed much
blood upon
the Earth in
my sight.

It is manifest, That some men have been a *staff of Bonds* in Gods left hand, to punish the sins, or exercise the Graces of many in these three Nations; whether they shall be a *staff of Beauty* in his right hand, for the support of Piety, Peace, Order, and true Religion, the event will best shew. They have acted many things as *Men*, with great policy and power; it is now expected, they should act as truly *Reformed* and wisely *Reforming Christians*, with Piety and Charity; (if, at least, that may be hoped in the time of the Gospel, which was denied to *Dauids zeal* under the Law: That such as have
* *shed much blood* in Civil Wars, should be instrumental to build the
House

House of God :) Peradventure they may be means, if not to repair its great decayes, yet to hinder it from that total ruine, and utter vastation, which by many and bad men are threatned; but, we hope by more and better men (with Gods help) will be prevented.

And truly, if I knew, how I might most acceptably make my Address, and fairly plead my excuse with men in *place and power*; if I understood what might most merit to Apologize before all great, good, and ingenuous men, for the boldness of now publishing this *Apology*, I would in the most soft words, and comely terms, bespeak their favor, and deprecate their offence, for so it becomes Candidates and Petitioners: But my *integrity* is beyond all oratory; and my *plainness* beyond all artifice or study; I having no design, but onely this, (which I take to be, as pious and just, so not altogether misbecoming the station wherein God hath set me) That from the Country obscurity (wherein I am not wholly buried) I may crave leave to use *honest Christian Liberty* in this one thing, which relates, not so much to my Person, as to my Profession and Function; And in this, to appear in publick not as a Counsellor, or Dictator, or Threatner, but as an humble Client and Suter, among those many, which always attend those who have power to *save*, or to *destroy*, to *do good or evil*. Nor in this am I pragmatically suggesting, what I might foolishly imagine fittest to be done in State affairs, (from which, as from Pitch and Birdlime, I am most willingly a stranger;) but onely propounding, in all humble and due respect, what is by many men, much wiser and worthier than my self, conceived as most necessary for this particular *Church of God in England*: And wherein the fears of very many *Excellent Christians* are so urgent upon them, that it were better to offend by speaking in love, than by silence to act the part, both of an Enemy and a Coward. Yet in this *freedom*, I would not willingly offend any, that really are, or esteem themselves, my Betters, and Superiors, so, as to exasperate them by any rash or rude expressions. I earnestly deprecate all such failings in my self, and such suspitions in others. This restraint and caution, I have, not so much out of fear of men, (yet do I *fear men*, as far as fear is due;) but rather out of that fear of God, which is the *beginning of Wisdom*, and that *reverence* I owe to my self, and my Profession, as a Christian, and a Minister, whom nothing less becomes, than the badge and livery of Passion; or the jaundice of *Cholerick Diffusions*, evident in the face of their writings. I love not (if they were safe) affectations of Language, which power may interpret Seditious, Turbulent, or Treasonable: I have learned to be patient under hard things, thankful for moderate, hopeful for better; Nor do I disdain to beseech mans favor, whose *fury God can restrain*, and *turn the remainder of wrath*, to his praise and his Churches good. Let others complain of their *Civil Burthens*, which

πολλὰ μὲν ἐν
ἀρετῇ ἵσταται
λίαν ἀπὸν λόγον
ἐλπίδι. Sy-
nes. de Reg.
The design
of this A-
pology.

καὶ παρ' ἡμῶν
τῶν λόγων ἐν τῇ
ἐκείνῃ. Vocat.
Synes.

Σὺ τίμω ἐξ
ἐλπίδος τῶν σὺ-
ταμάτων ἐκεί-
νων: δυσχερὲς
ἐστὶν ἐπὶ τῇ σί-
τιδι. Synes.
ad Arcad. Im-
per.

πάντα μακρῶς
ἀρχαῖος σάτυρον.
Pythag.

(which I feel, as well as they.) Let them agitate *secular Interests*; which never want their vicissitudes, crosses, and defeats: My *sense* and *address* in this *Apology*, is chiefly for those things which concern the true Ministry, and the Reformed Religion established in *England*; (In which, not custom, and education, but judgement and conscience, I hope, hath confirmed me by Gods grace,) And for those men especially, whose office and duty I think it is, by Preaching, doing and suffering, as Christian Ministers, *according to the Will of God*, to vindicate and preserve true Christian Religion, and to transmit it as Reformed, in an unblemished, and unquestionable succession to Posterity.

4.
Why in way
of *Apology*.

* *Apologeticum*
scribendi genus
est mixtura
quadam orato-
ris disputantis
& Dialectici
deprecantis.
Eras.

* *Quadratus*
Apostolorum Dis-
cipulum Athe-
niensis Pontifex
Ecclesiae, Adri-
ano principi,
librum pro Chri-
stiana Religione
tardidit. Et tan-
ta admirationis
omnibus fuit,
in persecutionem
gravissimam
illius excellens
sedaret ingeni-
um.

Cam. 2. 2.

Jeron. ad Mag.
de Aristide
& aliis doctis
Christianis.

* *Vel solo nomi-*
ne, & ex prae-
judicio dam-
nantur Christi-
ani. Ter. Apol.
* *Bishop Jew-*
els Apology.

Your *Virtuous Excellencies*, upon whose favor, chiefly, I have adventured this Address, to the view of the supercilious, and more untractable World, are not ignorant what *noble Precedents* may be alleged for my writing in this manner of *Apology*, (which is or ought to be a * twisting of Logick and Rethorick together; a Checquer-work of Arguments and Oratory; studying to cloth the Bones and Sinews of Syllogisms, with the smoothness and beauty of Eloquence) seeking at once, both to convince the Understanding, and to excite the Affections: For besides those lesser and obscurer pieces recorded by the Antients, of *Aristides*, *Melito*, * *Quadratus*, *Apollinaris*, *Methodius*, *Johannes Gram. Themistius*, and *Apollonius*; (this last, being a Roman Senator, wrote and recited in the Senate, his *Apology for the Christians*, and was after crowned with Martyrdom;) We have also extant those famous *Apologies* of *Justine Martyr*, who dedicated his first to the Roman Senate, and his second to *Antoninus Pius Augustus*; also that of *Tertullian*, who in the time of *Severus* the Emperor, seeing Christians persecuted onely for the * *Name*, as a sufficient crime, (as many Ministers now are by some men) wrote his Learned, large, and accurate *Apology*, dedicating it to the Emperor and his Son. Saint *Hilary* also, wrote a Defence for the Orthodox, against the *Arrians*, presenting it to *Constantius* the Emperor. And of later times (in its kinde, inferior to none) is that *Apology* of the Learned, Pious, and incomparable Bishop *Jewel* *. The former wrote their Learned, Modest, and Eloquent *Apologies for Christian Religion*, as it then stood (like the *Lilly among the Thorns*) baited, persecuted, and condemned on all sides by the Heathen, who wanted neither numbers, nor arts, nor power to oppress; yet was it boyed up and preserved by Gods blessing on the learned Courage, and industrious Constancy of those, and other Holy Men: This last (our Renowned Countryman) vindicated the *Reformed Churches* (and particularly this of *England*,) for their not complying with, and submitting to the Council of *Trent*; and for their necessary receding from the Church of *Rome*; so far onely, as this did in Doctrine or Maners from the Scripture Rules, and from

from the Primitive Judgement, Canons, and practise of the Fathers, the first Councils, and the Primitive purest Churches: That excellent Prelate, no doubt, would have then fully asserted (as he did other points then in dispute) the Order, Honor, Office, and Authority of the Ministry of the Church of *England*, if either the ignorance, or malice of those times had been so far guilty and ingenious, as to question or oppose it, which some men now do; who dare any thing, but to be wise, honest, and humble.

I know my self unworthy to bring up the rear of so gallant a Troop of Worthies, in all Ages; nor is it from the ignorance of my own Tenuities, or other mens Sufficiencies, that I have thus far adventured to list my self in the *Army of Christian Apologists*, or to march under the Banner of this *Apology*: Onely in some respects, I seemed to some men (if not to my self) to be signed out by providence to this duty (or endeavor, at least) in as much as I may be thought redeemed somewhat beyond the ordinary, from that *grand prejudice*, which is like a *beam* in many Readers eyes; or like a *dead Fly* ready to viciate the sweetest Confections, made by any Minister in this kinde: As if all were done, onely for that *livelihood* and *estate* which their *Church-Livings* afford them, that any Ministers so stickle, and contend to uphold their Function and Ministry, either by speech or writing.

Few men stand freer from the *dashes* of this suspicion, than my self; in regard of either present benefit, or future expectation, by any imployment in the Ministry; which is such, as neither an idle man would undertake the work, nor a covetous man much envy the reward: Yet, I thank God, I want not either abilities or opportunities to exercise Piety and Charity among a company of poor (for the most part) yet good and orderly people; whose love, respect, and peaceable carriage to me in these times hath merited, that I should prefer the good of their souls, before any private advantages, so long as I am over them, in the Lord. I thank God, I have far less temptations of private interest, than would be required to put any discreet man upon so rough an adventure in a tempestuous Sea, where silence with safety were to be chosen, rather than publickness with peril; if I did not consciously and charitable look much more upon the publick; where taking a general view of the state and condition wherein most of my Brethren the *Ministers*, either are, or are like to be in this Church, (if some men may have their wills.) I cannot but with shame and sorrow behold in all corners of the Land, to how low an ebb, not onely their persons, but the *whole profession of the Ministry*, now is, or is like to be brought; for Government, Maintenance, Reputation, Authority, and Succession, in these Churches, through the *dissentions* of these times.

And truly in the midst of our dust and ashes, we the *Ministers* of England must confess, That with no less justice, than severity, the Lord hath poured upon us this shame and confusion of face, as well as upon other ranks and orders of men; since our many great spots, and foul stains, both in Doctrine and Manners, could not but be the more remarkably offensive to God and man, by how much, in the sacredness and eminency of that Calling, more exact holiness was expected from us, and pretended by us.

I. And here, I hope, I shall not give any my Betters, or my Brethren, any offence, while I humbly prostrate my self in the Porch and Threshold of this *Apology*; giving glory to God, and taking shame to my self, as well as others; Not by an uncharitable censuring of any man, but by a penitential searching and discovering the true cause, for which I think the Lord hath poured this contempt upon the Ministers of this Church: Herein to begin aright with God, and our own Consciences, may best relieve us with men; the disburthening of a ship, is half buoying it up, when sunk or aground. *Ingenious confession* is a good part, and a great pledge of future amendment: Some diseases are half healed, as soon as well searched and discovered. It may be, we may finde the same readiness both in God and man, to forgive our failings, as *David* did; who, no sooner had confessed, I have sinned against the Lord, but he heard that gracious reply, The Lord hath put away thy sin, thou shalt not die.

Μέγα εὐρυμαθὴς
καὶ ἐν τῷ πλάσι
ματος ὁμολογία.

Naz. orat. 15.

Quicquid defuit
pietati aut

charitati confes-
sionis humilitas

suppleat. Bern.

2 Sam. 12. 13.

I.

Peccator celando
non facit nesci-

um, at confi-

tendo facit pro-
pitium Deum.

Aug.

Confessio fallax
periculosior est

quā procax &
obstinata defen-

sio. Nonnulli
dolosa confessione

se subtilius de-
fendunt. Bern.

de Humil.

* Isa. 2. 20.

2.

Former due
Conformity,

not the sin of
the Clergy.

In the first place, this for certain we may conclude; That it is not the galling and stinging of these flesh flies, (now our busie and bitter enemies of the *Anti-ministerial* faction) that first brought this sore and rawness upon us; but it is some foul and corrupt humor from within us, which first brake out to such putrified sores and wounds, which have invited those to feast upon our ulcers and deformities.

In a matter then most fit for deep and serious repentings, I cannot be so superficial, as some have been, who like Lapwings, cry out loudest, when furthest from their Nests; being severe censurers of all men, but themselves; loth to see and confess their bosom sins, or to own the deformities of their darlings; hardly perswaded to cast away to the * *Moles* and *Bats* (to the dark and deformed crew of *Heretical novelties*, and *Schismatical vanities*) those specious and gilded *Idols*, *Teraphims* of their own imaginations, which their fancies have forged, and with *Micahs* devotion, set up to themselves as *Divine*.

Sure, it is but a very poor and pitiful account (the product of *Passion*, not of *Reason*) which some men give; while they, with a vulgar vehemency, accuse all the *Clergy* and *Ministers* of England for their former conformities and subjections to Authority, in things

to

to some men disputable for their nature and use ; yet, then, according to Law ; that is, approved, established, and enjoined by the * public consent, wisdom, and piety of all estates, in this Church and State. And which things, very holy and learned men generally used ; accounting them, if burthens to weaker consciences, yet to wise and stronger men, as lawful as it was for St. Paul to sail in the ship, whose sign was *Castor* and *Pollux*, *Acts* 28. 11. Yea, and so far necessary, as (being agreeable to their judgements) the use and external observation of them was enjoined in the Church by due Authority, and approved by their own personal subscriptions ; being no way destructive to any thing of Christian Faith, or Holy Life : Certainly, a sober and good Christian must not tear in pieces, or cast away his *Bible*, because it is not so neatly bound, as he would fancy. Nor would, I believe, any humble Primitive Martyr, or Confessor, have despised Salvation by *Jesus Christ* alone, duly exhibited in the Word and Sacraments, as they were in this Church ; nor have refused Communion, with this, or any part of the Catholike Church, truly professing *Christ Crucified*, although the * nails of the Cross had been much sharper and heavier, than any thing was in the established Order and Ministry of the Church of *England* ; which few Churches since the first hundred years, wherein the Apostles lived, ever enjoyed with more Purity, Order, and Simplicity, as to the main, than the Reformed Church here in *England* did.

Eccelesiastical Policy, with incomparable Learning, and gravity of Judgement, hath beyond any Reply, vindicated both the integrity of his own Conscience, and the honor of this Church, in things of extern order, *Μίσος σοφίας πρῶτα*. * *Ipsa mutatio consuetudinis etiam qua adjuvat utilitate, novitate perturbat.* August. ep. 19.

So that many wise, and good men, begin now to think (since these unhappy disputes have by attrition been kindled, and far driven on to fire and sword, seeming heretofore to have risen from humble, meek, and charitably tender spirits) That the greatest sticklers against those things (which were oft declared to be, not any part of piety, duty, or devotion in themselves ; but onely as matters of external order, decency, and circumstance,) were rather curious (for the most part) than * conscientious ; Dissenters being either very weak, or very wilful. And some have since sufficiently appeared, rather wantonly nice, loose, and given to change, than any way grave, settled, or seriously solicitous in matters of Religious Order, and Publick Ministrations. Possibly, it was not the least of our follies and sins, that we did not with more thankfulness enjoy the many rich *Quod enim neq, contra fidem, neq, contra bonos mores injungitur, indifferenter est habendum, & pro eorum inter quos vivitur societate servandum est.* August. ep. 118. ad Jan. Cavendum est ne tempestate contentione serenitas charitatis obnubiletur. August. ep. 86.

In quibus nihil certi statuit Scriptura divina, mos populi Dei vel instituta majorum pro lege tenenda sunt. Aug. ep. 86.
Rom. 14. 1, 5. Let every man be fully persuaded in his own minde ; and whether they act, or act not, both are accepted of God in those things, whereof there is no precise command. So 1 Cor. 10. 30. Master Hooker (*ὁ γλυκυσμῶνος μίσος*) in his
3. in Rom. 14. where nothing may be determined by being different.
* *Disciplina nulla est melior gravi prudenti, q, viro, in his, que liberas habent observationes, quam ut eodem modo agat, quo agere videri ecclesiam ad quam cuncta forte deveniunt.*

Hinc in bella
civilia præcipi-
tamus, quod
mal a miliora
nimium cave-
mus. Eras.

* Qui in levi-
bus a quodidia-
na recedit con-
suetudine,
Magnus licet
vir sit certis tan-
tum horis illum
sapere noris.
Verulam.

mercies, we then had ; instead of that *regret and querulous impatience*, which was so loth to bear any such defects or burthens, as some men imagined ; wherein (for the most part) ignorance, or easiness, or vulgarity of mindes and maners, made * *greater out-cryes, and aggravations*, than either truth of judgement, or tenderness of well-informed Consciences. The after-instability in some men mindes, and stupidness of their maners, shews the *Vertigo* and *Lethargy* of their Brains : For many men, who, when it began to be in fashion, strained at those *gnats*, which formerly for many years, they had digested , yet afterward made no bones to swallow *Camels* of *grosser innovations*, such as no distinctions can mince or chew small enough for a good Conscience. And it is confessed by those, that have now attained their *after-wits*, that those *former conformities* enjoyned by Law, were but *motes*, in comparision of those *beams*, which now threaten to eclipse the lights of this *English World*, and to put out the very eyes of the *Seers* and *Watchmen* of this Church.

ταξις : *lat. ordi-*
nata acies,
As an Army
with Banners,
in Rank and
File, where
nothing may
be deformed
by being dis-
orderly.

*Salus optimè sen-
sit sed nocet in-
terdum reipub-
licæ. Tacit.*

Et multis utile
bellum. Luc.

adhering to any side or new faction, against the former settlements?

How many learned and godly men are, and ever will be (till better grounds be produced, from Scripture, Reason, and practise of the Primitive Church) unsatisfied with the *parity* and *novelty*, yet pretended *Divine Right*, of the *sole-headless-Presbytery*; which challenges to it self, as from *Christ*, such a supreme power, as is exclusive and destructive of all *Episcopacy*; that is, of the constant Presidency of one, among other *Presbyters*; so placed by their own choice and consent?

And no less unsatisfied are thousands of learned, and good Christians, with that power of *Lay Elders*; (for so they are best called, for distinction sake; and not *Ruling Elders*; lest by that title of Ruling, they should fancy and usurp the *sole power* of rule to themselves; which undoubtedly, is equally, if not eminently due to the *Preaching Elders*, who labor in the Word and Doctrine :) Touching which point of *Lay Elders* in the Church, I have read two Books written above thirty years since, by a very learned, godly, and impartial Divine, Master *Chibald* of London: In the first of which, he proved these *Lay Elders* to have no place, office, use, power, or maintenance assigned them by Scripture; nor ever in any Church of Christ; which he demonstrates in the second Book (which is full of excellent reading) as to the Fathers, Councils, and Histories of the Church: In none of which he findes them to have any footing, as to office and power, upon any *Divine Right*, ever owned in the Church; nor can they now have in every little Parish, or private Congregation; where the Country plainness may afford careful *Over-seers* for the Poor, and *Church-wardens*; but not fit men to match with the Minister, and to sit as Rulers to govern their other Neighbors; who will hardly believe they have authority from Heaven to rule them, unless they see more abilities in them, than usually can be found. What use may be made of such Elders, in the way of Prudence among greater Representations of the Church, as in *Synods* and *Councils*, he leaves to the wisdom of those, that have power in such *Conventions* to call and regulate them: But he denies any thing, as of *Divine Right*, belonging to them; so, as to binde every *Parish* or *Congregation* to have them, which would be ridiculous, and most inconvenient. Both these Books being seven years since committed to the hands of Master *Coleman*, as then a Licencer, were unhappily, either smothered and embezzled, or carelessly lost; to the great detriment of truth in that particular: For, truly, in my best judgement, and in other mens of far better, to whom I imparted them, never any thing was written, of that subject, more learnedly, more uprightly, more copiously, or more candidly; especially, con-

Mr. Chibalds
two Books of
Lay Elders.

considering the Author was one that scrupled some things of Conformity.

In like manner, how few Christians in any Reformed Church are satisfied with those new, and strange Limbs, rather than Bodies of Independent Churches; (which word of *bodying* into small Corporations; is as a novel, so a very gross expression, and hath something of a Solecism; not onely in Religion, which owns properly but one Body of Christ, which is his Catholike Church; whose communion with Christ, the onely Head, and one another, as Members in several Offices and Operations, is by the same Faith, the same Scriptures, the same Ministry, the same Ministrations, and as to the main and substance, the same Christian Profession :) But it is also incongruous and absurd in ordinary significancy of Language; while by such a singular *Bodying*, they mean a *Spiritual Union* of those, that pretend to be most *Spiritual Christians*: Which names, and novel inventions, about constituting and compleating Churches, in so many fractions, parcels, and places, apart from all others, by the means of an *explicit Church Covenant*, (as they call it;) how *unscriptural*; how *unconform* to the examples of all antient Churches; how *impertinent* as to Piety; how *dangerous* and *destructive* to the Truth, Union, Harmony, and Dependence (which ought to be among

Rom. 12. 5. We being many, are one body in Christ.

1 Cor. 12. 13. By one Spirit we are all baptized into one Body, which is Christ.

1 Cor. 12. 25. That there be no schism in the body. (i.e.) In that one Body of Christ, the Catholike Church.

* Acts 2. 42. They that gladly received the word, were baptized; and the same day there were added (to the Church) about 3000. souls.

5. Other weak conjectures of the causes abating in their honor.

So that, not onely in these, but in many other things, we see the remedies, which some men apply to former seeming distempers, do (to many men) seem worse than the diseases ever were: The little finger of grievances, scruples, disorders, and scandals, being far heavier than the *lyns* of the Law were in former times; where, if there was less liberty by the restraints, which men had by *Laws* laid on themselves; yet there was also far less ignorance in mindes, fewer errors in judgements, blasphemies in opinions, brokenness in affections, dissolutions in discipline, undecencies in sacred administrations, and licentiousness in the ordinary manners of men: So that if those times were not the golden age of the Church, sure these cannot brag to be beyond the iron, or brazen.

No less superficial and unsearching are those Conjectures or Censures, which a late Writer makes of Ministers ostentations of reading,

reading, and humane learning in their Sermons, (of which, many men cannot be guilty, unless it be of making shews of more than indeed they have :) Also, he altogether, as an occasion of Ministers lapse in their love, and respect among the people, their small regard, and strangeness to godly people. When it is evident, many mens and womens godliness, brings forth now no better fruit, than, first, quarreling with; then neglecting; afterward, despising; next, separating from; after that, bitter railing against; and lastly, stirring up faction, not onely against that one Minister, but his whole calling. Certainly, some are become such godly brambles, and holy thistles, as are not to be converted with more than needs must, and are never to be treated with bare hands. But in case some Ministers, by many indignities provoked, grow more teachy and morose to these mens thrifty, incessant, and importune godliness; If they fortifie what they assert, by the testimonies of learned men; (which is no more than is sometimes needful, among captious, curious, and contemptuous auditors;) yea, if they seem to some severer censor, something to exceed, in these particulars, those bounds of gravity, and discretion, which were to be desired; yet, what wise man can think, that such fleebites or scratches (in comparision) can send forth so great corruption, or occasion so ill a favor in the nostrils of God and man, that, for these things chiefly, Ministers should be so much under clouds of obloquy and disrespect; that, although they have every seventh day, at least, wherein to do men good, and to gain upon their good wills, yet many of them are so lost, that there are but few can give them so much as a good word.

But, some men are willing to mistake the Image and Goats-hair for David, and pretend with Rachel, infirmities, when they sit upon their Idols. Alas, these cannot be the symptoms of so great conflicts and paroxisms, as many Ministers now labor under, who were sometimes esteemed very pretious men, and highly lifted up on the wings of popular love and fame: In which respects, no men suffer now a greater ebb, than those that were sometime most active, forward, and applauded. The sticks and straws of lesser scandals, and common failings among Ministers, might kindle some flashes to singe and scorch some of them; but these could not make so lasting flames, so fierce and consuming a fire, as this is: In which, many, or most Ministers, that thought themselves much refined, and undertook to be refiners of others, are now, either tried, or tormented. Who sees not, that the fire and wood of this Tophet, which God hath prepared, is not (as some conceive) onely for Princes and Prelates, for Archbishops, and Bishops, &c. (In some of whom, what ever there was of want of zeal for Gods glory, of sincere love to the truth, of charity to mens souls, I cannot excuse, or justifie, since they could not

1 Sam. 19. 11.

Gen. 31. 34.

Isai. 30. 33.

Luke 12. 48.

Jude 12.

Gen. 19. 22.

Micah 6. 9.

On the way
purpose.

1 Sam. 2. 22.

not but be as highly displeasing to God and man, as from both they enjoyed very great and noble advantages above other men, of glorifying God, advancing Christian Religion, and encouraging all true holiness: Nor was the having of *Dignities* and *Revenues* their sin, but the not faithful using of them; no wonder, if of them, *to whom much was given, much be required*, either in duty, or in penalty.) But this *Tophet* is also (we see) *enlarged*, for the generality of *Presbyters*, and such as disdained to be counted the *inferior Ministers*; nor is this fire thus kindled in the *valley of Hinnom*, nourished onely by the bones and carcases of ignorant, profane, and immoral Ministers (who are as *dry sticks*, and *trash*; *twice dead*, to *conscience*, and to *modesty*; fit indeed to be *pulled up* by the *roots*;) but even *those greater Cedars of Lebanon* have added much to this *pile*, and *fuel*, who sometimes seemed to be *Trees of the Lord*, tall and full of *sap*; very able and useful in the Church; and, while within their due ranks and station, they were faithful, flourishing, and fruitful; whose very *Children*, and *Converts*, (their former disciples, followers, favorers, and beloved ones,) now in many places, turn *Chams*, pointing and laughing at their *Fathers* real or seeming *nakedness*; Who drinking perhaps too much of the *new wine* of *state policies*, *opinions*, and *strange fashions* of *reformations*, possibly may have been so far overtaken with the strength of that thick and heady liquor, as to expose something of *shame* and *uncomeliness* to the view of the wanton world; where, not strangers, open enemies, proud, and profaner aliens, but even Protestants, Professors, *Domesticks*, and near Allies, sit in the *highest seat of scorners*; inviting all the enemies of our Church, our Ministry, and our Reformed Religion, to the *theatre* of these times; Where, among other bloody and tragical spectacles, this is by some prepared for the *farce* and *interlude*; to expose by *Jesuitical engines* and *machinations*, the *learned* and *godly Ministers*, together with the whole *Ministry* of this Church of *England*, to be baited, mocked, and destroyed, with all manner of *irony*, *injuries*, and *insolency*: And alas, there are not many, that dare appear, to hinder the project; or redeem, either the persons, or the function; yea, many are afraid to pity them, or to plead for them.

The merciful hearted, and tender handed God, who smites us, (whose hand we should all see, and return to him, *who hath appointed this rod and punishment*) doth not use to make so deep wounds and incisions for little corruptions, which are but superficial and skin-deep; nor to shoot so sharp and deadly *arrows*, in the faces of those that stand before him, as his *Ministers*; unless (they first provoke) him to his face, by their *grosser follies* in *Israel*, as *Eli's sons* did. Wherefore, I conceive, a further penitent search and discovery ought to be made of *Ministers sins and failings*, for which the *Lord* hath brought this

this great evil upon them; which although it be a *just punishment*, yet it may prove a *fatherly chastisement* to us all; and at once, both purge us, as fire from our dross, and by exciting those gifts and graces, truly *Christian* and *Ministerial* in us, it may prepare us, both for greater service, and ampler mercies, than ever yet we enjoyed, as *Ministers* in this Church; who have always lain under, and contended (since the *Reformation*,) not onely with the burthen of our own infirmities and defects, but also with the *evil eyes*, the *envious hearts*, the *sacrilegious hands*, the *prophane manners*, the *superstitious* and *factionous humors* of many men, both open *enemies*, and *seeming friends*: Some mens innate leudness and pravity endures any thing easier, than an able and faithful *Minister*; others Cynical sournels grudges at any thing less, than to see *Ministers* enjoy either honor, or estate, beyond the vulgar: Both are ready to be severe censurers of *Ministers faults*, that so they may justify their hatred or envy; but neither are likely to *judge righteous judgement*, nor shall we, I hope, ever stand to these mens sentence.

For my particular, I desire, both my self, and others of my minde and Profession, may by an *ingenuous acknowledgement* of our failings, be fitted for Gods and mans absolution, both in present and after ages; that it may not be said, The *Ministers* of *England* erred greatly, and were punished sharply, yet knew not how to repent humbly, and truly; every one palliating their own errors, and transferring the blame and guilt still upon others, when themselves were in somethings more blamable than any men, and merited, in their own censure, to be esteemed the chief of sinners.

You then, O excellent Christians, know (in general) That all *true honor* from man, is but the *agnition* or *reflexion* of those *Virtues* and *Graces*, by which men are, or appear likest to God; that is, truly good and useful to others: From God, *honor* bestowed on any men, is a testifying before men (in some way of his providence) his approbation of those graces and endeavors in us; by which we draw neereſt to that resemblance of the *Divine goodneſs*, and *holineſs*, which is lively ſet forth in the Word of God, and the example of *Jeſus Chriſt*; who is the viſible *expreſs image* of the *ſathers glory*: By the gracious imitation of which glory, *human nature* attains and partakes ſomthing of the *divine*; and by a kinde of transfiguration both of minde and manners (as *Moses* and *Elias* in *Chriſts* company on the Mount) both *Christian Magiſtrates* and *Ministers*, acting in holy and good ways, cannot fail by ſincere honoring of God, to attain that *honor* which *God hath promiſed*; which conſiſts, not ſo much in thoſe preferments and applauſes of the world, (which are for the moſt part vain, like it ſelf;) but in that *holy wiſdom*, *gravity*, and *conſtancy*, which becomes a *Christian*, either in wel-doing, or in comly ſuffering,

D

according

6.

What is conceived the true cause.

Nihil pudori esse debet penitenti nisi non fateri. Ambr. de Poen.

Of true Honor.

Θείον ἀγαθόν τιμήν. Plato de leg. Dial. 5. τίς καὶ οὐκ ἴσθι τιμήν. Id.

ταὺ ἱελομεν αὐτὸν ἀπὸ τοῦ Θεοῦ. Plat. Heb. 1. 1. 2 Pet. 1. 4.

1 Sam. 2. 30. Those that honor me, I will honor.

according to the clear will of God in his Word ; which gives both precepts and patterns of all true excellencies. The robes of *true honor* are not made of the slight and thin Cob-webs of popular opinions and practises , but are (*tela crassiore*) of more solid and substantial virtues, as *Gonsalvo* said. Worthy actions do always, not onely joy the soul, calm the conscience, and strengthen the heart ; but also they make the face of good men to shine ; conciliating such a *majesty to virtue*, and such *beauty to true holiness*, that even those who hate, and persecute them, (as to the interests of their worldly lusts) cannot in their judgements, but approve, reverence, and esteem them, even in the midst of their sufferings ; which do not less honor and adorn them, than their wel-doings : For nothing discountenanceth a Christian, but the conscience of *vile actions*, and *Gods displeasure*. In the judicious and constant way of holy walking, and honorably *suffering*, no man can *lightly speak evil of another*, without a secret shame, and reproach to himself ; nor injure, or despight them, without some inward regret and pain.

Phil. i. 29. *ὑμῖν ἰσχυρισμὸς* ;
To you it is
given, as a free
favor ; not
onely to be-
lieve, but to
suffer.
Pati pro Christo,
honorarium
Christiani. Ber.

And certainly, the Christian World here in *England*, (which owed and owned as much to their *Ministers* heretofore, and esteemed them as highly, and treated them as honorably and ingenuously, as any people under Heaven could do their *Teachers in Religion*) would never have so much opened their mouths, and withdrawn their love and respects from many, if not most Ministers ; nor would some men have dared so far to meditate, and endeavor their total ruine and extirpation ; if we Ministers had not in some things (beyond the *venials of common infirmity*) either much exceeded, or come very short of those due bounds, wherein true Christian virtues, and especially Ministers excellencies do consist.

7.
The ordina-
ry failings of
Ministers,
not the cause
of their
lapse.

Nor is it to be thought here, that the eyes of men are so severely fixt, onely, or chiefly, upon the *ordinary defects* of Ministers, either in gifts or industry, proper to their calling ; Although (God knows) even herein too many of us may be justly blamed, and without injury despised ; as either wanting those ministerial abilities, which we might by prayer and study attain ; wherewith competently to discharge, and adorn that sacred Work, and redeem it from vulgar invasion, which brings the highest contempt of it. The *ignorance, idleness, indiligence*, and *needless non-residency* of some of us, from our charges, is not to be concealed. In others, the neglect of our studies, both in Divinity, and in all kindes of good learning, by which our *profiting might appear to all men*, is to be deplored : It is not expectable, that Ministers should increase in *favor with God and man*, unless (as Christ did) they grow in *wisdom* too, as well as in age or stature. And alas, what fruit of honor to Ministers, or glory to God, or good to mens souls, can be reaped, either from those that

1 Tim. 4. 15.

Luke 2. 52.

Preach

Preach and Pray, chiefly for applause and popular air, taking much pains to little or no purpose; or yet from that contrary descending of others in their preaching to such a popular flatness, which stretcheth forth *dead sermons*, and *spiritless prayers*, meerly to an excessive length, (as if the *Pulpits* were their *Coffins*;) with so much *insipidness*, *vain repetitions*, *vulgar flattery*, *senseless oratory*; yea, and sometimes with strange *figures of Blasphemies*, which manner of some mens preaching hath given (we see) the very meanest sort of hearers (who heretofore were wonted to more *useful*, and more *sober preaching* and *praying*;) if they have any thing of parts, or *pragmaticalness* in them, not so much a *presumption*, as a *just confidence*, that they can both preach and pray, as well or better, than such *lazy*, *supine*, *superficial*, and empty *Ministers*; whose *duller plainness*, and *runder fervency*, is not that *demonstration of the spirit*, which sets forth *divine truths* in their *native Scripture-simplicity*; which is their greatest strength and beauty (as the Sun's, when it shines freest from all mists and cloudings;) Nor are those mens *rebut* and *deformed heats*, that *judicious zeal*, which becomes grave *Ministers*, both as *sober men*, and *holy Orators* from God to the Church: For expressions ought always to be proportioned, in true *oratory*, to the weight of the matter in hand: Yea, where the unaffected quicknings of a *Ministers* own *spirit*, or the *dulness* of his *Auditors*, requires more than ordinary vehemency; yet still it must be carried with very comly heats and emotions, either for voice or gesture; but all the whole *Pageantry* of some mens preaching is, onely a gratifying their own fancies and passions, or else a miserable way of *mocking God*, and cheating the poor peoples souls; who (some of them) are as well content with chaff, as with good corn, or the *bread of life*; and if the flail be still going, they care not what grist ariseth: Others thirsting for the pure and wholesom waters of life, the *idleness* and *poverty* of these men, gives them to drink, onely of that (*ὕδωρ ζωῆς*) water, which is at their doors; in the shallow *plashes* and *foul puddles* of their own dull inventions; where their sudden and confused thoughts are oftentimes sooner out of their mouths, than in their mindes: And this for want of either ability, or industry, to dig to the depths of those *sacred springs*, the *Scriptures*; which chiefly afford that *living water*, which can refresh thirsting, wash polluted, and save sinful souls; which are not to be wrought upon by flat, or fine notions, by soft expressions, or by feminine insinuations; but by *sound demonstrations*, *learned arguings*, *serious convictions*, and *masculine ways of expressions*; such as become the *Embassie* and *Embassadors of God to man*.

But, as not these *Ministerial defects*, in their peculiar *Function*; so neither are they the *private immoralities* of their lives (which

Bonorum ingeniorum insignis est indoles in verbis verum amare non verba. August. Planctum malo, quam plausum.

2 Cor. 2. 4. Conciones sacre nec rudes esse debent, nec delicate, nec cinnamata, nec impexa: Simplex quedam gravitas & subtilis soliditas adsit, quae pondus & ornatum deferat. Zanch. Orat. Sermone vis & actionis vehementia materiei pondere equanda. Quint. Lucens putrida, Scene in cathedram translatio.

Multi tadio investiganda veritatis ad proximos divertunt errores. Min. Fæl.

2 Cor. 5. 20.

usually attend the negligence of their *calling*, and bring many scandals upon both their persons, and their function. These are not the *spots*, or that kinde of *leprosie*, which could have thus made the whole body of their profession to be esteemed by many as unclean: For under these personal failings and deformities, (wherein some, and it may be too many of us, have been blamable in all times,) yet still, that abilitie, soundness, and diligence, which was found in many other worthy Ministers, both as to their *learning* and *piety*, was sufficient to preserve the dignity and venerableness of the function, from general obloquy, and contempt; nor ever was it brought to that *precipice*, where now it seems to stand, both as to disrespect, and danger.

8.
The main
cause, as
some con-
ceive.

Until, that those *thick clouds*, and *grosser vapors* (heretofore unknown among Protestant Ministers in England) like a *Scotch mist*, or *Egyptian darkness*, came over the whole Firmament (almost) of this Church; *darkning*, and *turning into Blood*, even many of those Stars of the second and third magnitude, at least; which formerly shined, without blemish, in the soundness of their judgement, well-guided zeals, meekness of their spirits, and diligence in their places, to all exemplary holiness; who (good men) probably did not know, while their *nails* were pared, and kept short, by the Laws and Government above them, how much they could scratch (even till the blood came) if once the liberty of times suffered them to grow so long, that some mens secular projects might use them, as the Ape did the Cats paw. Then indeed it soon appeared, that though Ministers might be *well-gifted*, and *well-affected men*, as to the Reformed Religion, to the Laws, and all publick Relations, yet they were *but men*; yea, though they were able and useful, while *fixed* in their *Ecclesiastical* orb and sphere; yet when they came to be *planetary* and *excentrick* to that duty and modesty, which the Laws of God and man most exactly require of them, as *lights* and *patterns* to others, than did their *beams* and *influences* begin to grow *malign*, *fiery*, and *combustive*.

Hence too many Ministers are looked upon, (how justly God knows; and the World, with their *own consciences*, not I, must judge) as *great incendiaries*; full of violence, immoderation, tumultuary heats, and passionate transports; beyond, what was either comly, or just for grave men of their calm and sober profession; into which high distempers, it was as easie for men of learned parts, of zealous spirits, and little experience in humane publick affairs, especially that of a Civil war, to fall; as for *constitutions* of *high colour*, and *sanguine complexion*, to lapse into *Feavers* or *Calentures*; which by degrees, if not allayed, bring the wisest and strongest men to ravings, and fits of distraction: Such did those *violent fits* and *inordinate*

inordinate activities seem to be (upon the second thoughts and cooler reflexions of people) wherein many Ministers, so much, and so busily, appeared in *Senates* and *Armies*; in *Conventicles* and *Tumulis*; more like *Statesmen*, *Politicians*, and *Soldiers*; or what became onely light and vain persons, than like *learned*, *grave*, and *godly men*; such as were called to a *spiritual*, *holy*, and *unbloody warfare*: This forwardness in sanguinary motions, rendered *Ministers* vile, and contemned, even to those, who were content to use their uncomly activities. The sound of Trumpets, the clashing of Swords, the thundring of Canons, were not a newer and greater terror to mens ears in *England*, than were those *bold Philippicks*, those *bitter Orations*, those *sharp In-* λεγομαχίας, ὁμιλίαις καὶ
vectives, those *cruel Railings*, used by some Ministers, even in their *Prayers* and *Preachings*, against those, to whom they formerly shew- παύρως βουλο-
ed a fair compliance and subjection: Who, if they had deserved *evil* καὶ πλῆρες. Plat.
language, and *railing accusations*, yet of all men these did not become *in Pericle.*
the mouths of *Ministers*; who should in publick appear, as the *Angels of God*; with such modesty, light, and beauty, as sets them farthest off from any passionate darkness of minde, or deformity of maners, or undecency of expressions. Since Christ hath commanded them most eminently to bless those that curse them; to pray for those that persecute them, &c.

After these, followed other *vials of wrath*, (poured forth from those, who should have been onely *Pitchers* with *Lamps*, filled with *Judges 7. 20.*
holy oyl, and fired onely with *holy fire*), *strange and new prodigies of opinions*, in *doctrine*, *government*, and *maners*; *sudden and violent changes* (like wilde-fire) running even to all extremes; greater *jealousies* and *impatiences of sufferings*, than of *sinning*: *Fierceness* to be revenged upon any, by whom they sometimes thought themselves injured in the least measure, when it may be, it was not the man, as the Law, by which they suffered.

Yea, when some *Ministers* were gratified with such *measures of revenge*, as might move even *envy* it self to pity those persons, who suffered indeed justly from God for their sins; yet from man, they chose affliction, rather than sin: Yet still many Ministers followed with severe censures, and harsh declamings, even the miseries of those their Brethren, or Fathers; (who were in all true worth, equal to them, and in many things, as well as in an envied *authority*, above them;) Yet in those *sad ruines* of some *learned*, *grave*, and *godly men*, they seemed to *glory*; casting *faggots of calumnies* into their fires; shewing so little pity, and so much severity to them in *calamities*, That it will be no wonder to see many of their own *Thumbs* *Judges 1. 7.*
and Toes cut off; and themselves brought to creep under, even enemies tables, for their Bread; who helped or joyed so cruelly in maiming others, and bringing them even to a morsel of bread: Shewing

Judges 22. 2. less pity and humanity to their destroyed Brethren and Fathers, than the *Israelites* did to the *wasted Benjamites*; more rejoycing in the victory of a party, than deploring the sin, disorders, and miseries of the whole.

The *mean complings* also of some *Ministers*, with those *weaknesses* and *extravagancies* of some *mens opinions* and *practises in Religion*, which they then knew, or suspected to be evil and dangerous; of which, they have since been forced oft to complain with bitterness of soul, for want of *timely reprovng*, and *resolute opposing*: Adde to these, what is frequently observed, and with great scandal, Their *shiftings* and *variatings* from one *living* to another, under pretence of *Gods*, or the *peoples call*, (where the greater *benefice* is always the *louder voice*, and most *effectual call*) being always deaf to any thing, that may in any kinde diminish their *profit*, or *preferment*: Still seizing (like *ravenous Birds* and *Beasts*, or cunning *Woodmen*) on any prey they can espie; upon which they gain by a thousand windings, and wily ambushes, though never so injurious to the true owners, even their *Fellow Ministers*, and their whole Families.

These, and such like frequent publick passages, together with some *Ministers* most imprudent neglects of opportunities, sometimes offered, and much in their power, by which, to have brought differences to an happy compolure, especially in matters of Religion; which were neither great nor hard to have been reconciled by men of *true Prudence* and *Christian moderation*; (which *virtues* have great influence in things of extern form and policy in the *Church of Christ*;) The fatal omissions and rejections of fair offers; those cruel defeats also which have followed after, and the unsuccessful blastings of all those plausible projects, and specious designs, which many of them had, for some time, driven on (as *Jehu*) very furiously, and as they thought very *triumphantly*; These, I say, and the like notorious imprudences, if not scandalous impieties, seem to many *sober men*, to have been among the chief *mists* and *clouds*, both of *folly* and *infamy*, which have risen from too many *Ministers lives* and *maners*, and so much eclipsed the glory and face of their whole Function, which they have rendred too many men suspected, as having more of the Jesuitick cunning and activity, than of that meek and quiet spirit which was so eminent in *Jesus Christ*; That from a *pragmatical fierceness* (which sought to have an Oar in every Boat) many *Ministers* are by many thought so superfluous, both in *Church* and *State*, that they are ready to throw them all over-board; as thinking there is no use of them, neither in the *sad solemnities* of *Christians burial* (who beyond all men, dying in the *Lord*, and in hope of a *blessed Resurrection*, ought not to be buried with the burial of an *Aß*, or an *Infidel*) nor in the joyful celebrities of *marriage*, where there needs
not

not onely much of *humane prudence*, as to choice; but more of *divine benediction*, as to the holy use, and happy success of *marriage*, which among *true Christians*, ought to be *in the Lord*; and so may, very well, bear the *publick benediction* of those, who are to *bleſs* the people *in the name of the Lord*; yea, even in matters peculiar to their office, and ever so esteemed, and used in the Church of Christ, both as to the Church-Government, Discipline, and holy Ministrations, of Prayer, Preaching, and Sacramental Celebrations, are Ministers, by many, thought more easily to be spared, and dispenced withal, as to any *publick necessity*; than any *Bailiff* in an Hundred, or a *Constable* in a Village: And no wonder, for nothing is more ordinary, than for the most excellent things, once degenerated to abuses, so far to lapse in the opinion and esteem of *vulgar* and *passionate mindes*, that they are ready, foolishly to wish, and greedily to welcome, the *total disuse* and *abolition* of them.

Præceptum est vulgi animus, & insano impetu rerum abusu, adversus usum ipsum propelluntur. Petrarch.

I cannot write it, and I hope no good *Protestant*, or true *English heart*, will read it, without grief and shame, That I have lived to see that verified and fulfilled in too great measure, which ** Campian*, an *Eloquent railer*, sometimes wrote (not with more malice, than apparent falsity, at that time, when the *state of the Ministry in England* had not more of *publick favor*, than of *true honor and merit*, both for *learning, piety, and order*.) *Nothing* (saith he) *is more putid and contemptible, than the English Clergy*. O that this reproach were with *truth* now to be *contradicted*, or *confuted*; which hath so heavily befallen us, and so justly; since too many Ministers became so *pragmatick*, so *impertinent*, so *unsuccessful in State policies*, in *worldly projects*, in *secular agitations*, in *counsels and actions of war and blood*, which they have agitated more intensively, than *Church affairs* and matters properly *religious*. How odious must it needs be, when they are publickly seen so vastly differing from that *Spirit of the Gospel*, which they *Preach*? So disguised in their *Habit*? so degenerating from their *Calling*? so different from the *rule and example of the Lord Jesus Christ*, of the *holy Apostles*, of the *blessed Martyrs*, of the *primitive Bishops, Presbyters, and Confessors*? These might be seen (possibly) after the pattern of their *Saviour, riding meekly on an Ass*, or, as *Ignatius*, on some *vile beast*, to be *crucified*; but they were never met, on *red, and pale, and black horses*; threatening blood, and war, and famine, and death, to the *Ages*, and *Churches*, in which they lived: By the imitation of whose *wisdom from above*, which was *pure, and peaceable, and gentle, and easie to be intreated*; by walking in the *good old ways of meekness, patience, gentleness, and Christian Charity*, Ministers were heretofore so highly esteemed, in

9. The dishonor cast by some upon the Ministers of England.

* Campian.
10. Ratio.
Nihil Clero Anglicano putidius.

Rev. 6.

Jam. 3. 17.
Church-men, by Civil and Canon Laws, were forbid-

den to have any thing to do in matters of blood, though but in a way of Civil Judicature. Among the *Romans*, *Pontifici non licuit quengquam occidere*, Suet. in Vespas.

this

* John 18. 36.
My Kingdom
is not of this
world; (i. e.)
After the way
and forms of
the Kingdoms
of the World.
Luke 17. 21.
The Kingdom
of God is
within you.
Rom. 14. 17.
For the King-
dom of God is
not meat and
drink, (much-
less, the flesh
and blood of
Christians)
but righteouf-
ness and
peace, &c.
Dan. 11. 38.
* Laudant Deum
in tympano non
in Choro. Classi-
cum canunt non
piceam prædi-
cant. Janum
aperiunt, quo
clauso Christus
natus: Bellonæ
sacerdotes non
eccl. sive; Martis
faces & titiones
non Evangelii
lumina; Come-
te infausi,
pestes & dira
omina; non
stelle salutes
Christam præ-
nunciantes.
Greg.

this Church, That nothing was thought too much, or too dear for them: But, when by *worldly passions* and *secular engagements*, they are found *too light for the balance of the Sanctuary*, (where onely learned humility gives weight, and an holy gravity to them;) when these *sons of God* court the *daughters of men*, and disguise themselves into the forms of *Politicians*; when they carry on vain and violent projects, and opinions, by pride, choler, fierceness, tumultuariness, faction, and sedition; or by rusticity, grossness, levity, and credulity, or in ways of scurrility, popularity, and cruelty; when to advance themselves to some shew of power, they cry up the *Scepter* and * *Kingdom of Jesus Christ*, to be carried on, *after the fashions of this world*, with Arms and Engines of War, to be erected upon the *Bones and Skulls* of their Brethren and Fathers; when Reformation of Religion must be squallid, and besmeared with the blood of Christians; when they make the *Throne of Christ* to be supported, as *Solomons* on both sides, with Lyons, or Tigers, Bears and Wolves, instead of Lambs and Doves: As if *Ministers* had changed, or lost, their meek, humble, patient, silent, crucified *Messias*, and had got some *Mauzim*; a *Mahumetan God of forces*; who is to be served in * *Buff-Coats*, and *Armor*, with the (*Opima spolia*) the goodly spoils and victims of slain Christians, their Neighbors, Brethren, and Fathers.

Alas, who is so blinde as not to see; who so dull, as not to consider, how destructive such distempers are (even in the justest secular conflicts) to the dignity; how contrary to the duty of true Ministers of the Gospel: Whole honor consists, in *meekness*, *patience*, *humility*, *constancy*, *diligence*, *charity*, *tenderneß*, and *gravity* in their *Preaching*, *Praying*, and *Living*, joyned to good learning, and sound knowledge? The want of these *holy deportments* conjured up those evil spirits of *sacrilege*, *sedition*, *perjury*, *cruelty*, *contempt*, and *confusion*, against them, and among them, which are not easily laid again: No man, ordinarily, being ashamed to offer that measure of *scorn*, *evil speaking*, *ruine*, and *oppression*; which they see, even some *Ministers* themselves have offered liberally to their Brethren, and Betters: Who can make conscience to destroy those, that make so little, to consume and devour one another? And this, at length, with the greater *odium*, because with the greater defeat: Honest meaning Christians expecting nothing less than such conclusions from the specious premises of zeal for *Religion*, and a *through Reformation*; when it is too evident, how much, not onely the mindes and maners of men, but the general form and face of the *Christian* and *Reformed Religion*, was never tending to more deformity, either in *Doctrine*, *Government*, or *true Discipline*, than now it is; as other where, so in *England*, through the miscarriages of many *Ministers*, as well as people.

people. No wonder, if ordinary men (who naturally love not a Minister of Gods truth) do easily *disesteem* those, who so little *reverence themselves*, and their *holy Function*: No marvel, if men make so little conscience to hear, or believe them, whose actions so contradict, and palpably confute, their former doctrine and manners: Yea, many now make *conscience to neglect, despise, forsake, and separate* from them; yea, some seek utterly to depole and destroy them; not onely as *useless*, but as *dangerous and pernicious creatures*, who seem to have more of the Wolf and Fox, than of the Sheep and Lamb. Thus from *Ministers of Gods truth, peace, and salvation*, they are too much faine to be esteemed as *State-firebrands*, and by some as *vessels of wrath*, onely fitted for destruction: What was sometime cryed up as a commendable zeal (and who but *Phinehas* with his Javelin, was then thought fit to be a *Priest to the Lord*!) is now looked upon, as either *miserable folly*, or *detestable fury*.

And certainly, (in the calmest representation of things) if some warmth of natural zeal, and sparks of humane affections, were allowable to *Ministers* (who are still but men) in *civil and secular affairs*; relating (as they thought) to the good and safety of their *Country*, their *Laws, Religion, Liberties, Estates, and Governors*; yet should these warmer *gleams in Ministers hearts*, rather have vented themselves in *soft dewes and sweet showres*, than in *lightnings and hot thunderbolts*, or *coals of fire*: Their *politick Preaching*, their *earnest Prayers*, their *unfeigned Tears* should have attempered, both their own and other mens passionate heats and propensities to civil flames: They should, as * *the Priests of the Lord*, have stood and wept between the *Porch and the Altar*; crying mightily to *Heaven*, that God would *spare his Church, and people*; And with men on *Earth*, they should have interceded, that they would pity themselves, and one another. *Ministers* of all men, should have *studied, preached, prayed, wept, and fasted*, all sorts and degrees of men in this *Nation*, (who were so many ways neerly related to one another) into *calmness, moderation, Christian temper, forbearings, mutual condescendings, and proneness to reconciliation*: If this would not do, they should have * *stood in the gap*, or lain prostrate (as *Cacina* did) in the unhappy breach, and rather chose to be trodden under the feet of *Armies, Men, and Horses*, than to see the *woful day*, in which their *King, and Country-men, and Fellow Christians, and Brethren*, should rush into an *unnatural war*, to cut one anothers throats.

This I say, godly and tender-hearted Ministers should rather have done, than in the least kinde, have kindled or fomented such
that I should not destroy it, but I found none. *Cacina cum milites, nec autoritate, nec precibus, nec manu retinere possit, projectus in limine, miseratione demum, quia per legati corpus eundum erat, clausit viam. Tacit. An. l. 1.*

110.
*Ministers
duty in civil
dissensions.*

*Vide Joel 2. v.
3, 10, 11, 13,
&c.*

* V. 17. Let
the Priests, the
Ministers of
the Lord
weep: Let
them say,
Spare thy peo-
ple, O Lord,
&c.

* Ezek. 22. 30.
I sought for a
man among
them that
should make up
the hedge, and
stand in the
gap before me
for the Land,

*unnatural flames, and unchristian fewds; rudely intruding themselves into all Councils; full of restless sticklings, State agitations, politick plottings, cunning insinuations, putid flatterings, secret whisperings, evil surmisings, uncomely clamors, and rude exasperatings of fears to fewds, of jealousies to enmities, of misapprehensions to irreconcilable distances, especially in matters wherein their proper interests (as in those of Church-Government and Discipline) might seem any stop or difficulty to peace, or any occasion to war: Who concludes not, that in such violent deeds and demands, Ministers forgot and forsook the greatest honor and duty of their Function! which is, to be blessed peace-makers, to beseech men to be reconciled to God, and for Christs sake to one another; by whose precious blood, they, above all men, should shew they are redeemed from those fierce wraths, and cruel angers, which cannot but be curied; and merit to be seriously and deeply repented, lest for them, Ministers be divided in Jacob, and scattered in Israel. And however, many hotter spirited Ministers, might have honest hearts to God and man; yet it appears they had but weak heads, and were not aware, That secular policies and worldly interests, though they begin never so plausibly, and ascend like vapors from fair grounds, yet they presently thicken like mists into black clouds, drawing on jealousies and fears like strong winds: These drive men to new counsels; after they plead necessities; and from necessity obtain what indulgences and dispensations soever, either prosperity, or adversity require, in order to that great Idol Self-preservation; which even in the Church of Christ exalts it self above all that is called God; far different from primitive practises, which were in ways of self-denial, Christian patience, and civil subjection, losing their lives to save them; following of Christ, in taking up his cross, * when they wanted not numbers. All which holy Christian arts, by the unnecessary designs, precipitant counsels, and rash adventures, of some passionate, weak, or self-seeking men, are oft forced to vale, and give place to that, which is falsely called Reason of State; which loves not to be too straight-laced with any ties of true and self-denying Religion; whose passiveness is the best preservative, both of the Church, and of any true Minister whatsoever.*

Matth. 5. 9.

2 Cor. 5. 20.

Gen. 49. 7.

* Tert. Apol. de Christianis. cap. 37. Omnia vestra implevimus, urbes, insulas, castella, municipia, castra, palatium, senatum, forum, &c. Et tamen libenter trucidamur. Et Cap. 30. Precantes sumus semper pro omnibus Imperatoribus, &c.

II.

Ministers much owe to themselves their shame.

* Multa tollimus que non probamus. Aug.

All true and wise Ministers teach, (and so they should practise) That it is better *patiently to suffer* * *some deformities in Church, and pressures in State,* than to be *violent actors* of any new ones, as a means to reform the old. And since the mindes of men are generally prone to measure counsels, and purposes, by the events, they do easily conclude, That God never leaves a good cause (wherein his glory, and Churches good were said to be so highly interested, so in the loss and lapse,) (as now the Presbyterian cause seems to be,)

unless

unless it were carried on by *impure hearts*, or *unwashed hands*; either *hypocrisie* leavening the *end*, or *iniquity* defiling the *means*: Truly it is seldom, that God waters good *plants* with so salt *streams*, as he hath done that, which some Ministers sought so resolutely to plant in the *Garden* of this *Church*, what pains or perils soever it cost them, or the publick.

So that the present dangers, distresses, and complaints of many Ministers seem to most people to be, but as the just *retributions* of *vengeance* upon the rude frowardness, and factious forwardness, of many of them in *civil troubles*, which was far different from the tender and wise charity of the good *Samaritan*. For these men finding this *Church* and *State* much wounded, as it was going from the *Jericho* of some *grievances*, to the *Jerusalem* of a *through Reformation*, (as was pretended) were too liberal of their *vinegar*, and too niggardly of their *oyl*; by *rash infusions*, by *undiscreet* and *unskilful* searching the *wounds*, they made them deeper, wider, more festred and incurable: (Clergy-mens hands usually poysoning those light hurts in *State*, which they touch, or undertake to cure, with neglect of their *Spiritual cures* and *callings*.)

Luke 10. 30.

Thus justly, and usually there follows the black shadow of *shame* and *confusion*, when Ministers of the *Church* had rather appear *cunning active Statesmen*, than *honest quiet Churchmen*; studying *machinavel*, more than the *Gospel*; as if they were ashamed of the still *voice* and *quiet spirit* of *Jesus Christ*; which descended upon his *Apostles*, not in the shape of *flaming* and *dividing swords*, but off *fiery cloven tongues*: And this, not to set the world on fire, or to scorch and burn men, but softly to enlighten them; and by variety of *gifts* and *graces*, sweetly to warm them to a love of God, and mutual charity: Which is far from bringing in, either *Christian Religion*, or any *Reformations*, with *wilde-fires*, *whirl-winds*, and *earth-quakes*; wherein *Christians* had rather quite cast off the *cross* of *Christ* from their shoulders, than bear it with any thing, which they count a *civil burthen*; and wherein the meanest *Ministers* are more ambitious to wear a peece of the *Popes Triple Crown* on their heads, in an imaginary parity of *power*, than either that of *thorns*, or that of *olive branches*; the one an embleme of their *patience*, the other of their *peaceableness*: When the very *Novices* and *Beardless striplings*, in the *Ministry*, which have but lately been manumitted from the *rod* and *ferula*, are more eager to *rule* and *govern* all in an *absolute community*, and *Country parity*, than either able to rule themselves, or patient to be ruled, even by those that are worthy to be their *Fathers*, as every way their *Elders* and *Betters*; whom *Age* and *Nature*, *Custom*, *Law*, *Reason*, *Religion*, all order and *polity* among men, would have set as *over-seers* over them; (howsoever,

* Mar. 12. 19.

He shall not strive, nor cry, neither shall any men hear his voice in the streets.

Acts 2. 2.

* *Lingua & vangelice propitius ignibus, & mollissimo fervore, potenter at suaviter illuminare & per purgare debent mentes ac mores hominum.* Greg.

Jam. 1. 8.

to some uses and ends, those, the younger Preachers, may be fit to be set over others, as *Ushers* of *lower Forms* :) When the passions and exorbitancies of some *Ministers*, shall punish other mens failings and sins, with greater of their own; and exceed what was most blamable in others, by such defects of charity, or excesses of cruelty, as are most condemnable in such as hold forth the *love of God*, and *mercies of Christ* to the World. What stability can be hoped in mens esteem and love, to such as are of so *variable tempers*, that they are not *double*, but *treble minded men*? sometimes *Episcopal*, then *Presbyterian*, after *Independents*, next *nothing at all*, unless it be something of an *hobling Erastian*; who runs like a Badger, with *varying and unequal motions*, yet still keeping where the *ridg of secular power* goes highest; who is ashamed, not to seem a *Christian*, but yet afraid to be *taught and governed*, as *Christians* were in *primitive times*, when they had not the support of *Civil Magistrates*; whose *protection in Government and duties religious*, the *Church* willingly and thankfully embraces; but it cannot own the derivation of either its *Institutions*, or its *Discipline*, from *secular Powers and Laws*.

12.

Of changes
in Mini-
sters.

* *A castris Dia-*
boli ad Dei ten-
toria, Felix
transfuga, &
beatus Apo-
stata. Luth.

1 Thes. 5. 22.

Phil. 3. 19.

Not, that all *mutation* is the companion of folly or weakness; there are happy *inconstancies*, and *blessed Apostacies*; from *Error* to *Truth*; from *Heretic* and *Schism*, to *Verity* and *Catholike unity*; from *factions pride*, to *obedient humility*; from *impotent desires* of governing, to *patient submissions* under due and settled Government; from *the Devils camps*, to *Gods Tents*. But then *truth*, and not *faction*; *piety*, and not *apparent self-interest*; a change of *maners* to the better, as well as of *side*, and *principles*, will follow; and not the least appearance once of *evil*: From which, *Ministers* of all men, must abstain. There must be no shew or shadow of *workings and decays in holiness*; of greater *indifferencies in Religion*; of any *licentiousness and immoralities in maners*; any of which, discover their *bellies*, or this *world*, to be their god, more than *Jesus Christ*, or the *true God*.

And (which is most ridiculous and intollerable) many *Ministers* in their greatest *ramblings and shiftings*, and *separatings* from themselves, and from all *gravity, order, and modesty*; deserting their former *Station, Ministry, and Ordination*; or taking it up upon some fanciful new way; some easie account of popular calling to any place; yet still they are many times *eager declamers* against *Sects and Schisms, Heresies and Separations, Errors and corrupt Opinions, &c.* that is against all that are not of their party, way, and *faction*: Not considering, that like *Gehazi*, the *leprosie* of those *Syrians*, cleaves to many of their own foreheads, who carry their heads full high.

Now after all this, (which I reckon up, not in *bitterness*, but in

in charity, not for a reproach *, but for a motive to repentance, in my self, or any other, that may be guilty of any thing, unworthy and scandalous to our *holy Profession*;) It cannot seem strange, if Ministers are generally looked upon, as *naked* and *ashamed* of themselves; since many of them, have wantonly *sinned* themselves out of that *innocency* and *protection* (together with that *love*, *respect*, *estate*, and *honor*) which formerly they enjoyed; when *publick* *Laws* and *Authority* compassed them about; keeping them, as in *subjection* and *due obedience*, so in *plenty*, *safety*, *love*, and *respect*. Which last, (preserving them from irreverence, affronts, and vulgar insolency) is easily obtained, when once the common people see that *Power* stands Centinel, and *Civil Favor* keeps a Guard, on any Men, or any Calling. Indeed, with the common sort of people, it matters not much, what *straw* and *clouts* the *Scare-crow* be made of, so it be set upon a *Pole*.

By these *secular* and *worldly temptations*, hath the *Devil*, in great part, beguiled the *Ministers* and the *Ministry* of *England*, of that *favor*, and those *blessings* which they once enjoyed; which to recover, by Gods help, must be the *work*, not of *weak*, *heady*, *popular*, *passionate*, *factionous*, and *clamorous men*, who are resolved never to confess any * error or transport, but to continue in that troublesome and rugged path of *novel opinions*, *State projects*, and *secular ambitions*; wherein they see they have lost themselves past all recovery, without ingenuous *retraction* and *speedy amendment*. The rashness and obstinacy of such *Uzzahs*, is not fit to stay the tottering *Ark*, who have almost quite overturned it; nor ever will they be able to bring back the *pristine honor* of the *Ministry*, or the *majesty* of the *Reformed Religion*: Their *penitence*, *publick*, *real*, and as *bold* as their sin and error, will more recover and recommend them, than all those murmurings and complaints, by which they scratch one anothers *itch*; and confirm each other in their *erroneous obstinacy*, and *defeated novelties*. * Ingenuous confessings and forsakings of their *follies*, *facilities*, *superstitious heats* and *immoderations*, will best reconcile them, not onely to God and man, but also to themselves: Who can have little peace, while they are pertinacious in their errors, and are impatient to recant any thing, either in opinion or practise, although never so much amiss and blasted, both by the disfavor of God and man. This opiniativeness and restiveness in extern *Forms* of *Religion*, is likely to be the greatest *obstruction*, which will hinder the recovery of *Ministers* to *unity*, *order*, and *honor*; which was ever greatest, when for their painful *preaching*, and peaceable *living*, they were persecuted by others, *Heathens*, or *Hereticks*, or *Schismaticks*; who never wanted will to vex the *Orthodox Christians*, when ever they had power; were their begin-

* Dum peccata aliorum confiteor, ipse compatior, nec superbe increpo, sed lugeo; & dum alium fleo, meipsum defleo. Ambr. de l. 1. c. 8. Νόμος ὁ ἀνθρώπων ἐστὶν ὁ νόμος τοῦ κόσμου. Stobaeus.

13.

Ministers way of recovery.

* Incidere in errorem imperiti est animi, ac perseverare, postquam agnovimus, contumacis est. Salvia. l. 5.

* Verè penitentes pudoris magis memores, quam salutis, esse non debent. August.

* πολυμιμνήσκει τοῖς
 ἱεροῦσιν ἐκθύμους
 μὲν, καὶ λογισμῶς
 διὰ τὸ ἐκ ὀπλισμένων,
 τὸ γὰρ καὶ χεῖρας
 ἀνταρτῆν παρὰ τῶν
 λαῶν ἔχει τὴν ἀμει-
 νώτως αὐλῆν.
 Naz. Orat.
 40.

ings never so gentle, and their pretensions never so specious : But then is the regard to Ministers least, or none at all, when they turn *Pragmaticks* instead of *Preachers* ; *Persecutors* instead of *Peace-makers* ; and *sticklers* for, and with the world, rather than sufferers with, and for *Christ*. Since, being Ministers of *Jesus Christ*, the *Lamb* slain for the sins of the World, they are more comly on *the rack*, and at *the stake* ; in the *prison* and *dungeon*, with *bolts* and *chains*, with *wounds* and *brands* for *Christs* sake, than with *Buff-coats* and *Belts*, and *Banners*, and *Trophes*, dipped in and defiled with the * blood of their *People*, and *Neighbors*, and *Governors*, in any case whatsoever. Sure, it is hard for Ministers of the Gospel, to pick out *Letters* of *Mart* from the Gospel, or to have any *Commission* to kill and slay, from *Jesus Christ* ; in order to reform Religion, or to plant any of his clearest Institutions ; much leis to pull down any antient good orders in the *Church*, or to set up any new ones ; which have so much of mans *vanity* and *passion*, that they cannot have any thing of *Christs* divine appointment,

Nor is this meek and passive temper, requisit in a true Minister, any softness and cowardise, but the greatest valor and magnanimity ; which, having least of *revenge*, *passion*, *self-seeking*, *humane faction*, and *worldly interest*, (which are always dubious in their rise, and prone to be exorbitant in their progress, and most injurious in their success) have most of *Love*, *Patience*, and *Christian Charity* ; which are indisputably commendable in the Christian, though they be to the mans own *hinderance*.

Psal. 115. 4.

It will not be asked of *Ministers of the Gospel*, at the last account, who fought, and slew, and spoiled, &c. but who fasted and prayed, and mourned, for the sins and judgements on the Nation, and Church ; nor will they easily be found in *Gods Book of Martyrs*, who died upon disputable quarrels in *Civil Wars*, while they neglected the indisputable duty of their *Office and Ministry*.

Levit. 19. 19.
 Thou shalt
 not sow thy
 field with min-
 gled seed.
 Incongruam non
 probat mixtu-
 ram Deus, &
 bonitate simpli-
 cissimus & sim-
 plicitate opti-
 mus. August.

Ministers never reap less crops of love or respect from men, than when they sow that forbidden *mistane* ; the *Tares* and *Cockle* of passionate novelties, unproved opinions, and civil dissentions, among the *seeds of Religion*, and *essays of Reformation* : From which mixtures, those Ministers, whose *gravity*, *wisdom*, and *humility*, have most withheld, or soonest withdrawn their hearts and hands, are the likeliest men, by their *piety*, *moderation*, *patience*, and *constancy*, in *holy* and *justifiable ways*, to recover and restore the dignity of their *Calling* ; Who in the midst of those great and wide inroads, which have much broken down the *fence*, and occasioned the letting in all sorts of *wilde beasts* upon the *Lords Vineyard* of this *Church* ; while others, like *dead stakes*, formerly making a great shew in the *hedg*, are found rotten, weak, and unsound : These are evidenced to all

true

true Christians, to be as *living standards*; well rooted in their pious principles, and not easily removed from that *stedfastness*, and *meekness* of their practises in ways of *judicious constancy*; which they have hitherto with patience maintained, in the midst of those tempests, which have not so utterly overwhelmed them, but that in many places they appear fixed and unmoved in their *pious integrity*, and *patient charity*; which makes them looked upon with some eye of pity, love, and honor, by all ingenuous spectators; while yet, they generally reflect with scorn and laughter, on many others; who in the *publick storm*, thought themselves *gallant sailers* and *skilful steersmen*; yet having made great waste of their *patience, obedience, and discretion*, they seem also much crackt in their *conscience, credit, and reputation*; For seeking, inconsiderately, to pull down, or to possess themselves of others *Cabins*, (who as *Pilots* had a long time safely steered the *Ship*) they have almost split, and sunk the whole *Vessel*, wherein they and others were embarked: Nor will they any way be able to buoy it up again, or stop the daily increasing, and threatening leaks, till forsaking those soft and shameful compliances with factious novelties, and immoderate ways of vulgar reformings, they return to that *primitive firmness*, and *indisputable simplicity* of the *Antient* (which were the purest and best formed) *Churches*, both as to *Doctrine, Discipline, and Government*; which no *learned and unpassionate man* needs go far to finde out, either in *Scripture patterns*, or in the *Churches after-imitation*; by which the *dignity* of the *Ministry*, and *Holy Mysteries* of the *Gospel*, always preserved themselves, amidst the hottest persecutions, both in the *love, and obedience* of all *sound and sober Christians*.

So that in my judgement, who know how hard it is to play an after-game in point of *Reputation*, and who have no design but a *Publick and Common good*, (writing thus freely, as under the favor, so without the offence, I hope, of any good man) The *Ministers* of this Church will never be able to stand before those men of *Ai*, their many adversaries; who are daily scattering them into many feeble factions, and pursuing them every where (so divided) with scorn; and afflicting them with many affronts and injuries; until having taken a *serious review* of their late extravagancies, and making a serious scrutiny into their consciences; and finding (as they needs must, if they be not wilfully blinde, or obstinate) some *accursed thing*, some *Babylonish garment*, and *wedg of Gold*; something wherein proud, or ambitious, or covetous, or revengeful, or injurious emulations, or other more venial errors have tempted them to offend; they cast them quite away; and so humbly re ally themselves, to that *Primitive Harmony*, that *Excellent Discipline, Order, and Government*, wherein was the honor, beauty, and consistency of

of the Church and Christian Religion, even when least protected and most opposed by secular powers : Of whom Christian Bishops, Ministers, and People, never asked leave, either to believe in *Jesus Christ*, or to live after that *holy form* and *publick order*, wherein *Jesus Christ*, and the *blessed Apostles* after him, established and left them, which obtained *universal imitation*, and use in all Churches, for many hundred of years, from *true Christians*, both *Pastors* and *People*, in the midst of persecutions.

14.

Jere. 6. 16.
Thus saith the
Lord, Stand
in the ways
and see, and
ask for the old
paths, where is
the good way,
and walk there-
in, and ye shall
find rest for
your souls.

* *Non datur re-
ditus ad unita-
tem nisi per ve-
ritatem, nec ad
veritatem nisi
per vetustatem;
Quum illud est
antiquissimum,
quod verissi-
mum.* Cypr.

* *Isai. 66. 4.* * *Jere. 17. 5.* Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

Out of which *old* and *good way* of *Primitive Unity, Order, Government, Discipline, and holy Ministrations*, if those *immoralities* be kept, (as they may most easily) to which (we see) the lusts and passions of men are prone to run, even in all * *novel forms* and *inventions*, (pretend they never so much, at first, to *glorious Reformati-
ons*;) Nothing can be a more present and sovereign restorative for this Church, and the true Reformed Religion, to settle with truth, and peace among us; both to the comfort of all able Ministers, and the satisfaction of all sober Christians; who study the *truth*, and *unity* of the *Faith*, not the *power* and *prevalency* of any *faction*: We need not go far to seek the root and source of our miseries present or impendent, which have brought forth so bitter fruits; where-
by God at once would shew and satisfy vain men with their own *delusions* *. In which, heady and high-minded men, trusting more to their own wits or tongues, and to the * *arm of flesh*, in politick machinations, than to the *living God*, in holy and humble ways of truth and peace, have soon found them to be, both *vain* and *curse*d things.

Jere. 2. 13.

Jude 12.

As it is evident at this day in the sad fate, which some Ministers folly, presumption, and precipitancy, together with other sinful frailties, and excesses, have brought upon themselves and their whole Function in this Church. Who, first despising, then destroying the *Antient* and *Catholike conduits* of their *Order* and *Ministry*, (which, derived from *Christ*, by his *Apostles*; went on in an after constant succession of *true Ministerial Power* and *Authority*,) have *digged to themselves, empty, broken cisterns*, of novel and divided ways, which can hardly hold any water; but *like wandering clouds without water*, affecting *Supremacy*, or *Parity*, or *Popularity* in Church power, they have almost brought it to a nullity; through the in-
croaching and over-bearing of *Plebeian Insolence*; who finding Ministers thus divided among themselves, and scrambling for *Church power* in common, without any order or distinction, either of *age*, or *gifts* and *parts*; the common people (being the most) begin to conceit
and

and challenge to themselves, first a share, next the supremacy and original of all Church power; as if in the illiterate heads, illiberal hearts, and mechanick hands of the common sort of Christians, (and, without reproach, the most part of them, and the forwardest of them, against the Function of the Ministry, have been and ever will be of no higher rank, breeding or capacity,) *Jesus Christ* had placed the *Keyes of Heaven*, the power eminent and paramount of all Church authority, and holy administrations; which *Christ* eminently, and his *Apostles* ministerially had; and exercised; afterward committing them to able and faithful men; such as (doubtless) were many degrees raised above the vulgar, and distinguished in gifts and power Ministerial, both ordinary and extraordinary.

Thus from the head, and shoulders, and arms, (*Jesus Christ*, the *Apostles*, the succeeding *Bishops* and *Presbyters*) which were of Gold and Silver, Church power is by some forced to descend to the belly, thighs, and feet of the people, which are part of Iron, and part of miry-clay: Most of whom, so much stickling to be controllers of *Christs household* (the Church) are not in any discreet and sober man's judgement, fit to be stewards, or scarce in any degree of ingenuous service, in a well ordered family; They may make good *Gibeonites* for the house of God, but very ill *Levites* or *Priests*. Dan. 2. 32.

Thus I have shewed how the sparks of many Ministers passionate opinions, and violent practises, flying up and down in their many disorderly breathings and extravagant *Motions*, both in Church and State; they at last, lighting upon the thatched houses, the combustible stuff of common peoples mindes, and maners, have set their own houses on fire, to the deformity, discontent, and danger of all that dare own themselves, and their holy Function, as delivered to them from a better and diviner hand.

And indeed it is of the *Lords mercies*, that we have not been, ere this, utterly consumed both root and branch, for our follies and strange fires, by the malice, cruelty, and despight of those, to whose rage, as to the Seas, the Lord hath hitherto set bounds; who are our enemies, not for our sins and failings, but for the reformed truths, and *Gospels* sake, which we preach and profess. Amidst the sequestrings, plunderings, silencings, wastings, affronts, calumnies, indignities, and discouragements cast upon, or threatned by some, against those of the Ministry, above any other calling; as if the Crosses taken down from Steeples and Churches, were to be laid on the necks and shoulders of Ministers; It is a wonder, that any remnant of godly, able, and true Ministers, hath hitherto escaped, through the indulgence of God, and the favor or moderation of some in power; who know not (it seems) how to reprobate all those as *Antichristian*, by whose Ministry, they may hope, themselves and others, either are, or may be

Exod. 2. 8.

brought to the *saving faith* of *Jesus Christ*, and to the *hope of Gods elect*: Nor can they yet be periwaded, to act as *Pharaohs*, that knew not *Joseph*.

Julian took away from the *Clergy*, all immunities, honors, and provisions of corn formerly by *Emperors* given to them; he abrogated all Laws in favor of them. *Sozomen. l. 5. c. 5.*

* *Matth. 5. 15.*

So that we cannot, but wonder (with thankfulness to God, and to those who now exercise *civil power* among us) that, the *Reformed Ministers* and *Ministry* in this *Church*, have not been made like *Sodom* and *Gomorrhah*; when we consider, how many showres of *fiery darts*, from *violent* and *cruel men*, like thick clouds (pregnant with *thunders* and *lightnings*) hang over our heads. Who like *Julian* the *Apostate*, are impatient of nothing so much as this, That their should be any true *Ministers* or *Ministry*, in *due order*, *holy Authority*, *Evangelical succession*, and *settled maintenance*, continued in this, or any other *Reformed Church*. Who seeking to joyn the *Lyons skin* to the *Fox's*, would fain leaven *Military spirits* against the *Ministry*, that so the *Soldiery* might use, or rather abuse, their *Helmets* as *Busbels**, under which they may put the *Candles* of the *Ministry*; thereby to overwhelm and extinguish those *lamps* of *true Religion*; pretending, that some *Troopers flaming swords*, as the *guard of Cherubims*, will be more useful to keep the way of the *tree of life*, than all those *burning* and *shining lights* of the true *Ministers*, who are rightly called and ordained in the *Church*; whose *learned labors*, and *patient sufferings* in all ages, from the *Apostles* times, have undoubtedly planted, watered, propagated, and (under God) preserved the *true Christian Religion*; either from *Heathenish ignorance*, *Idolatry*, *Atheism*, *Prophaneness* and *Persecution*, on the one side; or from *Antichristian Errors*, *Superstitions*, *Corruptions* and *Confusions*, on the other.

16.

Politick and Atheistical Engines used by some against the Ministry.

Yet are there now, not onely *secret underminings*, but open *engines* used, by which some men endeavor utterly to overthrow these great boundaries, firm supports, and divine constitutions of *Christian Religion*; the *Authority*, *Office*, *Power*, and *Succession* of the true *Ministers*, and *Ministry* of the *Gospel*: Which plots and practises can be nothing else, but the *devils high-way*, either to utter *Atheism*, *Irreligion*, and *Prophaneness*; or to the old *grosser Popery*, *Error*, and *Superstition*; or, at best, to those detestable and damnable formalities in matters of *Religion*, which our late *Seraphick Sadduces*, or *Matchiavellian Christians* have learned, and confidently profess. Some of whom (like *Jezebel*, that made her self a *Propheteß*, or like the old * *Gnosticks*, *Montanists*, *Maniches*, *Carpocratians*, *Circumcellians*, *Valentinians*, and the like rabble of wretches) have their *wilde speculations*, beyond what is written in the holy *Scriptures*, or ever believed and practised in the *Churches* of *Christ*; who

Rev. 2. 20.

* *Irenæus l. 1.*

c. 35.

Carpocratis & Gnosticorum doctrina, per

fidem & operationem salvari homines; reliqua indifferentia secundum opinionem hominum bona aut mala vocari; cum nihil natura malum sit.

teach

teach men to think, say, and write, That God, Christ Jesus, the holy Spirit, good Angels and Devils; the Scriptures, Law, and Gospel, Ministry and Sacraments; the Souls immortality and eternity; the Resurrection and Judgement to come; all Virtue and Vice; Good and Evil; Heaven and Hell, all are but meer fanciful forms of words, fabulous imaginations, feigned dreams, empty names; being nothing without us, or above us. That all this, which men call Religion, is nothing else, but the issues of humane inventions; which, by the cunning of some, the credulity of others, and the custom of most men, serves, where seconded with power, to scare and amuse the world, so as to keep the vulgar in some awe and subjection.

And in their best and soberest temper, they hold, That no Religion is, or ought to be other, than a lackey and dependant, on secular power; that piety must be subordinate to policy; that there the people serve God well enough, where they are kept in subjection to those that rule them: From whose politick dispensations and allowances, they are humbly and contentedly to receive what Scriptures, Law, and Gospel, holy Institutions, Ministry, and Religion, those, who govern them, think fittest, whereby to preserve themselves in power, and others in peace under them. That, where the principles of Christian, or Reformed Religion (which hath so far obtained credit in these Western parts of the World) do cross, or condemn the designs, and interests of those in Sovereignty, (how unjustifiable soever they are for righteousness or true holiness;) yet are they, by Reasons of State, and the supposed Laws of Necessity, first to be dispensed withall, and actually violated: Next, by secret warpings, variations, connivencies, and tollerations, they are to be ravelled, weakned, discountenanced, and decryed. Thus gradually, and slyly introducing new parties and factions in Religion; which, cryed up by men of looser principles, profaner wits, and flattering tongues; also set off and sweetned with novelty, profit, and power, will soon bear down, and cast out, with specious shews, of easier, cheaper, freer, and safer modellings, all true Religion, and the true Ministry of it; and all the antient, (if they seem contrariant ways) though never so well settled, and approved, not onely by the best and holiest of men; but, as to their constant preservation, even by God himself.

Indeed, all experience teacheth us, That no passion in the soul of man is less patient of sober, just, and truly religious bounds, than Ambition; which will rather adventure, as it were, to countermand, and over-rule God himself, than fail to rule over man. Nor

17.
Ambition
the Moth of
true Religi-
on.

* *Luſtanter & agra fert humana ambitio Chriſti jugum, aut Dei Imperium; nec libenter crucem geſtant qui ſceptra captant & diademata aucupantur. Pariſienſ.*

* *Cupido domi-
nandi cunctis
affectibus do-
minantiior. Ta-
cit. An. l. 15.
* Regnandi cau-
sa violandum
est jus, ceteris
aequitatem cole.
Jul. Cæs. Suet.*

* Pope Pius
the fifth, could
not with pati-
ence hear of
*Ragioni di Sta-
to*, counting
those pretensi-
ons to be a-
gainst all true
Religion, and
Moral Vir-
tues. *L. Verul.*

18.

Luke 4. 30.

2 Kings 5.

* *Sermonem
ancilla sequitur
heri sanitas;*

*per servulam captivam liberatur leprosus Dominus: De parvo momento pendent res magni momenti; ne vel
minima Dei aspernemur. August.*

hath any thing caused more changes, tossings, and persecutions, in the Church, than this forcing *religious rectitudes*, and the *immutable rules* of *divine Truth*, *Order*, and *holy Institutions*, to bend to, and comply with, the * crookedness of ambitious worldly * interests. Inasmuch, that very *Reformations* pretended, and by well meaning men *intended*, have oftentimes degenerated to great *deformities*; through the immoderations, and transports of those, who cannot in *reason of State* (as they pretend) subject themselves to, or continue to use those severer rules of *righteousness*; or follow those primitive examples of *holy Discipline* and *Religious orders*, which Christ and his Church hath set before them; but they must so far wrest and innovate *Religion*, formerly established, and remove the *antient Landmarks*, which their forefathers observed, as they finde, or fancy necessary to the interest of that party or power, which they have undertaken.

Hence inevitably follows by those *unreasonable* * *Reasons of State*, (which, not the Word of God, nor his providence, nor any true prudence, but onely some mens fancies, passions, lusts, and follies, make *necessary*.) That the antient established Ministry, and true Ministers, be they never so able, worthy, useful, and necessary, must either be quite removed, and changed; or else, by degrees drawn to new *Modellings* and *Conformities*; which can never be done, without great snares to many, injuries to others, and discouragements to all, that have any thing in them of *Religious settledness*; whose pious and judicious constancy in their holy way and profession, chusing rather to *serve the Lord, than the varying humors of any men and times*, shall be judged pertinacy, faction, and the next step to *Rebellion*; how useful, peaceable, and commendable soever their gifts, and mindes, and maners be, in the Church of Christ.

To this *Tarpeian* rock, and precipice, by Gods permission, and the *English* worlds variation in *Civil and Ecclesiastical* affairs, doth seem to be brought (as to some mens designs and purposes) the whole frame and being of the *Reformed Religion* in this *Church of England*, as to its formerly established *Doctrine*, *Discipline*, *Government*, and true *Ministry*: Not, but that I know, the *Lord Jesus Christ* can withdraw this his Church and Ministers (as he did himself) from their malice, who sought to *cast him down headlong* from the browe of that *Hill*, on which their City stood: I know he is as willing, able, and careful to save his *faithful servants*, as himself. And who knows, how far God may be pleased to use (as he did the relation of the * *captive maid*, in order to his mercy, both for *healing* and *converting Naaman*) this *humble Intercession* and *Apology* of

the

the meanest of his servants? who owes all he is, hath, or can do, to his bounty and mercy. God oft hangs great weights on small wires, and sets great wheels on work by little springs. We know, that words spoken in due season, before the * decree be gone forth, may be acceptable and powerful, even with God himself; how much more should they be as * Apples of Gold in Pictures of Silver, to sober and religious men; and in the behalf of those, who (at least) have deserved to be heard, before they be condemned and destroyed? *Zach. 2. 2. Monet Deus de proposito ut praeveniamus decretum; quasi à nobis poenitentibus poenitentiam discat dominus. Fulgent. * Prov. 25. 11. Verba tam splendida & pietate bona, & tempestivitate grata. Bern.*

I have read of *Sabbacus*, a King of *Ethiopia*, who being by * *Herodoti* dreams admonished, that he could not possess himself of the Kingdom *Clio* of *Egypt*, otherways than by *Sacrilege*, and the slaying of the * *Servil. de Mirandis. l. 1.* Priests; he chose rather to lay aside his claim, and advantages of War, which he had gotten, and to refer the Government of that Kingdom to twelve Wisemen; who erected to the memory of that Princes piety, one of the stateliest *Pyramids* of *Egypt*, which yet remains: How much more will it become Christians in any way of Power and Magistracy, not to make their way upon the spoils, nor lay the foundations, or to carry on the fabrick of their greatness and dominion, upon the carcases and ruines of such as are able, true, and faithful Ministers of the true God, and the Lord Jesus Christ?

However my own private comforts of life might other ways be, either secure, or satisfactory; yet how can I with silence, or as *Nehemiah* without sadness, behold the miseries of many my Bre- *Nehe. 2. 2.* thren and Companions? For whose sakes, I cannot but have great compassion, even in worldly regards; well knowing, that many, if not far the most of them, have born the heat and burthen of the late days, or years rather, of great tribulation, beyond any sorts of men; to whom have been allowed some ways, either for reparation, or composition, or restitution, or oblivion: But not so to any Ministers; from some of whom hath been exacted the whole tale of Bricks, as to the necessary labors of their Ministry, and charges, when the straw of maintenance hath, in great part, been, either denied to them, or some way exacted from them; nor was ever any publick ease, or relief granted to them in that regard.

But it becomes neither them, nor me, in this particular, to plead or complain, as to any private interests, pressures, or indignities, already sustained. The Lord is righteous and holy, though we be wasted, impoverished, and exhausted; yea, though we be accounted, as * *Vel in hoc uno maxime inidonei, quod sibi idonei videntur tam tremendo Ministerio.* the off-scouring of all things (1 Cor. 4. 13.) and as unsavory salt fit to be cast on the dunghil. (Matth. 5. 13.) While there are so many * *hasty intruders, and confident undertakers* of the work of the *Jeron.* Ministry,

Ministry, yet the best and ablest of us all, desire before the majesty of God, in all humility to confess, That we are *less than the least of his mercies*; that none of us are, as to *Gods exactness*, or the weight of the work, *sufficient* for that *sacred Office* and *Ministry*.

2 Cor. 2. 16.

2 Cor. 4. 7.

*Non thesaurus
debonestatur
vasculo, sed vas
decoratur the-
sauro. Prosp.*

Yet since this *heavenly treasure* hath been duly committed to such *earthen vessels*, who have wholly devoted, even from their youth, their studies, lives, and labors, to the service of *Christ*, and his *Church*, in this work of the *Ministry*; since the *publick wages* and *rewards* for that *holy service*, have by the order of *humane Laws*, by the piety, bounty, and justice, of this *Christian Nation*, been hitherto conferred upon them, and they rightly possessed of them; I cannot but present to the considerations of all men, that have *piety*, *equity*, or *humanity* in them, That there are no objects of *pity* and *compassion*, more *pitifully calamitous* and *distressed*, than those many *learned* and *modest men*, the *godly* and *faithful Ministers* of this *Church of England*, either are already, or are shortly like to be, if the malice of their *adversaries* be permitted to run in its full scope and stream against them; which will be like that flood, which the *old Serpent*, and great *red Dragon*, cast out of his mouth after the *woman*, (the *Church*) which would carry away both *mother* and *childe*, *old* and *yong*, the *sons* with the *fathers*, *true piety* with the *whole profession*; the present *Ministers* with all future *Succession*, as to any right *Authority*, and lawful *Ordination* or *Mission*.

Rev. 12. 15.

19.

*The cunning
and cruelty
of some a-
gainst the
Ministry.*

What I pray you (O excellent *Christians*, all whose other excellencies are most excelled in your *Christian pity* and *compassion*) can be more deplorable, than to see so many persons of ingenuous education, good learning, honest lives, diligent labors, (after so much time devoted chiefly to serve God, their Country, and the *Church of Christ*, and the souls of their Brethren, with their Studies, Learning, and Labors) to be turned, or wearied out, of their *honest* and *holy employment*; to be so cast out of their houses and homes, together with all their nearest relations; to be forced to begin some *new methods* of life, in some mean employment or dependance; and this in the declining and infirmer age of many? wherein they must either want their bread, or beg it; or, at best, with much contention, against the *armed man*, *Poverty*, in *labour* and *sorrow*, *night* and *day*, they must mingle their *bread* with *ashes*, and their *drink* with *weeping*; when they shall be deprived of all those *publick rewards* and *settled encouragements*, (which God knows, were neither very liberal in most places, nor much to be envied, if *charity* did not grow cold, and *iniquity* abound) wherewith the whole labor of their lives, their

Prov. 24. 34.

* Matth. 24.

12.

*Deficiente cha-
ritate necesse est abundare nequitiam, quam non auferantur iniquitatis stercore nisi per charitatis fluentia,
& mentem, & gentem, & rempublicam, & ecclesiam validissime purgantia. August. Tepente charitatis
fervore frigescent & rigescunt conscientie. Bern.*

learning,

learning,

learning, and chargable studies, besides their industry, humility, and other vertues, were but meanly, yet, to them, contentedly recompensed, by those Laws of *publick piety* and *munificence*; which invested Ministers in their places and livings, after the same *tenure* for life, and good behavior, that any man enjoys his *free-hold* in house or land; keeping himself within the compais of the Law.

estates by *Magna Charta*, as others have to their Temporalities. *Concessimus quod Ecclesia Anglicana libera sit in perpetuum, & habeat omnia jura sua integra, & omnes libertates suas illasas.* *Magna Charta, c. 1.* See the Statute of 2. *Edw. 6.* and 19. for treble damages in case of not paying Tithes, where due.

* Ministers have the same Right to their Ecclesiastick

And that the *barbarity*, *impiety*, and *monstrosity* of the injury, may seem the less with the common people, all these sufferings of poverty and necessity (which either have fallen upon some, or threaten other true Ministers in this Church,) must be attended with the black shadows of all evil speaking and reviling; such as was used to their great master and institutor Jesus Christ; when he was to be thus crucified with contempt, lest the Romans come and destroy the City (though there was nothing found in him, by his Judge, worthy of death.) That so the proud mockers of the Ministry, may say with scorn, Behold, these men of God; these that pretended to preach salvation to others, let them now come down, and save themselves from that Jesuitick, Socinian, and mechanick Cross, to which they are with all cruel petulancy, either now, or shortly (as their malicious enemies hope and boast) to be fixed.

* *Pereuntibus (Christianis sub Tiberio) addita ludibria, ut ferarum tergis confecti laniatum interirent, & ubi defecisset dies in usum nocturni luminis flammamati urebantur.* Tac. An. 1.19. Luke 23. 34. Joh. 11. 48. & 18. 38.

O what would the enemies of this Reformed Church and State, whatever they are, have wished more to crown their envious desires, and consummate their malicious designs; than to see, that woful day, wherein this abomination (which threatens to make the Reformed Religion desolate, in this Church of England,) being set up, the whole Function and Succession of the true and lawful Ministry here, should be questioned, cashiered, triumphed over, and trampled upon, by the foot of Ignorance, Error, Popery, Jesuitism, Atheism, Profaneness, and all sorts of disorderly mindes and maners?

20. *Hoc Itbacus velit, & magno mercentur Atride.* Virg.

All which heretofore felt the powerful restraints, the mighty chains, the just terrors and torments cast upon them, by the convincing Sermons, learned Writings, frequent Prayers, and holy examples of many excellent Ministers in England; before whom the devils of ignorance, error, profaneness, schism, and superstition, were wont to fall as lightning to the ground, from their fanatick Heavens.

Luke 10. 18. *Vera fulgente luce stacessit fulguris coru-*

Have all these Sons of Thunder and of Consolation too, (who were esteemed heretofore by all Reformed Christians in this Church, to be as Angels of God, Embassadors from Heaven, Friends of Christ,

scatio, terrore magis quam lumine conspicua. Chrysost.

the

the Bridegroom of their Souls; more pretious than fine Gold; dearer, to humble and holy men, than their right eyes; the beauty of this Church, and blessing of this Nation,) Have they all been hitherto, but as Mahumetan Juglers, or Messengers of Satan, or Priests of Baal, or as the cheating Pontifs of the Heathen gods and oracles? Have they all been found lyers for God, and born false witnesses against the Truth, and Church of Christ? Have they arrogantly and falsely * taken too much upon them, in exalting themselves above their line and measure? Or magnifying their Office and Ministry, above the common degree or sort of Christians?

* Numb. 16. 3.
Ye take too much upon you, since all

the Congregation is holy, every one of them, &c. Wherefore lift ye up your selves above the Church of the Lord? Thus Korah and his company against Moses and Aaron.

And why all this art, fraud, and improbity of labor in Ministers? (Sure, with the greater sin and shame learned and knowing men should weary themselves in their iniquity, when they had so little temptation to be, either false or wicked, in so high a nature :) Alas, For what hath been, and is, all this pempous pains, and hypocritical sweat of Ministers? Is it not for some poor living, for the most part; for a sorry subsistence, a dry morsel, a thred-bare coat, a cottagely condition? In comparison of that plenty, gallantry, superfluity, splendor, and honor, wherewith other callings (which require far less ability or pains) have invited and entertained their professors in this plentiful Land? Are not the gleanings of the grapes of Ephraim, better than the vintage of Abiezer? Are not the superfluities * of any ingenuous calling, beyond the necessities of most Ministers? And all this, that after infinite studies, pale watchings, fervent prayers, frequent tears, daily cares, and endless pains, exhausting their Time, Spirits, Estates, and Health, they might, through many vulgar slights, reproaches, and contempts, with much patience condemn themselves and their relations, first to * poverty; which is no light burden, where a good conscience is wanting, or an evil one attending (as in this case malice doth suppose.)

Judges 8. 6.

* Merito à secularibus negotioribus & lucro, & premio superamur, quum caelestia & aeterna à Christo expectamus munera.

Jeron.

* Grave est paupertatis onus ubi deest bona conscientiae levamen; quâ sublevante gravescit nihil, quâ dulcante nihil amarescit.

Petrach.

* Rom 8. 16.
For thy sake are we count-

ed as sheep for the slaughter, and killed all the day long; *Laniena diaboli Christi victima.* Leo. They are Christs Lambs, whom the Devil delights most to utter.

ed sacred among true Christians) to be wholly laid aside and outed with all disgraceful obloquies ; as if they had been, but *pious Impostors, devout Usurpers, and religious Monopolizers*, of that *holy Ordination, divine Mission, Power, and Authority*, which Christ gave personally to the *Apostles* ; and both by declared intent, and clear command, to their due and rightful *Successors*, in that ordinary *Ministry* which is necessary for the *Churches* good : Or at best they must be reputed, but as *superfluous, burthensom, and impertinent*, both in *Church and State* ; *chargeable to the publick purse ; dangerous to the publick peace ; useles* as to any *peculiar power of holy Administrations* ; which some think may be more *cheaply, easily, and safely*, supplied by other *forward pretenders* ; who think themselves endued with greater *plenitude of the Spirit*, with *rarer gifts*, with *diviner illuminations*, more *immediate teachings*, and *special anointings* ; by which, without any pains or studies, they are suddenly invested into the *full office and power Ministerial* : And as they are themselves *led*, so they can infallibly *lead* all others, *into all truth* ; with such wonderful advantages of *ease, and thrift*, both for mens pains and purses, that there will be no need to entertain that ancient form, and succession of *ordained Ministers*, as any *peculiar calling or function*, amidst so gifted and inspired a *Nation*. So much more sweet, and fruitful, do these self-planted *Country Crabs*, and *Wildings*, now seem to many, than those *Trees of Paradise*, which, with great care and art, have been grafted, pruned, and preserved by most skilful hands ; which these *new sprouts* look upon, and cry down, as onely full of *Moss and Misbletow*.

In this case then, O you excellent Christians, such *freedom*, as I now use, I hope may seem not onely pardonable, but approvable, and imitable to all good Christians, who fear God, and love the Lord Jesus Christ ; who have any care of their own souls, any charity to the Reformed Churches, any pity to their Countrey, any tenderness to the religious welfare of *posterity* : And in a matter of so great and publick importance, it is hoped, and expected by all good men, That none of you, either in your private places, or publick power and influences, will by any *inconsiderate, and mean compliance*, gratifie the evil mindes of *unreasonable men*, in order to compass the Devils most *Antichristian designs* ; who seeks by such devices, first to deceive you, next to destroy, and damn, both you and your posterity : Your * silence or reservedness, in such a cause, and at such a time, as this, *will be your sin* ; as it would have been mine : How much more, if you use not your uttermost endeavors, in all fair and Christian ways, to stop this *Strygian stream* ; but most of all, if you contribute any thing of that power you have, whereby to carry on this *poysinous and soul-destroying torrent*. Words are never more due, than in

* *Blasphemie proximum est Christiani silentium, ubi Christi causa agitur, & negligitur ; quam silendo aequè prodimus ac Judas salutando, aut Petrus abnegando.*
Jeron.

Christ

Christ's behalf, who is the *Incarnate Word*; and for his Ministers, who are the Preachers of that Word.

22. Nor is this my private sense and horror alone, but I know you
The sense of (O excellent Christians (who are (truly) men of pious and publick;
the best not of proud, or pragmatick spirits,) cannot but daily perceive, That
Christians, it is the *general fear and grief* of honest and truly reformed Christians,
as to the in this Nation; Who with *one mouth* are ready to say to those in
Ministers place and power, as *Abraham* did to the King of *Sodom*, or *Mephi-*
case. *bosheth* to *David*; Let those cunning, cruel, and covetous *Zibas*
2 Sam. 19. 30. (whose treacherous practises, and ingrateful calumnies, seek to de-
 prive us of our *Houses, Goods, Lands, and Liberties*;) let them take
 all, so as our *David*, the beloved of our souls, our Christ, our true
 Religion, our glory, our true Ministers and Ministry, may be safe;
Gen. 14. 21. Let others *take the spoils and booties of our labors*, onely give us *the*
souls of our selves, and our posterity, for a prey; which are like to
 perish for ever, unless you leave us those holy means, and that sacred
 Ministry, which the *wisdom and authority of Christ* onely could (as
 he hath) appoint; which the Churches of Christ have always
 enjoyed, and *faithfully transmitted* to us for the saving of our sinful
 souls. This request, the very *Turks* unasked, do yet grant in some
 degree to the poor Christians, who live under their dominion.

Illos nimis di-
ligere non possu-
mus Christiani,
quorum Mini-
sterio & Deum
diligimus, & à
Deo diligimur.
Cypr.
** Unicus est*
modus diligendi
Deum nescire
modum. Aug.

1 Cor. 4. 15.
 Though you
 have ten thou-
 sand teachers
 in Christ, yet
 you have not
 many fathers;
 For in Christ
 Jesus I have
 begotten you
 through the
 Gospel.

And if it may seem to be *our error and fondness*, thus to prize our
true and faithful Ministers, and that *onely divine Authority*, which
 is in their Ministry; yet vouchsafe to indulge us in the midst of so
 many *epidemical errors*, this one *pious error*, and *grateful fondness*;
 which not custom and tradition, but conscience and true judgement
 have fixed in us; since we esteem, next * God, and our blessed Sa-
 viour, and the holy Scriptures, the *true Ministry of the Church*, as
 that holy necessary ordinance which the *divine wisdom and mercy*
 hath appointed, whereby to bring us to the *saving knowledge* of
 God, and our Lord Jesus Christ, by the Scriptures; That, as we ow
 to our *parents*, under God, our Natural and Sinful Being (whom yet
 we are bid to honor;) so our Christian, Mystical, and Spiritual Be-
 ing, we ow to our true *Ministers*, as our holy and spiritual Fa-
 thers; by whose care we have been truly taught, and duly Baptized,
 with divine Authority, in the Name of the *blessed Trinity*; both in-
 structed, and sacramentally confirmed in that *faith*, which is the onely
 true way of eternal life.

By their *study, pains, love, and diligence* (when we would have
 been otherwise *willingly ignorant*, and *wholly negligent* of our souls
 good) our *darkness* (by Gods grace and blessing on their labors
 (chiefly) hath been dispelled; our *ignorance* enlightened; our *dead-*
ness enlivened; our *enmity* against God, and our Neighbor, removed;
 our *hardness* softened; our *consciences* purged; our *lusts* mortified;

our

our *lives* (as to an holy purpose, prayer, and endeavor) reformed; our *terrors* scattered; our *ghostly enemies* vanquished; our *peace* and *comforts* obtained; our *souls* raised and sealed to a *blessed hope* of eternal life, through the mercies of God, and the merits of our *Redeemer*; whose *Embassadors*, our true *Ministers* are: And indeed, we have no greater sign, or surer evidence of our faith in Christ, and love unfeigned to God, than this, That we love and reverence those, and their calling, as men who onely have authority in Christs name to *administer holy things* to us.

And however others (who have lately sought to come in, not in * *by the door, but over the wall*; who seek also like * *thieves* and *robbers* to lead us plainer people out of the right way, that they may the better rob and spoil us,) pretend they are so rarely gifted, that they will teach us the same, or higher truths; and administer the same holy things in a new and more *excellent way*, than ever the best ordained Ministers of this Church have done: Yet truly, (saying the confident boasting of these *new masters*) we could never, hitherto, discern in any of them, either by their much speech, or writing (with which they may make a great sound, and yet be very empty) any such *sufficiencies* as they list every where so much to boast of: Much less have they ever produced any shew of *Scriptural power*, *Divine authority*, *Mission from Christ*, or footstep of *Apostolical succession* in the Church; in which, every one that can speak tollerably, we cannot think is presently *sent of God*, for a publick Minister of *holy things*; no more than every well-spoken Traveller, or diligent Factor, or Carrier, is a *Publick Agent*, *Herauld*, or *Embassador* to any *Prince*, or *State*, or *City*; although they may know their *Princes*, *Masters*, or *Neighbors* minde, in many things. We know it is not, *what waters men fancy*, but *what God appointeth*, which will cure the blinde or leprous.

thief and a robber. Vers. 7. I am the door of the sheep. We can neither come to be of the sheep of Christ, but by faith in him; nor shepherds of those sheep, but by that door of authority, which Christ hath set open in the Church by Ordination. Bishop Downam Sermon.

And we finde by daily sad experience, that they, whose *pride* or *peevishness* forsakes, or scorns to use the waters of *Jordan* (the means which Christ hath instituted, and the Ministers, which by his Church he hath ordained) do commonly get no * more good by their *padding*, or *dipping* in other *streams*, (which they fancy better) than *Naaman* would have done if he had gone to his so much extolled Rivers of *Damascus*, and had forsaken *Jordan*: They may a little wash over, and for a while seem to *hide mens leprosy* of Ignorance, Error, Pride, Levity, Schism, Licentiousness, and Apostacy, but they cannot heal

mandato Divino vel maxima virtus deficit; cum illo vel minima valescit. Jeron.

23.
Of Pretenders to the Ministry.

* *Seducunt e via incautos viatores, ut securus ipso perdant lenocinantes latrones.*

Greg.

* John 10. 8. All that came before me, (i. e. as Messias, or Christ) are thieves and robbers.

John 10. 1. He that entereth not by the door into the sheepfold, but climbeth some other way, is a

thief and a robber.

2 Kings 5. 12. * *Sacra mysteria non vi naturali, sed voluntate dei supernaturali perficiuntur.* August.

In sacris, sine

* Levit. 10. 1.
They offered
strange fire
before the
Lord.

V. 2. And
there went out
fire from the
Lord and de-
voured them.

August. * *Tutus est in privatis ædibus pietatis & charitatis ignis; quò nec rite nec tutò in publicis Dei officiis uti possumus, quia non sine peccato, & ideo non sine peccato, quia sine Dei mandato.*
Zanch.

them; yea, rather they provoke the *itch of novelty*, and increase the *leprous scurff of obstinacy*; by which men refuse to be healed, and glory in their despising, and conquering all remedies: * *Strange fires* we know (of old) would burn, as well as *holy*, in a natural force; but it was neither *acceptable*, nor *safe* to be used in the *solemn service of God*; nor did it *consume* the *sacrifice* so much, as * *kindle the wrath of God*, to *blast* and *destroy* the *presumptuous offerers*: However, good men might use it *lawfully* in their *private hearths* and *houses*, yet not at the *Publick* * *Altars*, or in the *Temple*.

* *Illorum temeritas irâ divinâ merito castigatur, quorum autoritas sacro ordine non consecratur.* August. * *Tutus est in privatis ædibus pietatis & charitatis ignis; quò nec rite nec tutò in publicis Dei officiis uti possumus, quia non sine peccato, & ideo non sine peccato, quia sine Dei mandato.* Zanch.

Rom. 12. 2.
ἀναμὲν καὶ σὺν τοῖς
ἀνθρώποις.

1 Cor. 9. 16.
Ve negligentia officium, quod debuit, & arrogantia, quod non debuit. Bern.

2 Tim. 4. 3.
They will not
endure sound
doctrine, but
after their
own lusts shall
they heap up
to themselves
Teachers, ha-
ving itching
ears.

* Matth. 9. 17.
Vetus vinum mulso longè defecatiùs; & gustu suavius, & spiritu lenius, & ætate mollius, & sanitate salubrius, & cerebrum minus movet, & cor magis reficit.
Greg.

* Matth. 9. 16. *Ecclesie vestem (ordinem scilicet & decoram politiam) & deformi novitate lacerant, & turpiter lacerando magis deformant novatores.* Prideaux.

So that indeed we cannot hope, that those whom *the Lord hath not sent* by his authority (which hath been committed to, and derived always by the hands of the *Governors and Pastors* of his Church) either can, or will take care to guide, or keep us and our children, in that *true, holy, and good way of reasonable and acceptable serving God*; since themselves are (for the most part) such *unreasonable persons*; of so *silly, blinde, weak, wandring, vain, and various spirits*; abounding in nothing so much, as in their *ignorance, pride, confidence of themselves, and contempt of others*: And what they pretend to do, as to any *holy Ministrations*, is not, as of any duty, conscience, necessity, (as *St. Paul*, (who applies that) *Wo to me if I preach not the Gospel, &c.*) but meerly, as of *courtesie*; as arbitrary and spontaneous; as of novelty and curiosity, when, where, what, how, and as far, as their own sudden fits, humors, and interests; or others flatteries and vulgar applauses move them; while the novelty, curiosity, and admiration of these mens boldness, more than of their rare gifts, works upon the *itching ears*, not the *humble hearts* of their *gaping, or giddy hearers*.

Such *Ivy and Country Garlands*, as these men hang out in their private *Cells and Conventicles*; or in their more *Publick Fairs* and *Taverns*; are no temptations to us, to think their unseasoned *new bottles*; or their *flatuous and unrefined Wines*, (which have fumed so much into their own, and their auditors weak heads, that many of them every where reel and stagger, and vomit out their own shame, and wallow in their filthiness, like *drunken men*) are any way comparable to our *old bottels*, * and *veterane Wines*; which are sound, sweet, well-refined, and full of spirits. Nor will these *new patches of gified, but unordained Preachers*, ever be suitable with, or comparable to our *good old Garments* *, the *learned, ordained, and true Ministers*, either

for

for durableness, comeliness, or comfort; being heavier in the Summer of prosperity, and colder in the Winter of adversity: So that they are rather a shame, an oppression, and deformity to us, to our reformed Christian Religion, and to our Church, and Nation; as if we had chose, rather to be clothed with a ridiculous pybald fools-coat, or a beggars cloak, chequered with infinite rents and patches, than with that holy and comely Garment of order and unity which Christ left to his Church and Ministers (like his own) without any rent or seam: That is, An uniform, compleat, constant way, and order of holy Ministerial power, derived in a right and successive Ordination: These new short jumps of unordained Teachers, are to the Churches and Religion's proportions, like the coats of Davids Messengers, 2 Sam. 10. 4. when they had been shamefully and spitefully treated by ungrateful Hannon; exposing indeed our Nation, and our Religion, to all * reproach and scorn; when all round about us shall see such feeble and uncomely parts, as indeed these gifted men, for the most part, are, in the body of our Church, thus discovered, which were far better concealed and hidden.

Nihil enim impudentius, quam injussum muneri, aut officio cuicunque sese immittere. Gerard.

Yea, although they may (with truth) in somethings justly tax and reprove, some failings, or faults in some, yea, all our Ministers; yet we do not think presently they are to intrude into their places, and Ministry; no more than Balaam's A's might presume to become, presently, a Prophet; because it sometimes spake and reprov'd its masters madness. Nor do we see any reason, that men should wait upon the lips of such animals for Instruction, who cannot justify their speaking without a miracle; no more indeed, than these new Teachers can their challenging the publick place, and constant office of Christs Ministers, to which they have no ordinary Call or Mission.

Indeed we have rather cause, greatly to suspect these intruders, as for many other things, so for their boldness and forwardness: Since, such as have been ablest for that great service, have always been * modestly slow, and humbly reserved: That these mens undesired promptitude is like that malicious readiness of Satan, who, uncall'd, presents himself among the sons of God; so are the ministers of Satan most prone to transform themselves by their hypocrisies, into angels of light; in order to advance hellish darkness, and damnable doctrines. And the times are much injured by reports, if it be not in some degree true, That many of these Mushroom Ministers, the most forward Teachers of this new race and mechanick extraction, are such

So Moses, Isaiah, Jeremiah, Ezekiel.
* St. Jerome tells of Nepotianus: *Eo dignior quo se clamabat indignum, fugiebat, dum populus querebat; Humilitate superabat invidiam.* Ep. ad Heliod. So Socrates of Ammonius, when he was sought to be made a Pastor of the Church. Lib. 6. c. 30. * Job 1. 6. & 2. 1. 2 Cor. 11. 13.

Nunquam periculosis fallit tenebrarum & mendaciorum pater, quam cum sub lucis & veritatis specie delitescit.
Jeron.

So Irenaeus, l. 1. Tertul. de praed. ad Haer. Austin. de haer. & de unitate Eccles. c. 16. Tells us of the Portentiloquia Haereticorum. Vid. p. 204.

In hoc uniformes esse solent errantium deformitates, quod recte sentientes odio habent.
August.

Ester 3. 9.

persons in disguises of *vulgar plainness*, and *simplicity*, who have had both their learning and their errand from the vigilant *Seminaries* beyond Sea: Out of which *Galilees* can come little good to our *Reformed Church and Nation*. *Satan* is not less a *Devil*, when he will seem a *Doctor*; nor more a dangerous *tempter*, than when he would appear a zealous *teacher*. Whence soever they are, sure we are, That many of these, who are so suddenly started up into *Pulpits*, are not ashamed to vent by word and writing, such *transcendent blasphemies*, That they teach whatever they think or say, of the *Majesty of God*, of *Christ*, of the *holy Spirit*, of the *Divine Nature*, though never so *irreverent*, *profane*, and *ridiculous*, yet it is no *blasphemy*, but *sublimity*; no *profaneness*, but getting above, and out of all *forms*; Whatever they contradict of the clear literal sense, and rational scope of the *Scriptures*, though it seem, and be never so gross a lie and error, in the common significancy of the words, yet it is a *truth in the spirit*; Whatever they act, never so disorderly, brutish, horrid, obscene and abominable, yet it is no *sin*, but a *liberty*, which *God*, and *Christ*, and the *Spirit* exercise in them, who cannot *sin*.

Nor is this the least cause we have to suspect, beware of, and abhor these *new Modellers* and *Levellers* of the *Ministry*; That, how different soever their faces and factions are, one from another, (though they go one *East*, and the other *West*; whether they *separate*, or *rant*, or *seek*, or *shake*;) yet still they meet in this one point, *No Ordination*, no *Function*, or peculiar *Calling* of the *Ministry*. The Serpents tail meets with his head, that he may surround truth with a circle of malice; As *Herod* and *Pilate*, they agree to crucify *Christ*; as *Samsons* Foxes, though their *wily-heads* look several ways, yet their filthy tails carry common *fire-brands*; not onely to set on fire the sometime well-till'd and fruitful Field of this Church; but also to consume the very *laborers* and *husbandmen*. Their *eyes* and *hands* are generally bent against the best and ablest *Ministers*; and their *spirits* most bitterly inconsistent, with that *holy Ministry*, which *Christ* once delivered, by the *Apostles*, to the *Church*; and which, by the *fidelity* of his Church, hath been derived to us; of which, we and all the *true Churches* of *Christ*, have in all ages had so great, and good experience; which no malice of devils, or personal infirmities of men, have been hitherto able so to hinder, as wholly to interrupt; much less so to corrupt it, that it should be, either just, or any way necessary to abolish it, according to those *tragical clamors*, and *tyrannick purposes* of some unworthy men; whose *malice* and *cruelty*, (as our modern *Hamans*) doth hope, and daily with eagerness expect, when the whole *Function* and *Calling* (which is from *God*, though by *man*) of the *ordained* and *authoritative*

tative Ministry (which hath succeeded the Apostles to our days) shall be trussed up that fifty footed Gallows, which malicious and ungrateful envy, or sacrilegious covetousness, or vulgar ambition, or Jesuitick policie, hath erected for the whole Nation of the antient and true Ministers; And all this, because (like Mordecai) they will not; nor in any Reason, Law, and Religion, can bow down, or pay any respect (such as the pride and vanity of some men expect) to those high and self-exalting gifts, whereto their Antiministerial adversaries pretend; and which they seek to cry up in their meetings and scriblings; with which they say, (and onely say) They are divinely called, and more immediately inspired, not onely above their fellows and brethren (who are still modestly exercised in their first mechanick occupations) but even above those, that are much their betters, every way; and, who merit to have been, (and possibly have been to many of them) as Fathers in Religion; by whose pains and care, with Gods blessing, the true Christian Religion in all ages hath been planted, propagated, and preserved, or (where need was) reformed, and restored to its essential lustre and primitive dignity.

So that the cruel contrivances and desperate agitations, carried on by some men against the true Ministers and Ministry in this Church, (like the looks of the great red Dragon, upon the Woman of the Revelation) have a most dire and dreadful aspect; not onely upon all good learning and civility, but also upon all true Religion, both as Christian, and as Reformed. Threatning at once to devour the very life, soul, beauty, honor, joy, and blessing of this Nation; on which we may well write Ickabob, the glory is departed from our Israel; so soon as the fury of these men hath broke the hearts and necks of our Elies, the Evangelical Priests of the Lord, the true Ministers of Christ, who are as the chariots and horsemen of our Israel.

Civil changes and secular oppressions have their limits, confined within the bounds of things mortal and momentary, with which, a wise and well settled Christian is neither much pleased nor displeased, because not much concerned, nor long: (For no wind from the four corners of the Earth, can blow so cross to a good mans sails, but he knows how to steer a steady course to Heaven, according to the compass of a good Conscience.) But what relates to our souls eternal welfare, to the inestimable blessing of present times and posterity; What more concerns us in point of being true Christians, (that is rightly instructed, duly baptized, and confirmed in an holy way) than any thing of riches, peace, honor, liberty, or the very being men can do; (for without being true Christians, it had been good for us, we had never been men;) what evidently portends, and loudly proclaims

Darkness,

and to affirm
-or in the
-upon the
-at the
-of the

25.
Sober mens
greatest
sense.
Revel. 12. 4.

1 Sam. 4. 21.

Quadratus cum
sit vir bonus ad
omnem fortune
jactum aqua-
bilis est & sibi
constans. Sen.
Tanto satius est
esse Christianum
quam hominem,
quanto prestat
non omnino esse
hominem quam
non esse Chri-
stianum. Bern.

Sancta & laudabilis est in religionis negotio impatientia.

Jeron.

Judges 18. 24.

1 Kings 3. 26.

Viscera genuinam matrem indicant :

Ex vero dolore verus amor dignoscitur. Fictitius & meretricius animus facile patitur infantem dividi.

Greg.

Jude 2.

2 Cor. 4. 7.

26.

Who are the Antiministerial adversaries most, and why.

Luci nimirum adversantur in vito, qui tenebrarum opera operantur. Aug.

Darkness, Error, Atheism, Barbarity, Profaneness, or all kinde of *Antichristian tyrannies and superstitions*, to come upon us and our children; instead of that *saving truth, sweet order, and blessed peace*; instead of those *unspeakable comforts, and holy privileges*, which we formerly enjoyed, from the excellency of the *true knowledge* of our *Lord Jesus Christ*, declared to us by the labors of our *true and faithful Ministers*: We hope it can offend no good Christians to see us, more piously passionate, and more commendably impatient against those who seek to deprive us of all those *divine blessings*, than *Micah* was against those, who *stole away his gods, and his Priests*; in as much as our *true God, and true Saviour, and true Ministers*, infinitely exceed his *Teraphins, his Ephod, his Vagrant, and idolatrous Levite*, who yet was as a *father* to him: Who can wonder! if we, or any other, who have any *bowels of true Christians, or tenderness of Conscience* for our *Reformed Religion*, do (as the *true Mother* did) passionately yern within themselves, and earnestly cry to others, left by the *seeming liberty* of every ones *exercising his gifts*, in *Preaching and Prophecyng*, their eyes should behold the *true and living childe* of *Religion reformed*, cruelly murdered and destroyed, under pretence of equable dividing it; to gratifie thereby the cunning designs of an impudent and cruel Harlot. It is the least, that we as true *Protestants* in this *Church of England* can do, *earnestly by prayers to contend with God and man*, for the *faith once delivered to the Saints*; that we may neither craftily be cheated, nor violently robbed, of that onely *heavenly treasure* of our souls; nor of those *earthen vessels*, which the *Lord* hath chosen and appointed, both to preserve it, and dispence it to us; namely, the *truly ordained and authoritative Ministers*; the original of whose *office and power*, as of all *Evangelical Institutions*, is from our *Lord Jesus Christ*, and not from the will of man, in any wanton, arbitrary, and irreligious way.

Thus then may your *Virtuous Excellencies* easily perceive, That it is not as *mine, or my Brethren, the Ministers, private sense alone*, but it is as the *publick eccho* of that *united voice*, which with sad complaint and doleful sound, is ready to come from all the *holy hills of Zion*; from every corner of the *City of God* in our Land; through the prayers and tears, sighs and groans, of those many thousands judicious and gracious Christians, who are as the *remnant that yet hath escaped*, the blasphemies, extravagancies, seductions, pollutions, and confusions of the present world; occasioned by those, who *neither fearing God, nor reverencing man*, seem to have set up the design and trade of *mocking both*. None bear the true *Ministry* with less patience than they, whose deeds will least endure the touch-stone of *Gods Word*: Whose violent projects against this Church and State, (being wholly inconsistent with any rules of righteousness and godliness)

lineſs) makes them moſt impatient to be any way cenſured, croſſed, or reſtrained, by thoſe precepts and paterns of juſtice and holineſs, which the *true Miniſters* ſtill hold forth out of Gods Word, to their great reproach and regret; no more able to bear that freedom of truth, than the old world could bear *Noahs*, or *Sodom Lots* preaching of righteouſneſs. To theſe mens aſſiſtance comes in (by way of clamoring or petitioning, or writing ſcandalouſly againſt the Miniſters, and Miniſtry of this Church) all thoſe ſorts of men, whoſe *licentious indifferency*, *profane ignorance*, and *Atheiſtical malice*, hath yet never *taste*d, and ſo never valued the bleſſings of the *learned labors* and *holy lives* of good *Miniſters*; both theſe ſorts are further ſecoded by that *sordid and ſelf-deceiving covetouſneſs*, which is in the earthy and illiberal hearts of many ſeeming *Proteſtants*; who either ingratefully grudg to impart any of their *temporal good things* to thoſe of whole *ſpirituals* they partake; or elſe they are always *sacrilegio*uſly gaping to devour thoſe remains of *Bread and water*, which are yet left, as a conſtant maintenance to ſuſtain the *Prophets* of the *Lord* in the *Land*. Rom. 15. 27.
1 Cor. 9. 11.

And laſtly, not the leaſt evil influence falls upon the *Miniſters* and *Miniſtry* of this *Reformed Church*, by the cunning activity of thoſe *pragmatick Papists*, and *Jefuitical Politicians*, (for all of the *Roman Profeſſion* are not ſuch) who make all poſſible advantages of our *civil troubles*, and ſtudy to fit us for their ſumation, and a recovery to their party, by helping thus to caſt us into a *Chaos*, and ruinous heaps, as to any ſetled *Order* and *Religion*: The moſt effectual way to which, they know is, To raiſe up rivals againſt, to bring *vulgar ſcorn* and *factious contempt* upon, to foment any *ſcandalous petitions* againſt *Miniſters*, and the whole ſupport of the *Miniſtry*, that ſo they may deprive that *function*, of all the *conſtant maintenance*, and thoſe *immunities*, which it hath ſo long and peaceably enjoyed, by the *Laws*, (which are, or ought to be, as the reſults of free and publick conſent, ſo the great preſervers of all eſtates in this Land.) Thus by *ſtarving*, they doubt not, ſpeedily to deſtroy the *holy function*, *divine authority*, and *due ſucceſſion* of all *true reformed Miniſtry* in *England*; Solicitouſly inducing all ſuch deformities, as are moſt deſtitute of all *ſober* and *true grounds*, either of *Law*, *Reaſon*, *Scripture*, or *Catholike practice* in the *Church of Chriſt*; Thus ſhortly hoping, that from our *Quails* and *Manna* of the *Learned* and *Reformed Miniſtry*, and *true Chriſtian Religion*, we may be brought back again to the *Garlick* and *Onyons* of *Egypt*, to praying to *Saints*, to worſhipping of God, in, or by, or through *Images*, to ſuch implicate *Faith* and *Devotion*, to truſt in *Indulgences*, to the uſe of burthened, or maimed *Sacraments*, to thoſe *Papal Errors*, *Superſtitious*, and *Uſurpations*, which neither we, nor our *Forefathers*, of later

*Si canonicarum
Scripturarum
auctoritate quid-
quam firmatur,
sine ulla dubi-
tatione creden-
dum est: Aliis
verò testibus ti-
bi credere vel
non credere lice-
at. August. ep.
c. 12.
Hoc prius credi-
mus, non esse
ultra Scripturas
quod credere debeamus.
Tertul. de præ. ad Hæ. l. 3.
Ambr. voc. Gen. l. 2.*

ages have tasted of; which, however somewhat better *dressed* and *cooked* (now) than they were in grosser times; yet still they are thought (and most justly) both *unsavory* and *unwholsome*, to those serious and sounder Christians, who have more accurate palates, and more reformed stomachs: With whose *judgements* and *consciences*, nothing will relish, or down, as to *doctrine*, and *rule* of *Faith*, or *Sacramental Administrations*, and *duties* in *Religion*, which hath not *Scripture* for its ground; to which, no doubt, the *primitive* and *purest Antiquity* did consent: To whose holy rule and patern, this Church of *England* in its *restitution* or *reformation* of *Religion*, did most exactly, and with greatest deliberation, seek to conform both its *Ministry* and holy *Ministrations*, using *liberties* or *latitudes* of *prudence*, *order*, and *decency*, no further, than it thought might best tend to the *edification* and *well-governing* of the *Church*, 1 Cor. 14. 40. Wherein it had (as all particular *National Churches* have) an allowance from God, both in *Scripture*, and in *Reason*.

Sacris Scripturis non loquentibus quid loquetur?

27.
Things of
Religion
ought first
and most to
be considered
by Christian
Rulers.

But, as if nothing had been reformed and settled with any wisdom, judgement, piety, or conscience in this Church, nor hitherto so carried on by any of the *true and ordained Ministers* of it; infinite calumnies, injuries, and indignities, are daily cast upon the whole Church, and the best Ministers of it: The cry whereof (no doubt) as it hath filled the Land, so, it hath reached up to Heaven, and is come up to the ears of the *most high God*.

And therefore, I hope, it will not seem rude, unseasonable, or importune to any *excellent persons* of what *piety* or *power* soever, if it now presseth into their presence; who ought to remember, that they are but as *Bees* in the same *Hive*; as *Ants* on the same *Mole-hill*; and as *Worms* in the same clods of *Earth*, with other poor inferior Christians, whom they have far surmounted in civil and secular respects. The swarms and crowds of worldly counsels and designs, we hope, have not (as they ought not) overlaid or smothered all thoughts, care, and conscience of preserving, restoring, and establishing, *truth*, *good order*, and *peace*, in matters of *Religion*: Which are never by those publick persons, who pretend to any thing of *true Christianity*, to be so far despised and neglected, that those above all other matters of publick concernment, should be left, like *scattered sheaves*, to the wastings and tramlings upon by the feet of the *Beasts* of the people; ungathered and unbound by any *civil sanction* and *power*, agreeable to *holy order*, *divine method*, *Christian charity* and *prudence*. Possibly it had fared better with all estates in this Church and State, if they had learned and followed, that *divine*

*Mérito à Deo
negliguntur qui
res Dei secula-
ribus postponunt
negotii. Cyr.*

divine direction, and grand principle in Christian politicks, *First* πρῶτον ἐστὶν πρῶτον seek the Kingdom of Heaven, and the righteousness thereof, and all πρῶτον these things shall be added to you: The neglect of Gods house, (the quod sanctum Church) and its beauty, holy order, and ministry, hath been a great Plat. cause of overthrowing so many *seiled houses*, which were covered Matth. 6. 31. with Cedar, and decked with Vermilion and Gold. Hag. 1. 4.

Certainly no men employed in publick power or counsel, have any business of so great concernment, or of so urging and crying necessity as this, *The preservation of the true Evangelical Ministry*, in its due power and authority; Upon which, without any dispute among sober and truly-wise men, the very life, being, weight, honor, and succession of our Religion doth depend, both as Christian, and as reformed: For it is not to be expected, that the ignorant prating, and confident boasting of any other voluntiers, will ever soberly adorn, or solidly maintain our Religion, which hath so many very eloquent, learned, and subtle enemies, besides the rude and profane rabble, besieging it; both learned and unlearned oppose true Religion, as the right and left-hand of the Devil; the one out of ignorance, the other out of crookedness; the one as dark, the other as depraved; the one cannot endure its light, nor the other its straitness. Against neither of them can these afford help, any more than the confused cackling of a company of Geese, could have defended the Roman Capitol: Which noise is indeed, but an alarm to sober and good Protestants, intimating the approach or assault of enemies; and should excite the vigilancy and valor of all worthy Magistrates, conscientious Soldiers, and wise Christians of this Reformed Church, to resist the invading danger; as by other fit means, so chiefly by establishing and encouraging a succession of learned, godly, and faithful Ministers.

Nor in any reason of State, or of Conscience, should those who exercise Magistratick power in this Church and State, so far neglect him, who is *Higher then the highest* *; by whom all power is dispensed; or so far gratifie the irreligious rudeness, the boisterous ignorance, and violent profaneness of any, (who are but Gods executioners, the instruments of his wrath, and ministers of his vengeance;) as for their sakes, and at their importunity, to despise and oppress those who are by Christ and his Church appointed to be Ministers of Gods grace, and conveyers of his mercy to men: The meanest of whom, (that do indeed come in his name) the proudest mortal may not safely injure or despise; because not without sin and reproach to Christ and God himself. For he that heareth you, heareth me; and he that despiseth you, despiseth me, and him that sent me; is signally and distinctly spoken in favor to true Ministers, and for terror to those that are prone to offer insolency to their worldly weakness,

Is it time for you to dwell in your ceiled houses, and this house lie waste.

V. 5. Now therefore, saith the Lord of hosts, consider your ways.

ἐν Διὶ ἀρχαῖα δα. Arat. Phainom.

Anserum clangore crepitus alarum excitus Manlius capitulum propugnat, Gallos deturbat, &c. Livi. Dec. 1. 1. 5.

* Eccles. 5. 8. He that is higher than the highest, regardeth; and there be higher than they.

John 19. 1. Thou couldst have no power, except it were given thee from above.

Christ to Pilat 1 Cor. 12. 1. 1 Pet. 4. 10. Stewards of the manifold grace of God. Luke 10. 16.

weakness, and meanness. Such as despise and oppose the Ministers of Christ, are more rebellious than the devils were; for of these, the seventy returning testifie, *Luke 10.17. Lord, even the devils are subject to us in thy Name.*

If then we have *immortal souls* (which some mockers now question,) sure they are infinitely to be preferred before our *carkases*; and the *instruments* which God hath appointed, as means to *save them*, are proportionably to be esteemed beyond any, that are oft the *destroyers*, at best, but the *preservers* of *mens bodies*, and *outward estates*.

1 Cor. I. 21.
It pleased God by the foolishness of preaching, to save them that believe.

Who can dissemble, or deny, That the *banks of equity, piety, modesty, and charity*, yea, of *common humanity*, are already by some men much *demolished*, through the *pride, presumption, insolence, scurrility, and profaneness* of some *spirits*, who are set against the *Reformed Religion*, the *Ministers and Ministry* of this *Church*? Who sees with honest and impartial eyes, and deplores not, to behold; how the deluge of *Ignorance, Atheism, Profaneness, and Sottishness*; also of *damnable Errors, devilish Doctrines, and Popish Superstitions*; together with *Schismatical fury, and turbulent Factions*, are much prevailed (of later years) both in *Cities and Countreys* here in *England*: And this, since men of *Antiministerial tempers*, have studied to act the *Devils Comedy*, and this *Churches Tragedy*; endeavoring to render, not onely the *able, godly, and painful Ministers*, but the *whole Ministry* it self, and all *holy Ministrations* (rightly performed by its *Authority*) *despised, invalid, decryed, and discountenanced*: In many places affronting some, vexing and oppressing others, menacing all every where, with *total extirpations*: For, they who pretend to have any man a Minister that lists, intend to have none, such as should be; (As they that would have every man a Master or Magistrate, mean to have none, in a Family or State;) but onely, by *specious shadows* of *New Teachers and Prophets*, they hope to deprive us of those *substances*, both of *true reformed Religion*, and the *true Ministry*; which we and our Forefathers have so long happily enjoyed, and which we ow to our posterity.

Gaudet in malis nostris diabolus, latatur in miseris, dilatatur angustis, delectatur angoribus, triumphat ruinis. Bern.

28.
The great and urgent causes of complaint.

Nor is this a feigned calumny, or fictitious grief, and out-cry: Your *piety* (O excellent Christians) knows, That the *spirits* of too many men, are so desperately bent upon this design against the *Function of the Ministry*; that they not onely *breathe out threatnings* against all of this way (the *duly ordained Ministers*;) but daily do (as much as in them lies) make *havock* of them; and in them, of all good *maners* and *reformed Religion*; while so many people, and whole *Parishes* are void and desolate of any *true Minister*, residing among them: I leave it to the *judgements and consciences* of all good *Christians* to consider, how acceptable such projects and practises

practises will be to any sober and moralized professor ; to any gracious and true Christian ; to any reformed Church, or to Christ, (the Institutor of an authoritative and successional Ministry) or, last of all, to God, whose mercy hath eminently blessed this Church and Nation, in this particular, of able and excellent Ministers ; so that they have not been behinde any Church under Heaven ; That so exploded Speech then, *Stupor mundi clerus Anglicanus*, The Ministers of England were the admiration of the Reformed World, had not more in it of crack and boasting, than of sober Truth, if rightly considered ; onely it had better become (perhaps) any mans mouth, than a Ministers of this Church, to have said it ; and any others, than believers of this Church, to have contradicted and sleighted it : Since to the English Ministers eminency, in all kinde, so many forein Churches, and Learned Men, have willingly subscribed ; as to Preaching, Praying, Writing, Disputing, and Living.

On the other side, How welcome the disgrace of the Ministry will be to all the enemies of Gods truth, of the Reformed Religion, and of all good order in this Church and State, it is easie to judge, by the great contentment, the ample flatterings, the unfeigned gloryings, the large and serious triumphings, which all those that were heretofore professed enemies to this Church and our Reformed Religion, (either such as are factious and politick Factors for another Supremacy and Power ; or such as carry deep brands of Schism and Heresie on their foreheads ; or such as are professedly Atheists, profane, idle, and dissolute mindes) discover, in this, That, they hope, they shall not be any more tormented by the prophecying of these witnesses, the true and faithful Ministers of the Church of England ; Than whom, none of that order, in any of the late Reformed Churches, and scarce any of the Antients, have given more ample, clear, and constant testimony, to the glory of God, and the truth and purity of the Gospel, by their Writing, Preaching, Praying, Sufferings, and holy Examples, Living, and Dying ; which I again repeat, and justify against those, who swell with disdain, and are ready to burst with envy, against the real worth, and undeniable excellency of the Ministers of the Church of England.

All which makes me presume, That you (O excellent Christians) can neither be ignorant, nor unsatisfied in this point of the Evangelical Ministry, both as to this, and all other Churches use, benefit, and necessity ; as also, to the divine right of it, by Christs institution, the Apostles derivation, and the Catholike Churches observation, in all times and places ; as to the main substance of the duties, the power, and authority of the Function ; however, there may be in the succession of so many ages, some Variation, in some Circumstantials : The peculiar office, and special power, were seldom, (as I have said)

Revel. 11. 10.
They that dwell on the earth, shall rejoyce (over the dead, and unburied bodies of the witnesses) and make merry, because these two Prophets tormented them that dwelt on the earth.

Psal. 80. 37.

The Boar out
of the wood
doth waste it,
and the wilde
Beast of the
field doth de-
vour it.

*Et atroces insi-
diatores, & a-
periti grassatores,
Ecclesiam diva-
stare contem-
dunt, tam marte*

quàm arte. Aug.

Matth. 9. 38.

Pray ye the
Lord of the
harvest, that
he would send
forth laborers
into his har-
vest.

Matth. 8. 32.

The whole

herd of swine ran violently down a steep place into the Sea, and perished in the waters. *Im-
mundi illi Ministri, & inordinati Doctores, per ignorantia, temeritatis, & superbia precipitia feruntur in
(in pectus in cursum) profunditates Satanae (Apoc. 2. 24.) in errorum, blasphemiarum, & confusionum
omnium abyssum.* Chemnit.

29.

Absurdities

whereby

*some men endeavor to dishonor, and destroy the whole Fun-
ction of the reformed and established Ministry in this Church; and
to surrogate in their places, either Romish Agitators, or a ragged Re-
giment of new and necessitous voluntiers, (whosoever lists, not to
consecrate, but desecrate himself, by an execrable boldness; or else is
elected and misordained by that zealous simplicity, schismatical fury,
and popular madness after any novelty, which is ever, in any meaner
sort of people.) These no doubt are sufficiently known to you, to-
gether with those learned solutions, those sober, and to wise men,
satisfactory answers, which have by many worthy Pens, both long
since, and lately been made publick, both as to the calumnies of the
face of the earth,*

1 King. 13. 33.

Jeroboam made

of the lowest

of the people,

Priests; who-

soever would

he consecrated

him, and he

became one of

the Priests.

V. 34. And this thing became sin to the house of Jeroboam, to cut it off and destroy it from the

if ever questioned, among any Christians, until of late; much less, so shaken, vilified, and traduced, as now it is by the *ungrateful wantonness*, and *profane unworthiness* of some; who, not by force of reason, or arguments of truth, but by forcible sophistries, armed cavilings, violent calumnies, and arrogant intrusions, have (like so many *wilde Bores*) sought to *lay waste the Lords Vineyard*; Pretending, That their *brutish confidence* is beyond the best *dressers* skill; that their *irregular rootings* are better than the *carefullest diggings*; that their *rude croppings and tearings* are beyond any *orderly prunings*, or *wary weedings*; that their *sordid wallowings*, and *filthy confusions*, are before any *seasonable manurings*; that there needs no *skilful Husbandmen*, or *faithful Laborers* of the *Lords sending*, the *Churches* ordaining, or the *faithful peoples approving*; where so many *devout swine*, and *holy hogs*, will take care to plant, water, dress, and propagate the *Vine* of the *true Christian Reformed Religion*; to which, the hearts of men are naturally no *propitious soyl*. Nor is the event, as to the happiness of this Church, and its Reformed Religion, to be expected other (without a miracle,) (if once those *unordained, unclean*, and *untried spirits*, be suffered to possess the Pulpits, and places of true and able *Minishers*) than such, as befall those *forenamed cattel*, when once *Christ* permitted the *devils* to enter into them: All truth, order, piety, peace, and purity of Religion, together with the Function of the Ministry, will be violently carried into, and choaked in the midst of the Sea, of most *tempestuous errors*, and *bottomless confusions*.

The whole herd of swine ran violently down a steep place into the Sea, and perished in the waters. *Im-
mundi illi Ministri, & inordinati Doctores, per ignorantia, temeritatis, & superbia precipitia feruntur in
(in pectus in cursum) profunditates Satanae (Apoc. 2. 24.) in errorum, blasphemiarum, & confusionum
omnium abyssum.* Chemnit.

The *impious absurdities*, *enormious babblings*, and *endless janglings*, whereby some men endeavor to dishonor, and destroy the whole Function of the reformed and established Ministry in this Church; and to surrogate in their places, either *Romish Agitators*, or a *ragged Regiment* of new and necessitous *voluntiers*, (whosoever lists, not to consecrate, but desecrate himself, by an *execrable boldness*; or else is elected and misordained by that *zealous simplicity*, *schismatical fury*, and *popular madness* after any novelty, which is ever, in any meaner sort of people.) These no doubt are sufficiently known to you, together with those learned solutions, those sober, and to wise men, satisfactory answers, which have by many worthy Pens, both long since, and lately been made publick, both as to the calumnies of the

face of the earth,

adversaries,

adversaries, and the vindication of this Church, and its Ministry ; Which is conform, not onely to our wise, excellent, and antient Laws ; but to all right reason ; common rules of order and policy ; dictates of humane nature ; practise of all Nations : Also, to the Precepts, Institutions, Paterns, and Customs of God, of Christ, of the Apostles, and of all the Churches ; and ever was so esteemed and revered, until the *sour and unsavory dregs* of these perilous, last, ^{2 Tim. 3. 1.} and worst times, came to be stirred and drawn forth : Wherein, under pretences of (I know not what) *special calling, gifts, and privileges*, (but really to advance other *fruits*, than those that use to grow from the *Spirit of truth, peace, holiness, and order*,) some men are resolved to ascend to that desperate height of *impiety*, which counts nothing a *sin*, a *shame*, or a *confusion*.

I shall not so far distrust the *knowledge, memory, or consciences*, ^{30.} of *wise and worthy Christians* ; as to abuse their leisure, by a large, *Ministers* exact, and punctual disputing every one of those *Particulars, Arguments, and Scriptures*, which have been well and learnedly handled *unheard*, by others ; who have put the *heady rabble* of their opponents, to so *ought not to* great disorders ; as from *Arguments*, to threaten *Arms* ; from shews *be condemn-* of *Reason*, to flie to *Passion* ; from sober *Speaking*, to bitter *Railings*, *Scoffings*, and *Barkings* at that *Light*, which they see is so much above *ed.* them.

Onely I cannot but suggest in general, to all good men, That it *entibus scriptu-* seems, not to me onely, but to many, much wiser and better than my *ris succurrant* self, a very *strange precipitancy*, which no Christian wise Magistrates *gladii. Aug.* will permit, (more like *tumultuary rashness*, and *schismatical violence*, *de Circumcel.* than either *Christian zeal*, or *charitable calmness*) That the whole *Lunam è celo* Order and Function of the Ministry of the *Gospel* in this Reformed *quum non pos-* Church, so long owned by all good men, both at home and abroad ; *sunt deducere,* so long, and largely prospered here with the *effects and seals* of Gods *allatrant canes.* *Sen.* *grace* upon it ; so esteemed necessary to the very Being of any Church, and Christianity it self, by all sober and serious Christians ; (For, there can be no true Church, where Christ is not ; who promised to be with his Ministers—to the end of the World : So, that where no true Ministry is, there can be no presence of Christ, as to outward Ordinances, *Matth. 28. 20.* which is spoken to those that were sent to *Teach and Baptize, &c.*) Lastly, This Calling so never opposed by any, but erroneous, seditious, licentious, or fanatick spirits of later times ; That (I say) this *antient*, and *holy Function*, should without any *solemn publick conference, impartial hearing, or fair consultation*, even among *Professors of Reformed Christianity*, be at noon day, thus *vilified, routed*, and sought to be wholly outed ; by persons, whose *weavers beams, or rustick numbers, and clamorous crouds* ; not their *reason, learning, piety, or virtue*, renders them, either :

either formidable, or any way considerable; further, than to be objects of wiser, and better mens, pity, and charity, or fears, and restraints.

Et osores & desertores sui ordinis. Sulp. Sev.

Circumcelliones inter Donatistas furiosiores, cum in exercitiis, i. e. Continentes se vocitabant, ius fasq. omne verentes sacerdotibus & Ministris Catholicis vim inferebant, omnia diripientes, &c. Calcem cum aceto in oculos piorum ingeriebant. Vit. August. c. 9. 1 King. 18. 21.

Is it that there are no *Ministers* of the *true* and *good old way*, worthy to be heard, or comparable to those plebeian pieces, who by a most imprudent apostacy, becoming *haters* and *desertors* of their former *holy orders*, and *authority Ministerial*, have taken a new Commission upon a popular account? Are none of the *antient Ministers* fit to be advised with, or credited in this matter, which concerns not themselves so much, as the publick good, both of Church and State? Are they all such friends to their own *private interests* (some poor living, it may be) as to have no love to God, to Christ, to the Truth, or to the Souls of men? Have they no learning, judgement, modesty, or conscience, comparable to those, who being *parties*, and *enemies* against them, hope to be their onely judges, and to condemn them? Is wisdom wholly perished from the wise, and understanding hidden from the prudent? Is Religion lost among the Learned; and onely now found among simple ideots? Or rather, are not the *Antiministerial adversaries*, so conscious to the *true Ministers* learned piety, and their own *impudent ignorance*, that they are loth, and ashamed to bring the one or other, to a publick test and fair trial; resolving with the *Circumcellions* with more ease to drive them, than to dispute them out of the Church; aiming not to satisfy any by their reason, but to sacrifice all to their passion, if they can get power? Who doubts, but that if the *learned* and *godly Ministers* in this sometime so famous and flourishing Church of *England*, who seem now in the eyes of their enemies, (as if they had been taken by *Pirates* or *Picarooms*) onely fit to be so thrust under Hatches; not worthy to be spoken with, to appear, to be trusted or regarded, if they might have so much publick favor, (which they despair not of, and do humbly intreat) as by solemn tryal and dispute, to assert their Station and Function, against their *adversaries*, (as some have in private ways done,) Who doubts, (I say) but by Gods assistance, (whose mercy hath not, will not, ever forsake them) they would make the *halting* and *ungrateful* people of this Church, to see, whether the *Lord* or *Baal* be God? Whether (I say) the *Primitive Order*, and *Divine Constitutions* of Christ; (which have on them, the *Seal of the Scripture*, the *Stamp of Authority*, and carry with them all the beauties of holiness: For right reason, due order, decency, peaceableness, and proportionableness, to the great ends of *Christian Religion*; together with their real usefulness, confirmed by the happy experience of the *Primitive times*, the purest *Saints*, the best *Christians*, the constantest *Confessors*, *holy Martyrs*, and most flourishing Churches;) Whether (I say) these should continue in their place and

and power, wherein God hath set them, and our pious Predecessors have maintained them in this Church and Nation; or these yesterday-noveltyes, the politick whimsys, and Jesuitick inventions of some heady, but heartles-men, should usurp and prevail in this Church, after sixteen hundred years prescription against them; and which are already found to have in them (besides their novelty,) such emptiness, flatness, vanity, disorder, deformity, and unproportionableness to the great end of right ordering Christian societies, or saving of souls, by edifying them in truth and love; that they have been already productive of such dreadful effects, both in opinions and practices, that they make the Protestant and Reformed Churches stand amazed, to see any of their kinde bring forth such Monsters of Religion, as seem rather the fruit of some Incubus, some foul and filthy spirits, deluding and oppressing this Reformed Church, than of that blessed and promised Spirit, whose power, whose rule, whose servants, have always been the most exactly and constantly, holy, just, and pure. For any true Christians then, to allow and foster such prodigies of Protestant Religion, as some are bringing forth, seems no less preposterous, than if men should resolve, to put out their eyes, and to walk both blindfold and backwards; or to renverse the body by setting the feet above the head: Indeed it is putting the Reformed Religion to the Strapado, and crucifying Christ again, as they did Saint Peter, after a new posture, with his head downwards; As if in kindness to any men, they should take away their souls, and make them move (like Puppets) by some little springs, wyars, and gimmers; or by the Sorcery of some Demoniack possession.

For want of the favor of such a publick tryal and vindication of the Ministry, I have adventured to present to the view of all Excellent Christians in this Church, this Apology; By which I have endeavored to take off from the Josephs and Josedecks of this Church, those prisons and filthy garments, wherewith some men have sought to deform them; and to wash off from their grave countenances, and angelike aspects, the chiefest of those scandals and aspersions, under which (for want of solid reasons, or just imputations against their persons and calling) by some mens unwashen hands, and foul mouths (whose restless spirits cast out nothing but dirt and mire against them) they are now so much disfigured to the world; That so, odious disguises (as of old to the Christians) may render them less regarded, and more abhorred by vulgar people: This art of evil tongues, and pens, serving to colour, excuse, or justifie the injustice, and dirt. Tertul. Apolog. 2 Cor. 10. 10. His bodily presence is weak, and his speech contemptible; so the false apostles, the ministers of Satan, 2 Cor. 11. 13. The deceitful workers reproached St. Paul behinde his back.

Eph. 4. 10, 11, 12, 13.

Mirabatur & ingemuit orbis se tam citò fieri Arianum. Jeron. cont. Lucif.

John 14. 16. The Comforter, even the Spirit of Truth, he shall abide with you forever.

31.

Therefore this Apology endeavors the Ministers defence.

Gen. 41. 14. Zach. 3. 4.

Isai. 57.

The wicked is as a troubled sea, when it cannot rest; whose waters cast up mire

*Veri criminis
defectus falsis
supplet calumnia-
is; & factis
innocentes, ver-
bis deturpat ma-
litia. Sulpit.
Donatistarum
antesignani B.
Augustinum*

seductorem & animarum deceptorem clamitabant; & ut lupum occidendum; & tale facinus perpetranti remissionem peccatorum obventurum. Possid. vit. August.

32. *What* If in any thing, as weak and sinful men, any of the *true Mini-*
Ministers I *sters* of this Church, are (indeed) liable to *just reproaches*, either of
plead for. *ignorance, or idleness, factionousness, sedition, any immorality, or scan-*
2 Cor. 2. 17. *dalous living, (and what Church of Christ can hope to be absolutely*
Not as many *clear, when even in Christs family, and the Apostles times, there*
which corrupt *was dross and chaff in the floor, by Judas, and Demas, Simon Magus,*
the Word of *false Apostles, deceitful workers, Ministers of Satan, &c?) I am so*
God. *far from excusing, or pleading for them (as to their personal errors*
2 Cor. 11. 13. *and disorders) that I should be a most severe advocate against them,*
Tit. 3. 10. *(if after two or three admonitions, they should be found incorri-*
gible.)

*Nihil deformius
est sacerdote
claudicante;
qui non equis &
rectis pedibus
incedit in viis
Domini. Greg.
Plus destruit
sinistra prave
vitæ, quam a-
struit dextra
sanæ doctrine.
Bern.*

*Non confundant
opera tua sermo-
nem tuum.*

*Proditores sunt
non prædica-
tores Christi,
quibus factis
deficientibus
vita erubescit.*

Jeron. ad Ne-

por. Nisi præstes quod prædicas mendacium non Evangelium videbitur. Laet. Inst. lib. 3. cap. 16.
Exemplum operis est sermo vivus & efficacissimus. Bern. 14. sumentibus cibum & non digerentibus perniciosum
est; ita docenti & non facienti, peccatum est. Id. Animata virtus est quæ factis honestatur: Cada-
verosa, quæ verbis tantum matrescit. Leo. Mysterium Theologiæ non ut olim Philosophiæ, barba tantum
& pallio celebratur: Sed doctrinæ sanitate & vitæ sanctitate. Laet.

Salvian,

Salvian, lib. 4. de Gub. sometimes complained of Preachers and Professors too in his time.

No, I beseech you to believe, That I am the most rigid exactor of all *holy exactness* from *Ministers* (of all degrees) beyond all other sorts of men; That they who are the *Evangelical Priests* to the Lord, should have no *blemish from head to foot*, *Levit. 21. 17, 18, 19.* Neither defective in intellectuals, nor deformed in morals; sound in doctrine, sacred in deeds; the want of which, makes them, (as *Eunuchs*, *Levit. 21. 20.*) forbidden to serve before the Lord; as unfit for *spiritual generation*. That they bear on their breasts before God and all men, the *Urim and Thummim*, *Light and Perfection*, *Truth and Charity*; in both *Integrity*. That none of this *holy Ministration*, be either incurably blinde, or incorrigibly lame; that they may be worthy to stand before God, as to their sincerity; before men, as to their unblamableness; and between both, as to their unfeigned fervent love, both of God and man. For I well know, That not onely *gross offences* in them, as in *Eli's* sons which made people to *abhor* the offerings of the Lord, *1 Sam. 1. 17.* must be avoided; but the very *flies of common frailties*, must be kept off from their sacrifices (as *Abraham* did the *fowls of the air* from his oblations, *Gen. 15. 11.*) And as the *Jews* affirm, That natural flies were never seen on any sacrifices of the true God, or in his Temple; which infested all other Temples of the *Beelzebuls*, *gods of flies*. *Ministers* *motes*, as well as *beams*, must be kept out of the worlds eyes; which are prone to look with a more prying curiosity, and pitiful censoriousness, on Ministers smaller infirmities, than on other mens grosser enormities: This being one of our *happinesses*, That being compassed about with many *sinful frailties*, which easily beset us, we have as many *severe censurers*; which may help to keep us in a greater exactness, both before God and man: In whose account, *drunkenness* and *riot*, which in all men, is a sin; in *Ministers*, is as *sacrilege*: *Rash* and *vain oaths* in them, are as so many *perjuries*: Any *profaner levity* in them, is as the *blaspheming* that God, whose Word they Preach, whose Name they invoke, whose holy *Mysteries* they celebrate: Their *illiterateness*, is *barbarity* and *brutishness*; their *factionousness*, and

Facta & verba sibi occinant: Ambr. de Bo. m. *Verba veritas in opera.* Jeron. ad Paulinum. *Que docuit Christus præceptis, firmavit exemplis.* Chrysost. *Factis ostende te possibilis docere.* Chrysost. *Catholici in prædicando, hæretici in operando.* Bern. *Salvian. l. 4. Gub. Scientia nostra nihil aliud est quam culpa; quod lectione & corde novimus, libidine & de spectione calcamus, &c.* *Honorius* the Emperor is commended by *Theodoret*, for removing those from being Bishops and Presbyters, whose lives were not agreeable to the dignity of their calling, and exactness

of their duty. *Theod. l. 5. c. 28. Non loquamur magna, sed vivamus.* Cyp. de B. Patien. *Honor (sublivis & vita de formis.* Ambr. *Ἀξιόπιστος ὅτι ὁ λόγος τοῦ θεοῦ σωφροσύνην καὶ ἡσυχίαν καὶ πᾶσι χαλεπὸν, καὶ ὁ πᾶσι χαλεπὸν, καὶ ὁ πᾶσι χαλεπὸν.* Socrat. in Plat. Phile. *ὁ μὲν λέγει ὅτι ὁ θεὸς ὁ πᾶσι χαλεπὸν, καὶ ὁ πᾶσι χαλεπὸν, καὶ ὁ πᾶσι χαλεπὸν.* Cl. Al. seq. 215. *Et quotidiane incursiones, & vastantia conscientiam facinora à sacerdote Christiano evitanda.* Bern. *לבו לבעל מו'ca Dominus in Moreh. Nebuchim. Rambam. Ambr. offic. l. 2. c. 2. & c. 12. & 17. ὁ πᾶσι χαλεπὸν καὶ ὁ πᾶσι χαλεπὸν, καὶ ὁ πᾶσι χαλεπὸν.* Is. Pel. l. 2. Who observes out of *Levit. 4.* There is as great a sacrifice for the Priest, as for the whole people. *Ebrietas in quovis vicium à sacerdote sacrilegium.* Chryl. *Præceptis Christi detrahitis pondus sacerdotum levitatis.* Laet. *Luke 6. 46. Why call ye me Lord, and do not the things I say?*

2 Tim. 1. 15.
Study to shew
thy self a
workman, that
needs not to
be ashamed.

Nonimpudentem
vult, ut non
erubescat; sed
diligentem (σπου-
δαίον) ut non
mereatur vere-
cundari. Amb.

1 Tim. 4. 15.
δὲ τοῖς ἰδίῳ.

Give thy self
wholly to these
things, that
thy profiting
may appear to
all men; so 16.

σπουδαίον.

Quid longius
aberrant, eò ve-
bementius agi-
tantur. August.

Sicarii anima-
rum. Naz. or.
de Sacerd.

πῶς ἀνα-
στρέφονται
αἱρεῖς ὁ ἰατρὴς,
πῶς κηδεύουσιν ὁ
ἀρχιδραστής.

πῶς οὖν οὐκ ἔστι
κατασκευάζειν, ὁ
ἐκλογιστής. If.

Pel. 1. 2. 7 ofi-
men. profano
Presbytero.

Unicus rectoris
lapsus par est
totius populi
flagitio. Chrys.

Levit. 4. 3, 14.

fury in secular motions, is such a madness of pride, and vain-glory, as possessed him, who in all things else very obscure, set the Temple at *Ephesus* on fire; that he might be remembered for something; their laziness and negligence in their *studies* and *preaching*, is supine slothfulness, and sinful slovenliness; while they content themselves with any *raw and extemporary budlings*; in which, is nothing of *holy reasonings*, and *Scripture demonstrations*, mightily convincing; nor of right method, duly disposing; nor yet of any grave and pathetick oratory, sweetly converting, and wisely applying; but onely a *rudeness*, and *rambling* next door to *raving*; which hath partly occasioned (indeed) so many *new undertakers* to preach; who, thinking some Ministers stocks of divinity quite broken and spent, by their so little *trading* and *improving* in any *good learning*, or *solid preaching*; have adventured to serve the Country credulity with their *Pedlars packs*, and *small wares*; not despairing to preach and pray, at that *sorry rate*, and *affectated length*, which they hear from some that go for Ministers; resolving (at worst) to colour and cover over those real defects of *parts* or *studies*, to which they cannot but be conscious, by *excessive confidences*, *loud noises*, *immoderate prolixities*, and theatrick shews of *zealous activity*; (even as *Country Fiddlers* are wont to do, when they play most out of tune,) *Abusing the vulgar simplicity*, with their bold, yet unharmonious melody.

What can be more fullsom and intollerable, even to the worst, as well as the best of Christians, than to see *Clergymen* study more the gain and pomp, than the *life* and *power* of *godliness*? To content themselves, and delude others with the *husk* and *shells* of Religion? What more unreasonable, than for *Shepherds* to starve, or tear and worry the *flocks*? For *Physicians* to infect their *patients*, by not healing themselves? for *Builders* to pull down the holy *Fabrick* of *Truth* and *Charity*? or to build with the *untempered mortar* of *Passion*, *Fancy*, and *Faction*? For *Embassadors*, either through idleness to neglect, or through baseness to corrupt, or through cowardise not to dare to declare and assert the message and honor of their *Sovereign* sender? which should with all courage, fidelity, and constancy, be discharged, even to utmost perils; so as to be ready with *St. Paul*, not onely to be bound for Christ, but to lay down his life also. *Acts 20.*

I know that in *Ministers* any spot of *pride*, *levity*, *affectation*, *popularity*, *pragmaticalness*, *timorousness*, or other *undecencies*, below a *wise*, *holy*, *grave*, *constant temper*, and *carriage* of a *worthy minde*,

The sacrifice for the sin of the Priest, is as much as for the sin of the whole Con-
gregation.

is a foul deformity, a putrid futility, a pueril vanity, scarce a venial
madness; so much the worse in them, by how much the contagion
of their folly is prone to infect all that look upon them; for the plague
and leprosie of a Ministers life, cannot be kept within his private
walls. There is nothing more delicate and abhorring all sinful scrds,
than the *Ermine of Christian Religion*, and its true *Ministry*, which
sets forth the *Lamb of God*, without spot or blemish, who came to
take away the sinful stains of mens souls, by the effusion of his pre-
tious blood. The care of all good Ministers, is so to live, as shall not
need the impotent severities of those Reformers, who joy as much to
finde faults in others, as to mend none in themselves, and are always
eloquent against their own sins in other men. Allow us onely to be,
as Ministers of the *Gospel* for the Churches good, we desire no in-
dulgences, farther than the duty and dignity of our Calling doth al-
low, and the strictest Conscience may bear: No men shall more
welcome mens favors, than we shall do their just severities; nor do
we desire greater testimonies of mens loves to us, than such, as we
use for the greatest witnesses of ours to them; by never suffering them
to sin, through our silence or flatteries. Let the righteous smite us,
and it shall be a kindness; let them reprove us, and reform us, and
it shall be a balm, which shall not break our heads; but our prayer
shall ever be, That we may not taste of the new dainties of those
supercilious censurers, and envious reformers of Ministers; who
are their enemies, because they tell them the old truths; and make
them offenders for a word, because they will not forbear to reprove
their wickedness; who heretofore seemed to hear them gladly, till
they touched their *Herodiasses*.

The leis scandalous Ministers are, the more that Hypocritical
generation (who have set themselves against them) are bent to destroy
them: I intercede onely for such, whose greatest offence is, That
they give least offence to any good Christians, and do most good to this
Church; preserving still the purity and honor of their Calling, and
the Reformed Religion, against the many policies of those, who
lie in wait to destroy it; who are honored with, and are an honor
to the Function of the Ministry; whose competent, and (in some) ex-
cellent learning, and holy lives, makes them still appear like bright
stars in a dark and stormy night, amidst the thick and broken clouds
of envy and calumny, which rove far beneath them; however they
are sometime darkned by their interposing.

If, as to these mens holy Function, Ordination, and Authority,
I may be happy to give you (O excellent Christians) or any others,
any satisfaction; as a Calling useful, and necessary to the Church;
as of Divine Institution, and Catholike practise in all settled Churches,
I shall then leave it to any men of good conscience to infer, how
barbarous

Non solum ipse
cum male agit
dignè perit, sed
et alios secum
indignè perdit.
Ambr. de Sa.
dig.
Præpositorum
vitia imitari
obsequii genus
videtur ne (co-
lera ductoribus
exprobrare vi-
derentur, si pie
viverent. Laet.
Inst. l. 5.

Psal. 141. 5.

Isai. 29. 21.

Mark 6. 20.

Ed aciores sunt
odii cause quò
magis iniquæ.
Tacit. An. 1.

Ed gratiori lu-
mine, quò spi-
siores tenebræ.
Tert.

Acts 4. 18.
Gal. 4. 16.
Am I there-
fore become
your enemy
because I tell
you the truth.

33.
*Ministers
infirmities
do not abro-
gate their
Authority
or Office.*

*Pro defensione
fama licita est
laus propria.*
Reg. Jac.
2 Cor. 12. 11.

barbarous and Antichristian a design it is ; how *bad and bitter* consequences it must needs produce, by any arts and ways of *humane power and policy*, to destroy and exautorate these men, and their Ministry ; in whose *lives and labors*, the *glory of God*, the *honor of Jesus Christ*, and the good of *mens souls* are so bound up, that they cannot without daily miracles be separated, or severally preserved. And for the persons of the *Ministers*, which I plead for, I hope to make it appear, That for their casting thus into the *fiery furnace of mechanick scorn*, and *fanatick fury* ; or into the *Lyons den of public odium and disfavor*, there will be found, by *impartial Readers* of this *Apology*, no more cause, than was against *Daniel*, or the *three children* ; no more than for beheading *John Baptist*, or stoning *St. Stephen* ; for beating and imprisoning the *Apostles*, and charging them to *speak no more in that Name of Jesus* ; or for the *Galatians* hating *St. Paul*, or the *Beasts slaying the witnesses* ; or the *Jews* seeking to stone, and after crucifying the *Lord Jesus Christ*.

Not, but that the *very best Ministers* of this *Church* own themselves still to be but poor sinful men ; and so not *strangers* to the *common passions and infirmities of humane nature* : Men must not be angry, that *Ministers* are not *Angels*, or such *Seraphins* and *flaming fires*, as admit no *drops or defects*, incident to sinful mortality : Though they oft fail, as men, yet have they not forfeited the Authority of their Calling as *Ministers* ; though they have dispenced the *Gospel* in weakness, as *earthen vessels*, yet hath the *Treasure of Heaven*, and *Power of God*, been manifested by them, and in them : Take them with all their *personal failings*, yet they will hardly be matched, or exceeded by any order of men, or any *Clergy* in any *Church* under Heaven ; for they have not been behinde the very chiefest of *true Ministers* ; and far beyond any of these *new pretenders* : Inso- much, That I have oft been ashamed to see the *necessity of this Apology*, and such like *Vindications* of the Ministry, which *ungrateful and impudent men* extort from the *Ministers of England* ; when indeed (as *St. Paul* pleads for himself ; instead of thus being compelled to an unwelcome, yet just *glorying*) they ought rather to have been *commended and encouraged* by others.

Truly, it is to me a great trouble to finde out by any of their confused *Pamphlets* and obscure *Papers*, what these *Modellers* of a *new Ministry* would be at, in any reason of *piety or prudence*, more to the advantage of this *Church*, or the *Reformed Christian Religion*, than hath been heretofore, and may still be effected and enjoyed, by the *true and ancient Ministry* : Would they have better *Scholars* in all kindes of good learning ? *Acuter Disputants* in controversies ? *Clearer Interpreters* in *Commentaries* upon the *Sacred Texts* ? Better *Linguists* ? More *solid Preachers* ? More *pathetick Orators* ? more *fervent Prayers* ?

No, I finde their enemies *envy*, is more than their *pity*; For one century of scandalous *Ministers*, (which, I fear, was not so made up of the *pretium* from the *vile*; but that it huddled up,

Non laudabili
pietatis emula
tione, sed im-
proba virtutis
invidia ferun-
tur, qui virtu-
tem aspiciunt
intabescuntq;
reliſta. Caſaub

Muli novitatis
amore in veri-
tatis odium &
præjudicium fe-
runtur. Quum
illud pulcher-
rimum quòd ve-
rissimum; id
verissimum,
quòd antiquissi-
mum. Tert.
ἰοθαὶ κακίαι-
νιότ' ἀποχέσσει.
Eurip. Hel.

Phil. 4. 11.
Rom. 13. 5.

know, as wise and humble men, how to be content in what *State* soever they are; and to be subject to *civil powers* in all *honest things*, with gratitude and due respect; yet not so, as to prostrate God, to level Christ, to subject Conscience, to debase the glorious Gospel, its due *Reformation*, and its true *Ministry*, and *divine Authority*, to the *boundless lusts*, and *endless designs* of violent and restless *minde*s.

Luke 23. 50.

Against all which, and chiefly against those *plots* and *practises* which aim to overthrow the Reformed Christian Religion of this Church, and its Ministry, I desire this *Apology* may be as a *Pillar* and *Monument* to posterity of my perfect *abhorrency*. That when I am dead (if it hath any spark in it of an *immortal spirit*, or *living genius*) it may testify for me, and my Brethren, the Ministers of my minde, in after ages; that, as *Joseph of Arimathea*, we neither gave counsel, nor consent to those wilde or wicked projects, which the ages will afterward see, attended with most sad and deplorable effects; either of Atheism, Profaneness, Ignorance, and Barbarity; or of Popish superstitions, Heretical oppressions, and Schismatical confusions, which will follow the alteration and rejection of the antient, true, and Catholike Ministry of this Reformed Church; which cannot but be attended with the subversion of many souls, as to all stability or soundness in true Religion; with the unsatisfaction of many, and with the unspeakable grief and scandal of all those good Christians, who love and wish the prosperity of this Church; which I shall now endeavor to prove to be of a most *Christian* and *Evangelical constitution*; chiefly by answering what is alleged by those, who look upon both Church and Ministry as reprobate; and would fain have power to *damn* them both, without redemption: And this they endeavor with as much *justice* and *truth*, as *Satan* accused *Job*, and would have provoked God to destroy him without a cause.

Job 1.

OBJECT.

OBJECTION I.

That we have no true Ministry, because no true Church-way in England.

I Finde there are many and great things objected, by the *Anti-ministerial party*, through ignorance, weaknes, mistake, or malice; not onely against the *Ministers*, and the peculiar office of the *Ministry*; but also against the *whole frame* of our *Religion*, especially as to the extern social maner of our *holy Administrations*: Some of them deny us to be any *true Ministers*, because not in any way of a *true Church*; not having any *true Religion* owned or established, and exercised among us, in any *right Church-way*, as they call it. So that it is not onely the *main pillars* of *Christianity*, the *learned* and *godly Ministry*, which they would change: But the *whole model* of our *Church*, and *frame* of our *Religion*, is that, which these men would remove, either pulling it down by force, or undermining by fraud: Therefore, I have thought it necessary, in the first place, to countermine against these *Moles*, and to establish against these *Shakers*, and *Subverters* of the very foundations of our *Church* and *Religion*.

Here I must crave leave of you, to whose favor I have dedicated this work (whose *highest excellency* is your *Christian Reformed Religion*; who esteem it your *greatest glory*, with the Emperor *Theodosius*, That you are *Members* of this *Reformed Church*, and in this of the *true Catholike Church*;) to give these *fanatick*, and *cavilling disputers* against our *Ministry*, some account of that *Religion*, which we profess; and of that so much disputed, and by some despised *Church-way*, wherein we take our selves to be; as upon surer grounds of *divine truth*, so with much more order and decency, as to antient patern and prudence, than themselves: That so, as good Christians may be comforted and confirmed in their *holy Profession*, so the world may see, That we are neither ignorant our selves, nor willingly deceivers of others, in so great a matter as *Religion* is, which we publickly have *professed* and *preached* in this *Church*, both with *science* and *conscience*, with *judgement* and *integrity*.

First then, We esteem *True Religion* to be the *right performance* of those duties, which we ow to the *One onely true God*; or to any Creature for his sake; That is, upon such grounds, to such ends, and after such maner, as God requires them of us, in the severall relations, wherein we stand obliged to him, or them.

K

This

Answ. 1.

Of true Religion.

Vera est religio, que uni vero

Deo animas no-

stras religat.

Aug. de Relig.

Micah 6.8.

James 1.27.

Internal.

Lux est religi-
onis in consci-
entia, lumen in
conversatione.

Bern.

1 Cor. 2. 11.

1 John 1. 3.

& 3. 19.

Nec deest Chri-
stus ubi est fides,
nec ecclesia ubi
Christus, nec
societas ubi cha-
ritas, nec tem-
plum ubi cor
sanctum. Cyp.

Heb. 1. 1.

Prov. 20. 27.

Lucerna Domi-
ni: Scintillans
in intellectu, ra-
dians in volun-
tate, ardens in
affectu, fumans
in desiderio,
flammans in a-
more, scrutans
in conscientia,
exhilans in
virtute, torquens
in facinore.

Bern.

2 Tim. 3. 16.

2 Pet. 1. 19.

Matth. 10. 26.

Gal. 6. 1.

Et solide fun-
danda, & ad a-
mussim Scrip-
tura edificanda,
& veritate sta-
bilitanda, &
charitate con-
summanda reli-
gio. August.

Eo pulchrior est

anima, quo ad summam Dei pulchritudinem propius accedit.

August.

This Religion is discharged by us; first, *Internally*; in the *Receptions* and *Motions* of an enlightned and sanctified *Soul*; to which none can immediately be conscious, but onely God, and a mans own spirit: Herein, we conceive the very soul, life, and quintessence of true Religion doth consist, so far as it is to be considered apart, from all outward expressions, visible Form, Society, or Church Communion; onely as having spiritual inward converse and fellowship with God and Christ, by the *graces* of the holy Spirit; although Christians should be in desarts, dungeons, prisons, solitudes, and sick beds; amidst all forced fordidness, disorders, and dissolutions of any shew and profession of Religion, as to the outward man. This *serenity* wants nothing of extern fashion, or ornament to compleat its piety; but is satisfactory both to God, and a mans own conscience, by that integrity of a judicious, holy, and devout heart; which hath devoted all its powers and faculties, to the knowledge, meditation, adoration, imitation, love, and admiration of God; according as he was pleased in various times and maners to reveal himself to it: As, partly (yet, but darkly) by the light of reason, in rational and moral principles seconded with fears and strokes of Conscience, which is a beam and candle of the Lord in the soul of man; but more clearly by supernatural manifestations, in dreams and visions, in audible voices, prophetic revelations, or angelical missions: By all which, religious light was onely occasional and traditional; but now most evidently, compleatly, and constantly, in that declaration of his will to mankind, which is contained in the lively oracles of his now written and perfect Word; the onely infallible rule of a good Conscience, and foundation of true Religion: According to which, onely, we measure it; both as to its internals, which are summarily comprehended, in the love of God; and its externals, which are compleated in that charity, which for Gods sake, we bear, and really exercise toward all men; but chiefly to the household of faith, that is, the Church, or Society of those, who profess to believe in Jesus Christ, as the onely Saviour of sinners.

This well-grounded and well-guided Religion (as it is then an *Internal*, *Judicious*, and *Sincere* devoting of the whole soul to God, as the supreme good, offered us in Jesus Christ) We esteem the highest honor and beauty of the reasonable soul; the divinest stamp or character on mans nature; the noblest property and capacity of the immortal spirit in us; demonstrating, not onely its common relation to the Creator (which all things have,) but the Creators peculiar favor, and indulgence to man; whom he teacheth to fear, enableth to serve, and encourageth to love him above all: As also mans capacity,

Greg. N. S.

to attain that knowledge of the *divine wisdom*, and that fruition of the *divine love*, which onely can make it *truly*, and *eternally* happy.

For true Religion, thus seated in the soul of man, is not barely a *speculative knowledge* of God, according to what his wisdom hath revealed of *himself*, in his *works*, and *word*; As, that he is; what he is not, as to any defects; what he is, in all positive excellencies in himself, (which yet is a great and divine light, shining upon mans understanding from experience, and from the historick parts of the Scripture.) But further, it also shew us, what God is to us, in Nature, Grace, Law, Gospel, Works, Word, Creation, and Christs Incarnation; what we are to God in Christ, for duty and dependance; what all things are to us, as they are in God, (that is, in his wisdom, will, power, providence, &c. either making, or preserving, or disposing them for our good and his glory.) According to which light, we come to desire, to love, to enjoy God in all things, and all things in him; that is, within those bounds of honor, order, and those lesser ends, which he hath set in reference to the great ends of our good, and his glory, which are as a lesser circle in a greater; having both the same centres. At length God becomes the joy, life, beauty, exaltation, and happiness of the believing soul; by its often contemplations of him, and sincere devotions to him; whence we come to have an humble sight, ingenuous shame, penitential sorrow, and just abhorrence of our sinfulness, vanity, deformity, vileness, and nothingness, compared to God, and apart from him.

After this our wills come to be *enclined* to him (as the most excellent good and perfecting Beauty) drawn after him, and duly affected with him; to fear him for his power and justice; to venerate him for his excellent majesty and glory; to admire him for incomprehensible perfection; to love him for his goodness in himself, in all things, and in Christ above all; (in whom his love, grace, and bounty is most clearly discovered, and freely conveyed to us;) We come to believe him for his veracity or infallible truth in his Law and Gospel; to be guided by his unerring wisdom, and directions, which are discerned in the mandates of his Word to us, and agreeable motions of his Spirit in us (which are always conform to each other:) We come also to obey him in all things for his sovereign Empire and Authority; to trust in him at all times for his faithfulness and immutability; to hope in him, and to wait patiently for the consummation of his rich and precious promises, 2 Pet. i. 4. both in grace and glory. All which we believe upon the divine testimony of the written Word; however we cannot by bare humane reason, comprehend or demonstrate them; *distrabi possunt quam calor solis à nativo lumine: Quum à Spiritu sit veritas, ut in veritate sit Spiritus necesse est. August.*

2.
True Religion not barely speculative, but also practical.
χριστιανισμὸς ὁ ἐκ τῆς θείας χάριτος καὶ χάριτος. Niss. de prof. Christiana.

Eph. i. 23.

Virtus Spiritus sancti in motibus, & veritas verbi in mandatis suavisissimo & inseparabili nexu conjuncta sunt; nec magis ab invicem

oftentimes *praying* to God, as all sufficient, omniscient, omnipresent, and omnipotent: supplicating for that, from his *grace, power, and bounty*, which we have not, deserve not, nor can attain otherways, in this *lapsed, corrupted, and cursed estate* of our nature.

Eph. 2. 5.

By grace ye are saved.

Blanda violentia, victrix delectatio. Aug.

Quò strictius ad Deum ligamur, eo perfectius liberamur, & à peccatorum pondere, & pravitatum vinculis; nec reatu, nec terrore, nec infirmitate amplius detinemur, aut opprimimur. August.

Non dii facti sumus sed divini; non in Dei essentiam transmutamur, sed in sanctam, hoc est, divinam naturam reparamur; quantum satanae lapsi, tantum Deo reparati, confirmamur. Prosp.

Which owes all its reparations onely to the free *grace* of God, manifesting himself in his *works and words*; also in those secret inward operations of the Spirit upon the *conscience*, and whole *soul*, by illuminations, restraints, terrors, convictions, conversions; sweet, yet powerful, attractions; victorious, yet delectable prevailings, agreeable to the *nature* of the *soul*, and the *liberty* of the *will*; which then recovers its *true liberty*, when by the cords of Gods love, its unwillingness is bound up; and its chains of violent lusts are taken off: Whence such *great impressions, and real changes*, are made upon every rational faculty in the *soul*; as those from *darkness to light*, from *captivity to freedom*, from *death to life*; according to the several representations of Gods excellencies in *nature*, in *morals*, and in *mysteries*; wherein, the *exceeding great riches of his free-grace, and love to us in Christ*, Ephes. 1. 9. & 2. 7. hath the most softning, melting, and transforming influence; which, fully received upon the *soul*, the *whole-man*, in *minde and spirit*, in *fancy, understanding, judgement, memory, will, appetite, affections, passions, and conscience*, becomes partaker, through *grace*, of a *divine nature*, 2 Pet. 1. 4. (compared to what he was) and becomes a ** new creature*, not as to its essence; but as to all ends, principles, motions, and actions; which are begun and continued, designed and ended in *holiness*; that is, in *humble and unfeigned regards* to the *glory of God*, and exact purposes of *conformity* to the *will of God*, in his written Word. *New creatures* by a newness of *grace*; in which, we remain what we were, *Men*; but are made, what we were not, *Saints*.

* 2 Cor. 5. 17.

3.

Scripture the only rule of true Religion.

1 Tim. 3. 15.

Heb. 4. 12.

Acts 7. 38.

Rom. 3. 2.

Religion

consists in no

fond fancies.

* Hoc prius cre-

To which Word of God in the Scriptures, we being guided and directed by the *constant and most credible testimony* of the *Church of Christ*, (that pillar and ground of *Truth*) so as to receive, and regard them, They at length, by Gods *grace* on the heart, demonstrate themselves (by their *native and divine light*) to be the very Word of God; those *lively oracles*, which set forth most *divine precepts, patterns, prophecies, histories and mysteries*; proffers also and promises of such good things, as the *soul* would most desire, most wants, and onely can truly delight in living and dying; and to eternity.

Beyond * these Scriptures, which we justly call *The Word of God*, understood in their true sense and meaning; we do not own any thing for a *ground, rule, or duty* in *Religion*: Nor are we at all moved, by those *bold triflings, and endless janglings* about *Religion, Grace,*

Grace, Spirit, and Inspirations, which weak and vain men, (looking to their own foolish fancies, and not to the divine Oracles) do scatter too and fro, as chaff, to blinde the eyes of simple and credulous people; which would make Religion, a matter of novelty and curiosity; of cavilling meerly and contending, of censuring and condemning others of self-confidence and intollerable boastings, of sequaciousness and feminine softness, of custom onely and paternal example, or of ease and idleness; where, out of a lazy temper, neglecting all ordinary means, Ministry, and duties, some men expect by special inspirations and dictates, to have their defect of pains and industry supplied: Or else they place their Religion, in the adhering to some party and faction; in popular and specious insinuations, and pretensions; or in admiration of mens persons, and gifts; or in the prevailencies of power and worldly successes; or in unjust gain and sacrilegious thrift; or in great zealotries for some new form and way of constituting, disciplining, and governing Churches; or in boldness to affirm, to deny, and to do any thing; or in meer verbal assurances, and loose confidences of being elected and predestinated to happiness, of being called to be Saints, and Preachers, and Prophets, in a new and extraordinary way; to advance such opinions and practises, as no holy men of old, ever knew, acted, or owned for Religious; or lastly, in railing upon, despising, and seeking to destroy all those, that approve not, or follow not those self-conceited confidences and violent extravagancies, which some men affect in their rude and unwarrantable undertakings. Such were the fanatick, mad, and at last, sad, Religion of those Circumcellions of old, and those Anabaptists, and other later Sects in Germany*, who wanted nothing but constant successes and continued power to have made all men, as wilde and wicked as themselves, or else to have destroyed them.

tem, quâ eas solas ita sequar, ut conscriptores earum nihil omnino in eis erasse, nihil fallaciter posuisse non dubitem. August. ep. 19 ad Jeron. Si canonicarum scripturarum autoritate quidquam firmatur, sine ulla dubitatione credendum est: Aliis vero testibus tibi credere vel non credere liceat. August. ep. cap. 12. * Sleidan. Com. l. 10. ad an. 1535.

Alas, who sees not, how far different and much easier to sinful flesh and blood, to vain ambition, and proud hypocrisies, these pretty soft fallacies, these froths and fumes; those great swelling words, and titles of vanity, That God is their Father, that they are Saints, and spiritual, inspired Prophets, sent of God to call the World to repentance; to reign with Christ: Those rotten sensualities of Religion (as some blasphemously call it;) those libidinous excrescencies; those lying prophecies, &c. How much easier (I say) these are, than those humble, sober, exact, and constant tries of Conscience, and duties of

2 Pet. 2. 18.

2 Pet. 1. 10. *Non est vera aut firma certitudo glorie, sine diligenti industria gratia?*
 Chrys. *Phil. 2. 12. I die daily. Vere Christum sequi, est omnia perpeti, indies crucifigi, iugiter mori.* Prosp.
 2 Pet. 1. 6. *I Pet. 4. 18. Non vult Deus ut delicatior in- nere ad calum perveniamus.* Jeron.
Aut hoc non est Evangelium aut hi non sunt Evangelici. Luth.
Vana est religio que sceleris lo- cum facit. An. Syl.
Vana est religio que vera non est; nec vera esse potest nisi certa sit, & fir- ma, & equa- bilis, & sibi semper constant, & in omnibus una. Tertul.
Hoc primum invenimus, quod

true Religion; by which holy men and women, in all ages, have given all diligence to make their calling and election sure, to work out their salvation with fear and trembling; by hearing, reading, searching and meditating on the Scriptures; by repenting, fasting, praying, watching, and weeping; by examining, trying, judging, and condemning their sinful self, even in the most specious and suc- cessful actions. Thus by mortification and self-denial, coming to the Cross of Christ; taking it up; bearing it, and fastning themselves to it, as to all just strictnesses, holy severities, and patient sufferings; still endeavoring to abound in all exactness of justice, charity, meek- ness, temperance, and innocency, before God and man. Thus going with some holy agony, through many difficulties the narrow way, true Christians (having done all) enter in at the strait-gate, which leads to life, and are scarcely saved.

These were harder disciplines, and rougher severities of piety, than our delicate novelists; our gentle Enthusiasts; our smiling Seraphicks; our triumphant Libertines; our softer Saints can en- dure; which makes them so impatient (as Ahab to Eliah, and Micah) to hear, and bear the words of faithful and true Ministers; which seem as hard sayings; when they recommend and urge these Scripturals and Morals of truth and holiness, justice, mercy, and humi- lity, Micah 6. 8. to be the onely reals of Religion: In which, the duty, rule, end, comfort, and crown of true Religion, do consist; whose greatest and surest enjoyment, is self-denial; bringing the lost soul, to finde it self lost, and to seek after God; and having found him, to follow him with all obediential love; with a pious, impatient, pant- ing and thirsting after happiness in him, by the ways of holiness; as having none in Heaven or Earth comparable to him; still earnest- ly pressing toward him; as always, and onely wanting him, in the fullest enjoyments of all things here; unsatiably satisfied with his unforsetting-sweetness; ever filled with him, yet ever longing more to partake of him: The soul in this its excessive thirst, and spiritu- al fever, being confident, it can drink up that Jordan; that coean of divine fulness; which alone, it fees, can give it an happy satisfaction to eternity.

August. *perditissimi sumus; nec nisi querendo Deum salvari possumus.*

4. The devout and pious Soul, thus intent to God, and content with him, is not always sceptically wandering in endless mazes and laby- rinth of Religion; either groping in obscurities, or guessing at un- certainties, or grappling with intricate disputes, or perplexed with various opinions, or shifting its parties, or doubting its profession, or confounding its morals, or dazeling its intellectual eye, by looking to prospects of immensity, and objects of eternity; (which are so re- more

more from it, and far above it, that it onely sees this, That it can see nothing of that *transcendent Good*, which we call God. (Who is indeed, that *superexcellent excellency*, which we can least know as he is; and can no way comprehend in his ineffable essence, and most incomprehensible perfections.)

But, the Soul in its religious search after, and devout applications to, this *supreme Good*, which it esteems, as its God, stays and solaces it self (as Miners do, who still follow and chiefly intend the richest Vain) with those lesser grains and sparks of *divine goodness* and *beauty*, which it findes every where scattered in its passage among the *Creatures*; which are as little essays, pledges, and tokens of that *divine glory* and *excellency*, which must needs be infinitely more admirable, and delectable in God himself.

The *pious* (which is the onely wise and well advised) Soul, so soon as ever it seriously searcheth after God, findes him in some kinde or other, every where present; and in every thing lovely, yea, admirable, both within and without it self; yet still it conceives him to be infinitely above it self, and all things. Something of God it discovers, and accordingly admireth, adoreth, praiseth, loveth, and exalteth him, in the order, goodness, greatness, beauty, variety, and constancy of his works, which are every day visible; something it perceives of his *sweetness* and *delectableness* in the *sober*, *moderate*, and holy *delectations*, which our senses afford us, when they enjoy those objects, which are convenient, and fitted for them; something it observes of *divine wisdom*, *power*, *benignity*, and *justice*, in the experiences of Gods *providence*, *bounty*, and *patience*, which the histories of all times afford; something it discerns of God, in those common beams and principles of *reason*, which shine in all mens mindes, and are evidenced in the consent of all *Nations*. Sometime also in the reflexions, terrors, or tranquilities of its own, and other mens *consciences*; which, are as the first Heaven or Hell, rewarding the good, or punishing the bad *intentions* and *actions* of every man: More fully it sees God in the *manifestations* of the *divine Word*; in the exactness of the *Moral Law*; in the *rules* of *Justice* given to all men; of which, their own reason and will is the measure and standard. Being commanded *to do to other men, as we would have them do to us*, *Matth. 7. 12.* yea, and to do to God also; in the relations whereby we stand obliged to him, for *duty*, *love*, and *gratitude*, as we would have others do to us; when we are as *fathers*, or *masters*, or *friends*, or *benefactors*, or *well-willers*; against which, to offend, is by all men thought most barbarous, unjust, and wicked; how much more against God, who hath the highest merit upon us? Yet further, the Soul searching after God, findes his *wisdom* and *prescience* in all those *prophetical predictions*, and many *prefigurations* of things to come;

Dei boni veritas
et boni.
Dionys.
Quod est omni
creatura melius,
id Deum dici-
mus. Aug. Re-
tract.

Habet Deus te-
stimonia totum
hoc quod sumus
& in quo su-
mus. Tert. l. 1.
adv. Mar.
Psal. 111. 2.
Psal. 8.
Dei opera sunt
quotidiana mi-
racula, consueta
vilescunt. Aug.
Rom. 1. 20.

Amplissim a
meritum est bona
conscientia.
Hic merus abe-
neus, &c.
— Prima est
hac ultio quod se
judice nemo
nocens absolvi-
tur, &c. Juv.
Marth. 1. 6, 8.
If I be a fa-
ther, &c.
Offer it now
to thy Prince,
&c.
Tampater, tam
pius, tam bene-
ficus nemo.
Tert. de Deo.

*Idoneum est di-
vinitatis testi-
monium veritas
divinationis.*

*Tert. Apol. c.
20.*

John 1. 14.

come; which, from several hands, and at several times derived, have yet punctually been fulfilled; chiefly in the coming of the *Messias*, the sum, center, and consummation of all prophecies and promises; which setting forth the *nature, love, life, and death of Jesus Christ*, were all most exactly accomplished in him, and by him; on whom were those notable *signatures and characters* of the *divine wisdom and power*, that *his glory* appeared to men, as *the glory of the only begotten Son of God, full of grace, and truth*.

The *freeneß and fulneß* of this *Evangelical grace and truth* by *Jesus Christ*, the faithful Soul further discerns in the *sacred emblems and seals* of the *holy Sacraments*; by which the *divine goodneß* is represented and conveyed to us under the *notions and efficacy* of those things, which are most necessary to our lives; either for *Being, or Ornament*; to nourish us, to cleanse us, and to chear us. Moreover, the pious Soul sees God in the exemplary patience of the *holy Martyrs*; in the miraculous constancy of the *heroick Confessors*; in the humility of *true Penitents*; in the purity and amendment of *real Converts*; in the contentedneß of *true Believers*; in the mercifulneß and charity of *true Christians*; in the mortifyings, and self-denyings (as to this world) of all *true Saints*, which are *followers of Christ*; and lastly, in that holy ordination and succession of the *Evangelical Ministry*; which as *Christ instituted* for the *Churches good*, so he hath through all the vicissitudes of times, amidst all oppositions, preserved it to these days; and by it, the knowledge of God, and the faith of Christ in the World.

The *devout Soul* still guided and going on by the light of the *Ministry*, discerns something of God; which is yet more *retired, secret, and ineffable*, in the *enlightnings, softnings, serenities, enlargements, calmings, and comforts*, which are made by a *divine power and supernatural influence* upon it self; where it beholds the *brightest glimpses of divine glory*, through the face of *Jesus Christ*, and by the *efficacies* of his most *sweet and holy Spirit*, who is both *God and man*; subject to our *infirmities*, sensible of them, and victorious over them: Him the *Soul* answerably loves; as *man*, with a love of *union and complacency*; as *God*, with the love of *admiration and extasie*; as both *God and man*, with a love of *adherence and satisfaction*: As one, that hath undertaken, and is able to *save* it to the *uttermost*; reconciling it with preparing it for, and uniting it to, the *supreme Good, God*.

All these excellencies of *Christ*, it sees diffused and derived to it by convenient means, instituted and continued in the *Church*; which as pipes laid into the *Oceans* unexhaustible fulneß, draw from it, not to what measure it can give, but to what we want, and can receive.

At

At length this *devout Soul*, by this daily confluence of many heavenly *Meditations*, holy *Motions*, and happy *Experiments*, flowing (like lesser *rivolets*) from all parts of the *Creation*, from *Scripture*, and from its own, with others experiences, to this *stream* of the knowledge of God; It findes it self by degrees advanced, like *Ezekiels* waters, from vulgar and shallow conceptions, and answer-
Ezek. 47.
able affections, to mighty and profound *contemplations*; which, gathering strength by their daily increasings, like an imperious, and irresistible *torrent*, carry away the *devout Soul* in its holy *propensities*, and *impetuous fervencies* toward God: Impatient of any stop or hinderance, till, at last, it comes (as all *Rivers* into the *Ocean*) to be wholly resigned, and happily resolved into its *Alpha* and *Omega*, its *principle* and *perfection*, its *fountain*, and its *fulnes*, God.

So then, when the *Soul* in ways of *true Religion* comes to know, and love, and serve God, it is not conversant in *vagrant fancies*, in uncertain *speculations*, in in-significant *notions*; but it so far really enjoys him, as it loves him; and loves him, as it sees him; and sees him, as it seriously and deliberately observes him; (there being nothing of *true Religion* in *volatile spirits*, and *transient glances*;) which it doth most evidently, though not perfectly; darkly, yet truly, in those *glasses* of the *Creatures*; in the *Scriptures*,
1 Cor. 13. 12.
and in its own *Conscience*; in all ways of Goodness, Truth, and Holiness; in *lights* Natural, Moral, and Evangelical; by all which, the *Soul*, as the *Eye*, sees somewhat of the *divine glory* of that *invisible Sun*, in the *descents*, *scatterings*, and *aptitudes* of its *beams*; whose infinite, and intire *brightnes* it cannot, without injury to it self, fully, and immediately, behold.
Exod. 33. 20.

So that herein (we see) true and solid *Religion*, both by its light and holiness, its truth and practise, abundantly discovers, the *fancifulnes*, *levity*, *pride*, *vanity*, *fondnes*, and *futility*, of all those *giddy opinions* and *pretensions*, by which some men seek to amuse the world, and to abuse honest hearts: And also it shews its own real worth, beauty, dignity, fulness, usefulness, wisdom, and power; by all which it fits and fills the *Souls various faculties* and *vast capacity*: And in so doing it gives the *devout Soul*, the greatest evidences and surest demonstrations of its own immortality, beyond what any arguments drawn from ordinary reason and philosophy can do: All which the *Atheistical impudence* of some men easily elude, having
Malunt impii
extingui, quam
ad supplicia re-
parari. Mi. Fxl.
no experimental knowledge of God; and living without God in the *Souls im-*
world, they are content to imagine an utter extinction of their *mortality*
souls. discovered in

Whereas the *sanctified Soul* concludes, and glories in its *immor-*
*tal*ity; which it endeavors to improve to a *blessed eternity*; when it
true Religi-
on.
L considers

Rom. 2. 7.

considers seriously, and alone; whence can those high and holy enlargements, desires, and designs arise, so far above, and beyond all worldly objects and enjoyments? whence that unsatisfiedness, which carries the soul of man, with ambitious impatiencies, to this height of coveting after a blessed eternity, and the supreme Good, God blessed for ever? Whence this magnetick tendency and divine traction of love to God, and to his infinite goodness; but onely from the Father of our spirits, and Fountain of our souls, God? And why all these meditations, desires, and motions, planted in us by so good and wise a Creator, if never to be enjoyed by us, in those satisfactions, which onely can flow from some divine and perfective object? Sure it is all one to omnipotent goodness, to fill us with the perfect good desired; as to endue us with the desires of that good; which are but our torments and imperfections, if never to be in completion: Our very desires of Heaven, would else be our Hell; and our longings after happiness, our misery. Nor is it agreeable to the methods of divine wisdom and goodness, to plant frustaneous and vain desires, or Tantalising tendencies in mans nature, which he hath done in no other Creature; who attain whatever they naturally covet, or have innate propensities to. The same divine power having prepared the object, hath also implanted the desire. This unproportionableness of the Creators dealing with man, is less to be imagined, when we consider in the sacred story, That man had most of divine counsel and deliberation in his Creation; (not as needful to God, who can work by omniscient and omnipotent power, in an instant) but, implying to us, those most exact and accurate proportions observed by the great and all-wise Creator, in his formation of man: All other Creatures rising up, as bubbles on water, so soon as the formative Word of God, in its several commands, fell like distinct drops from Heaven, on the face of the great deep, the Chaos, or Abyss; But man, as a signet or seal, was graven by a special hand, and deliberate method of God, with the marks and characters of his own holy image, in spirituality, wisdom, righteousness, purity, liberty, eternity, and a proportionate capacity to enjoy whatever felicity he can understand and desire.

Gen. 1. 26.

5. That, if we raise man to the highest glory and perfection, which
Mans im- he covets, and is capable of in this world of vanity and mortality;
provement. we shall see something in him of a little god, like the figure of a great
 monarch expressed in a small model or signet: For, bring him from
 the fords of his nativity, from his infant infirmities, from his childish
 simplicities, from his youthful vanities; redeem him, by the politure
 of good education, from his rustick ignorance, his clownish confidences,
 his brutish dulness, his country solitude, his earthy ploddings, his beg-
 garly indigences, or covetous necessities; rack him off further, and
 refine

τιμον ζωναν
 διπλους εν διον
 Plat.

stolida ferocia.
 Tac.

refine him from the lees of sensual and inordinate lusts, from swelling and surly pride, from base and mean designs, from immoderate affections, violent passions, unreasonable impulses, and depraved temptations, from within or without: Then furnish him with health, procerity, and beauty; fortifie him with competent strength, both single and social; endue him with all wisdom, both divine and humane, which the minde of man is capable of; compass him with all fulness and plenty; invest him with that publick honor, which (as beams of the Sun, concentred in a Burning-glais,) arising from the consent of many men, to unite the honor of their protection and subjection in one man, makes up the lustre of a majesty, something more than earthly and humane; coming neereſt to the resemblance of what is divine and heavenly. Adde to these endowments of power, opportunity, and place to do good; those real and useful graces, those charitable and communicative virtues, which enlarge the nobler soul, to a love of the publick good, and a zeal for the common welfare of mankind, in works of humanity, gentleness, pity, patience, fortitude, justice, mercy, benignity, and munificence. What can more lively express to us a terrene visible Deity? whom we may (without Idolatry) own and reverence so far, as, without blasphemy, we may call such a man a God; while he wisely teacheth and instructeth others (a work worthy of a Parent, a Prince, a God;) or he powerfully protects, or he bountifully rewards, or justly punisheth, or mercifully pardoneth, or graciously loveth others, and rejoyceth in their well-doing and happiness, without any design or interest of his own. Yea, what do we ordinarily wish, and expect, or fancy more from God, than all these excellencies (of which, we see there are some sparks and beams, even now in mans nature) sublimated to infinite perfections; and extended to us, with eternal durations? is not this, that estate of full enjoyment, which we call Heaven? Wherein we hope never to want those divine and immediate communicatings, with the all-sufficient bounty, and unenvious benignity of God, is, as well able; so, no less, well pleased, to impart to the soul, than its necessities do require, and its desires ambitiously, and unsatiably covet to be supplied by them: Not one'y in order to this natural and politick Being; which as men we have with men, for a moment (which is daily pressed upon with the fatal and inevitable necessity of dying, which is a ceasing to enjoy God, by the mediation of the Creatures, in this visible wor'd) but also, in reference to that rational, religious, spiritual, gracious, perfect, and unchangeable Being, whereto we naturally aspire; (for, who would not be ever happy?) by enjoying himself, in the wisdom, strength, beauty, fulness, love, and sweetness, flowing for ever from the excellencies of the Creator: The fruition of whom, is onely able to exclude all defects, and fears; to satisfie all desires, to

Ασκητικα πρ
τι επιθυμια, αε-
αυ αυτησιν η
αγγελαι δαυδ δα-
συντα. Plat.
de Cupiditat.

αυτησιν η
αυτησιν η
Clem. Alex.
c Menandro.

How goodly a
creature is a
man, while he
continues a
man?

Exod. 22. 28.

Psal. 82. 6.

John 10. 34.

Magistrates

are called

gods.

Paternum est
docendi munus.

Psal. 34. 11.

Jer. 9. 34.

Beatitudo est in-
terminabilis
vitae perfecta
possessio. Boet.

reward all *duties*, to requite all *sufferings*, to compleat all *happineſſ*, to crown and perfect all true *Religion*; which in *Heaven* ſhall be no other, than what we deſire it to be here on *Earth*; that is, a *right knowledge*, and a *willing performance* of that *duty*, which the *reasonable creature* (Man) owes for ever to God: *First*, as his *Creator*, *Conſervator*, and *Redeemer*, by *Jeſus Chriſt*.

6. This then we look upon, as the *Religious frame* and *temper* of a *reasonable Soul*, in its *internal diſpoſitions* and *private devotions* toward God, it ſelf, and others: By which it is daily preparing for a *glorious and bleſſed immortality*; of which *holy frame*, it ſelf onely can be conſcious, with God; and the greateſt evidence is, That *ſincerity of heart*, which hath no other *rule*, but Gods Word; no other end, but Gods glory; and no other comfort, but in the conſtancy of this diſpoſition; which is the fruit of Gods *holy Spirit* in it. Certainly, ſuch a *Soul* cannot, but be in, and of the *true*, and to man, *inviſible Church of God*; ſo far as it hath a *mystical, ſpiritual, and inviſible life*; which conſiſts in the *union* to *Chriſt*, as the *head*, by *faith, love*, and all other *obediential graces* of his *Spirit*, which are common to every *true believer*. Out of this Church, its moſt true, There is no *revealed ſalvation*, poſſibly to be had for any that live to be maſters of their own *reaſon, will, and actions*.

1 Cor. 2. 10.
11.
John 15. 5.
He that abideth in me, and I in him, &c.
2 Tim. 2. 19.
The Lord knoweth them that are his.
Extra eccleſiam noneſt ſalus.

Yea further, ſuch a *religious ſoul*, hath a capacity of, and right unto that *external, viſible, politick, and ſocial communion* with the *Church of Chriſt*, where ever *Chriſtians* enjoy *outward fellowſhip*, with one another, in *publick profeſſion*: Which *communion*, however ſuch a *ſoul*, ſolitary it may be, and ſequeſtered from all *Chriſtian company*, may not actually enjoy; being forcibly denied that *happineſſ* (of which, many do *wilfully and peeviſhly* deprive themſelves by *proud or peeviſh, and uncharitable ſeparations*,) through *banishment, priſon, captivity, ſickneſſ, &c.* Yet, that *Chriſtian belief, love, and charity*, which ſuch an one bears to *Chriſt*, and to the *Catholike Church of Chriſt*, ſcattered in many places, and different in many *ceremonial rites, and obſervations*; Theſe (I ſay) do infallibly inveſt this *ſolitary Chriſtian*, in *communion and holy fellowſhip* with the whole *Church of Chriſt*, in all the World; as *brethren and ſiſters* are related as *near kinred*, when they are never ſo far a ſunder in place; which owns the ſame God, believes the ſame *common ſalvation* by the ſame *Lord Jeſus*; uſeth the ſame *ſeals of the bleſſed Sacraments*; profeſſeth the ſame ground of *faith*, and rule of *holineſſ*, the written *Word of God*; and bears the like *gracious and charitable temper* to others, as ſanctified by ſame *Spirit of Chriſt*, which really unites every *charitable and true believer to Chriſt*, and ſo to every *Member of true Church*; however it may want opportunities to expreſs this *communion* in actual, and viſible *converſation*, either *civil or ſacred*; by enjoying that *ſociety*,

Ephes. 4. 5.
Jude 2.

society, as men, or that ordinary *ministry*, as Christians, which is by *Christ* appointed in the Church; as well for its outward *profession*, *distinction*, and *mutual assistance*; as for its inward *comfort*, and *communion* with himself.

The *willing neglect* of all such *extern communion*, and the *causeless separation* from all Church-fellowship in *Word*, *Sacraments*, *Prayer*, *Order*, and *charitable Offices*, must needs be inconsistent with any *comfort*; because against *charity*, and so far against *true Religion*, and the *hopes of salvation*: For, those *inward graces*, wherein the *life and soul of Religion* do consist, are not ordinarily attained or maintained, but by those *outward means and ministrations*, which the *wisdom of God in Christ* hath appointed for the *Churches social good*, and *edification* together: In the *right enjoyment* of which consists that *extern and joynt celebration or profession of Christian Religion*, which gives *Being, name, and distinction* to that *society*, which we call *The Church of Christ on Earth*. And this indeed is that Church properly, which is called out of the *World*; which as men, we may discern; and of which, both in *elder and later times*, so many *disputes* have been raised, which we may describe to be,

An *holy company or fraternity of Christians*, who being called by the *Ministry of the Gospel*, to the *knowledge of God in Christ*, do publickly *profess* in all *holy ways and orderly institutions*, that inward sense of *duty and devotion*, which they ow to God, by believing and obeying his *Word*: Also that *charity*, which they ow to all men, especially to those that *profess to be Christs Disciples*, and hold *communion* with his *Body*, the *Catholike Church*.

Herein I conceive, That the *social outward profession of Religion*, as it is held forth in the *Word of God*, in its *Truths, Seals, Duties*, Of the and *Ministry*, makes a true Church among men: And the true Church as a Church as Catholike, yea, any part or branch of this true Catholike *visible society of Professors* be-
 Church, (whose *Head, Foundation, Rites, Seals, Duties, and ty of Pro-*
Ministry, are for the main of the same kinde, in all times and pla-
 ces,) cannot but make a *right profession of true Religion*; as to *believing in*
 the *main essence and fundamentals*; which consists in *truth, holiness, Christ*,
 and *charity*: However there may be many *variations, differences, East catholica*
 and *deformities* in superstructures, both of *opinion and practise*: For *ecclesia, que u-*
 however particular Churches, which have their *limits of time, and nicam & ean-*
 place, and persons, (*circumstances* which necessarily *circumscribe* *dem semper &*
 all things in this world) are still, as distinct arms and branches of a *ubique fidem in*
 great Tree, issuing from one and the same root *Christo veram*
Jesus Christ; & *Scripturis*
fundatam pro-
fitetur. Vin. Lyrin. Eph. 2. 9. As Fellow-Citizens of the Saints, and of the household of God:
 Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ being the chief
 corner stone, &c.

1 Cor. 3. 12. If any man build upon this foundation gold, &c. stubble, &c. V. 15. If his work be burnt, he shall suffer loss, but he himself shall be saved. Eph. 4. 4. There is one Body, and one Spirit, one Lord, one Faith, one Baptism, &c. V. 16. The whole body is fitly joyned together, according to the effectual working in the measure of every part, &c.

unus Deus unam fidem tradidit, unam ecclesiam toto orbe diffudit; hanc aspexit, hanc diliguit, hanc defendit: Quilibet se quisque nomine teget, si huic non societur alienus est, si hanc impugnet inimicus est. Oros. 7. c. 35. Joh. 15. 2. Every branch in me that beareth not fruit, my Father taketh away. 2 Pet. 2. 1. 2 Tim. 2. 18. 1 Cor. 12. 25. That there should be no schism in the body. 2 Joh. 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: He that abideth in the doctrine of Christ, hath the Father and the Son. * Rev. 3. 1.

and have the same sap of truth and life conveyed in some measure to them, by the same way of the right Ministry of the Word, Sacraments, and Spirit, (so that in these respects, they are all of one and the same Catholike Body, communion, descent and derivation;) yet, as these have their external distinctions and severings in time, place, persons, and maners; or any outward rites of profession, and worship; so they usually have distinct denominations, and are subject to different accidents, as well as proportions: Some branches of the same Tree may be withering, mossy, cancred, peeled, broken, and barren, yea, almost dead; yet, old, and great, and true: Others, may be more flourishing, fruitful, clean, and entire, though of a latter shooting for time, and of a lesser extension for number and place; yet still of the same Tree; so far, as they have really, or only seemingly, and in the judgement of charity, communion with, relation to, and dependance on the Root and bulk; being neither quite broken off, and dead, by Heretical Apostacies, denying the Lord that bought them, or damnable errors, which overthrow the Faith; nor yet flivered and rent, by Schismatical uncharitableness, proud, or peevish rents and divisions: Which last, although they do not wholly kill, and crop off from all communion with the Church of Christ; yet they so far weaken and wither Religion, in the fruits and comforts of it; as each Schism pares off from its sect and faction, that Rinde and Bark (as it were) of Christian love, and mutual charity, through which (chiefly) the sap, and joyce of true Religion, with the graces and comforts of it, are happily and most thrivingly conveyed to every living branch of the Catholike Church; so as to make it live, at least, and bring forth some good fruit, however it be not so strong, fair, and ample, as others may be: As the Church of Sardis, which had a * name to live, and was dead in some part and proportion; yet is bid to watch, and strengthen the things that remain, which are ready to die, &c.

8. In this point then, Touching the true Church of Christ, in regard of outward profession, and visible communion (to the touch of which part, my design thus leads me) I purpose not so far to gratifie the endless, and needles janglings of any adversaries of this Church of England; as to plunge my self, or the Reader, into the wide and troubled Sea of controversie, concerning the Church: Considering, that many good Christians have been, and still are, in the true Catholike Church, by profession of that true faith, and holy obedience, which unite

unite

unite to the *Head*, *Jesus Christ*; and by *charity*, which combines the *members* of his *Body* together; although they never heard the dispute, or determination of this so driven a *controversie*; As many are in health, and sound, who never were under *Physicians* hands, or heard any *Lecture* of *Anatomy*: Yea, although they may be cut off, and cast out of the particular *communion* of any Church, by the *Anathemas*, and *excommunicating sentences* of some *injurious* and *passionate Members* of that Church; yet may they continue still in communion with *Christ*, and consequently with his *Catholike Church*; that is, with all those, who either truly have, or profess to have communion with *Christ*.

My purpose is, onely to give an account, as I have done of *true Religion* in the *internal power* of it; so also of the *true Church*, as to the *external profession* of *Religion*: That thereby I may establish the *faith*, and *comforts* of all sober and good Christians, in this Church of *England*: That they may not be shaken, corrupted, or rent off, by their own instability, and weakness; or by the *fraud* and *malice* of those, who glory more in the *proselytes* they gain to *fanatick factions*, by uncharitable *rendings* from this Church, than in any communion they might have in *humble* and *charitable* ways, with the *Catholike Church*; or any of the greater, and nobler parts of it; which they (most *impertinently*) deny to be any Churches, or capable of any order, power, joynt authority, larger government, or ampler communion.

For the *Catholike Church* of *Christ*, (that is, the *universality* of those, who profess to believe in the name of *Jesus Christ*, according to the *Scriptures*;) That this is primarily and properly called a *Church*, often in *Scripture*, there is no doubt: As the whole is called a *Body*, in its integrality or compleatness of *parts* and *organs*; whose every *limb* and *part* is corporeal too, and of the *Body*, as to its *nature*, *kinde*, or *essence*. This *Church*, which is called *The Spouse and Body of Christ*, is (as its *Head*) but one; in its integrality or comprehensive latitude; as the *Ark* containing all such, as profess the true faith of *Christ*: And to this are given (as all *powers* and *faculties* of *nature* to the *whole man*) primarily and eminently those *powers*, *privileges*, *gifts*, and *titles*, which are proper to the Church of *Christ*; however, they are orderly exercised by some particular *parts* or *members*, for the good of the *whole*. The *essence*, integrality, and unity, of this *Catholike Church* consists, not in any *local convention*, or *visible communion*, or *publick representation*, of every part of it; of truth. Heb. 12. 23. The Church of the first born, *Tot ac tantæ ecclesiæ una est illa ab Apostolis prima, ex qua omnes*. Tertul. de præ. ad Hæ. c. 30. Eph. 3. 10, 21. & 5. 23. Christ the Head of the Church, and the Saviour of the Body. V. 32. Christ and the Church. Col. 1. 18. Christ the Head of the Body, the Church. 1 Cor. 12. The Body is not one Member, but many, &c. vide. but

Ignar. ep. ad Phil. Cyp. de unitate Eccl. Solus multiv. dii, unum lumen.

August. lib. de unitate eccles. Et omnes patres.

Eph. 1. 22. Christ the Head over all things to the Church.

1 Tim. 3. 15. The Church of the living God; the pillar and ground

*Ecclesia in uni-
versum mundi
disseminata u-
nam domum
habitans, unam
animam & cor
& os habet.*

Iræn. l. i. c. 3.

Eph. 4. 4, 5.

Jude 2.

πᾶσις ἐν ᾧ ἔστι

ἡ πᾶσις ὁντες,

ὡς μία ψυχή, μία

συνάγωγὴ, καὶ μία ἐκκλησία.

Tot & tantæ ecclesiæ una est illa ab Apostolis prima, dum unam omnes præbent veritatem. Tert. de præ

but in a *mysterious* and *religious communion* with the same God, by the same Mediator Jesus Christ; and to this Mediator Jesus Christ, by the same Word and Spirit, as to the *internal part* of Religion; also by profession of the same Truth and *common Salvation*, joyned with obedience to the same Gospel, and *holy Ministry*, with *charity*, and *comly order*, as to the *external*.

In this so clear an *Article of our Faith*, I need not bestow my pains, since it is lately handled very fully, learnedly, and calmly, by a godly Minister of this Church of *England**, to whose Book I refer the Christian Reader.

Just. M. Dial. cum Tryphone. * Mr. Hudson of the Catholike Church.

9. Of a National Church, or distinct and larger part of the Catholick.

This name of *Church*, being evidently given to the *universality* of those, who by the *Ministry of the Gospel*, are called out of the way of the World; and by professing of it, and submitting externally to its *holy Ministry, Order, Rules, Duties, and Institutes*, are distinguished from the rest of the World: It cannot be hard for any sober understanding to conceive, in what aptitude of sense, any part of this Catholike Church, is also called a *Church*; with some additional distinctions, and particular limitations, visible and notable among men, and Christians; by which some are severed from others in *time, place, persons*, or any other *civil discriminations* of policy and society: Which give nearer and greater conveniences, as to the enjoyment and exercise of *humane and civil*; so of Christian communion, and the *offices or benefits* of religious relations.

1 Cor. 1. 2.
To the Church of God, which is at *corinth*.

Acts 13. 1.
The Church of *Antioch*.

καὶ ἐκκλησία.
Acts 14. 23.

Tit. 1. 5.
καὶ πόλιν.

Rev. 2. & 3.
Ecclesiam apud unamquamque civitatem con-

diderunt Apo-
stoli, à quibus traducem fidei & semina do-
ctrinæ ceteræ ecclesiæ mutuata sunt. Tertul. de Præ. c. 20. Consuetudo est certissima loquendi norma.
Quintil.

The *Spirit of God* in the *Scripture* gives sufficient warrant to this stile, and language; calling that a Church (as of *Rome, Ephesus, Corinth, Jerusalem, Antioch, &c.*) which consisted of many Congregations, and Presbyters in a City, and its Territory, or Province: So the Apostle *Paul* in his Epistles to several Churches, distinguisheth them by the *civil and humane distinctions* of place, and Magistracy; and the Spirit of Christ to the *Asiatick Churches*, calleth each a Church distinctly, which were in great associations, of many faithful, under many Presbyters: And these under some chief *Presidents, Apostles, Angels, or Bishops*, residing in the prime or Mother Cities; where Christianity was first planted, and from whence it spread to the Territories, or Provinces about.

One would think, besides *common speech*, among all Christians, (which is sufficient to justify, what word is used to express our meanings to others,) That this were enough to confute the *simplicity* or *peevishness* of those, who, to carry on new projects, dare aver, That

they

they know no such thing as a *National Church*; and with much *coyness*, *disdain* to own, or understand any relation of *order*, *duty*, *subordination*, or *charity*, they have to any such Church: Of which, they say they know no *virtue*, no *use*, no *necessity*, no *conveniencies*, as to any Christian and Religious ends. Which *so wilful and affected ignorance*, was never known, till these *latter and perilous times* had found out the *pleasure of Paradoxes*; by which, men would seem wiser, and more exact, both in their *words* and *fancies*, than either pious *antiquity*, or the *Scriptures*: Hoping by such gross and unexpected *absurdities*, (which would fain appear very *thie* and scrupulous in language) to colour over *Shismatical* and *Anarchical* designs; and under such *fig-leaves* to hide the shame and folly of their *factionous agitations* and *humors*; which makes them unwilling to be governed by any in Church or State, without themselves have an oar in the Boat, and a share in the Government. This *poor concernment* of some mens small ambitions, makes them disown any Church, but such a *conventicle* or *parcel* as some men fancy to collect and call; which they infect with the same fancies of sole and full Churchship, and separate Power. Whereas the *Lord Jesus Christ* always first called men by his *Ministers* to his Church; and by Baptism admitted them; and by *meet Governors*, whom he *sent* and *ordained*, ruled them, as his flock, in greater, as well as lesser parties; as *Jacob* did his distinct flocks in the hands of his sons. 1 Pet. 2. 9. Ye are an holy Nation, a peculiar people; may be said of any Christians.

By the same *Cynical severity*, these men may deny, they have relation to any other men, being themselves *complete* men; or at most that they are to regard none, but their families where they live; and so cast off all observance to any greater Societies in Towns, or Cities, or Commonweals; yea, and all sense of humanity to the generality of mankind, whom they shall never see together, or be acquainted with. Who doubts, notwithstanding this *morose folly*, but that, as in all right reason, equity, and humanity, every man is related by the common *nature* to all mankind; so also, to particular polities and societies of men, greater or smaller; according to the distinct combinations, into which providence hath cast him with them, either in Cities, or Countreys? With whom, to refuse *communion*, and disown relation, is to sin against the common principles of *society*, *order*, and *government*, which are in mans nature; which God hath implanted, Reason suggests, and all wise men have observed, for the obtaining of an *higher* and more *common good*, by the *publick* and *united influence* of the counsel, strength, and authority of many, than can be obtained, in *scattered parcels*, or *small and weaker fraternities*. Commune societatis vinculum mutua indigentia.

In like manner, to be *in* and *of the Church*, is not onely to be a *true believer* (which gives *internal* and *real union* to *Christ*, and to

*Ecclēsia una est
que in multi-
tudinē latius
incremento fa-
cunditatis ex-
tenditur. Cyp.
de Eccl. unit.
I Cor. 2. II.
What man
knoweth the
things of a
man, save the
spirit of man
which is in
him.*

all true Christians in the Church Catholike,) of which, no man can judge, because he cannot discern it, save onely in the judgement of charity) But it implies also to have and to hold, that profession of Christian Religion, in such external polities, and visible communion with others, as the providence of God, both offers and requires of us; according to the time, place, and opportunities, wherein he sets us; so as we may most promote the common good: Which study and duty we own in humanity, as men, and more in charity, as Christians to any Church, or society of Christians; To whom our counsel and power, or our consent and subjection, may adde a further authority, a more harmonious and efficacious influence, than can be from small or ununited parcels: So that a National Church, that is, such a Society of Christians, as are distinct by civil limits and relation, from other Nations, may not onely own, and accordingly act, as they are men related in things civil; but also as Christians, they may own and wisely establish such a Church power, relation, and association in matters of Religion, as may best preserve themselves in true Doctrine, holy Order, Christian peace, and good maners, by joynt counsel, and more vigorous power; The nearness which they have, affording greater opportunities to impart, and enjoy the benefit of mutual counsel and charity, and all other communicable abilities, to a nobler measure, and higher proportion, than can be had in lesser bodies or combinations. This joynt, publick, and united authority of any Church, in any Nation or Kingdom, is so far from being slighted, as some capricious mindes do, that it is the more to be venerated and regarded by all good Christians; who know, that duty enlarges with relations; and a greater charity is due from us to greater communities, both of men, and of Christians.

*Odia quo ini-
quiora eo magis
a cerba. Tacit.*

9.
*Charity ne-
cessary in
any true
Church and
Christians.
καὶ χάρις
καὶ συνέθεσις
ἀπορίσκει. Ca-
mer. de Me-
lan.*

The greatest vexation of these new Modellers, is, That they have so little with truth, modesty, or charity, to say against this famous National Church of England, and its Ministry: For they daily see, notwithstanding all their specious pretensions, and undefatigable agitations; the more, as winds, they seek to shake and subvert well-rooted Christians; the more they are confirmed, and settled in that Christian communion, which they have upon good grounds, both of Reason and Religion, Polity and Charity, with this Church of England, as their Mother: Which blessing, all wise Christians, and well ordered Churches, ever owned and enjoyed among themselves, as parts of the Catholik, in their several distinctions and society.

In these points of the true Church, and true Religion (however I covet to be short) yet I shall be most serious, and as clear as may be; writing nothing to other mens Consciences, which I do not first read in mine own; and of which, I know account must be given by me, at Christs tribunal. And truly, I am as loth to deceive others,

as

as to erre my self, in matters of so great concernment, as *true Religion*, and the *true Church* are: Both which, every *Sect* and *Party* of Christians challenge to themselves; and those, no doubt, with most right and truest comfort, who do it with most *charity* to any others, that have for the *foundation* of their *faith*, the *Scriptures*, and the *Sacraments* for the *seals*; and a *true Ministry* for the ordering and right dispensing of *holy things*; professing such latitudes of *charity* always, as exclude no such Christians from communion with them: (Notwithstanding, they have many and different superstructures in lesser things.) Without this *Christian charity*, it is evident, all ostentations of *true Religion*, of *Churches purity*, and of *Reformation*, though accompanied with *tongues*, *miracles*, and *martyrdoms*, are in *vain*, and *profit men nothing*.

Nulla erroris secta jam contra Christi nomine coopta Christiano ad pugnandum pro-filive audeat. August. ep. 56.

1 Cor. 14. 1, 3, &c.

As it is not enough to make men of the true Church, to say, *They are the onely true Church, and in the onely Church-way*; or to *censure*, *condemn*, and *exclude* all other Christians, who may be in the same *path-way* to *Heaven*, though the paving be different; of *grass*, or *gravel*, or *stone*, &c. So it is enough, to *exclude* any party, sect, or faction of seeming Christians, from being any *sound part* of the *true Church*, to say, in a *Schismatical pride*, and *uncharitable severity*, That they are the *onely true Church*; (as the ring-leaders of the *Novatians* and *Donatists* did;) excommunicating by *malicious*, *proud*, and *passionate principles*; or in any other *novelizing ways*, vexing and disturbing the quiet of those Christians, and Churches, who have the *true Means* and *Ministry*; the *true Grounds*, and *Seals of Faith*; with other *holy* and *orderly Ministrations*, though with some *different rites*, yet professing *holiness of life*, and this, with *Christian charity* to all others; which is the *very bond of perfection*: The want of which, cannot consist with those other *graces* of *true faith* and *love*, *repentance* and *humility*, by which men pretend to be united to Christ. The ready way, not to be any part or true Member of the *Catholike Church*, is, To *challenge to be the onely true Church*, and to *separate* from all others; both by *non-communion* with them, and a *total condemning* or *abdicating* of them: As the way for any *branch* to wither, and come to nothing, is, To *break it self off* by a rude *Schism*, or violent *fraction* from the *Tree*, that it may have the *glory to grow* by it self; and to say with a *Pharisaick pride* to all others, stand by, *I am holier than you*; Thus parting from that *Root* and *Body*, Christ and the *Catholike Church*; in the communion with which, by *Truth* and *Charity*, its *Life* and *Beauty* did consist.

Excidisti ab ecclesia, ubi a charitate excideris; quum a Christo ipso inde excidisti. Aug.

Col. 3. 14.

Isai. 65. 4. They eat abominable things; yet they say, Stand by thy self, come not neer me; for I am holier than thou. These (saith the Lord) are a

However then, the *unholy love of novelty*, *proud curiosity*, *cold charity*, and *distempered zeal* of some men, dare *cast off*, *unchurch*, and *anathematise*, not onely single persons and private Congrega-

smoke in my nose, and a fire that burneth all the day.

2 Cor. 10. 12. They measuring themselves by themselves, and comparing themselves among themselves, are not wise.

1 Cor. 3. 15.

tions, but even greater associations of Christians; bound together, by the bonds of *civil*, as well as *Church societies*, in *Nations* and *Kingdoms*; yea, and to despise that *Catholike* form of all the Churches in the World, of antient, as well as present times: Yet this *vain-glorying*, through a *verbal*, *ignorant*, *proud*, and *uncharitable confidence* of themselves, and *contempt* of all others, seems to have more in it of *Belial* and *Antichrist*, than of *Jesus Christ*; more of *Lucifer*, than of the *Father of Lights*; who also is the *Father of Love*; who hath therefore shined on men with the *light of his grace*, and *love of Christ*, that he might lead them by this powerful pattern of *divine love*, to love one another, as men and as Christians, with all *meekness* and *charity*; with all *good hope*, *forbearance* and *long-suffering*; toward those, especially, that profess to be of the *household of faith*; who hold the foundation, *Christ crucified*; though they may have many *additions* of *hay*, *straw*, and *stubble*; since, *Those may save*, though *these suffer loss*. God will easily discern between *his gold*, and *our dross*, between the *errors* rising from *simplicity*, and the *truths* joyned with *charity*, and *humility*; He will easily distinguish between the *humble ignorance* of many *upright-hearted Christians*, who are seduced to *wandrings*; and the *subtily*, *pride*, or *malice*, of *Arch-hereticks* and *Schismaticks*, who seduce others for *sinister ends*.

All *wise*, *humble*, and *charitable Christians*, should so order their *judgements*, and *censures*, if at any time they are forced to declare them, that they must above all things take heed, that they *nourish* not, nor *discover* any *uncharitable feuds*, or *distances*, and *antipathies*, against any Churches or Christians, after the rate of those *passions*, which are the *common source* both of *Schisms* and *Heresies*; whose *ignorance* and *pride*, like *water* and *ice*, mutually arise from, and are resolved into each other: Therefore *proud*, because *ignorant*; and the more *ignorant*, because so *proud*. Nor yet may they follow those *desiances* and *distances* in *Religion*, which *Reason of State*, or the *Interests of Princes*, or *Power of Civil Factions*, or the *Popular fierceness* of some *Ministers*, and *eager Sticklers* for *sides and parties*, do *nourish*; and *vulgarly commend*, as high *expressions of zeal*, and the *onely ways of true Religion*; Where there is scarce *one drop of charity* in a *sea of controversy*, or *one star of necessary truth* in the whole *clouded Heaven* of their *differing opinions* and *ways*; which set men as far from *true Christian temper*, as *burning Feavers* do from *native heat*, and *health*.

I know no point hath used more *liberal* and *excellent Pens*, than this, concerning the *true Church*, as it is *visible*, or *professional* before men; which is the proper *subject* of this *dispute*. Some mens *Pens* flow with too much *gall* and *bitterness*; as the *rigid Papists* on the

Tantum distat à vera charitate quorundam zelotarum præceptis & intemperatus ardor, quantum malignæ sebricitantium flammæ à nativæ & vitali corporis calore. Cas.

10.
Extremes touching the Church.

the one side ; and the *keener Separatist* on the other : Denying any to be in a *right Church-way*, save onely such, as are just in their particular *mold and form* : Either joyned in communion with the *Roman profession*, and being subject to its head, the *Pope* ; pleading *antiquity, unity, universality, visibility, &c.* or else embodied with those new and smaller *Incorporations*, which count themselves the *onely true*, and properly so called *Churches* ; pretending more absolute Church-power, more exact *constitution*, and more compleat *Scripture-Reformation*, than any *antient, National, dilated, and confederated Churches* could, or ever did attain too.

Herein, there is a strong excess on both sides, both *Papal* and *Popular* : First, The *Romanists* extend the cords of their Churches power, and its head or chief Bishop, so far, as if it were properly *Catholic*, and *Oecumenical* ; that is, by *divine appointment* invested with *sovereign Authority*, to extend and exercise *Ecclesiastical polity and dominion* over all other particular Churches, in all ages, and in all parts of the World : So that it is (say they) *necessary to salvation to be under this Roman jurisdiction, &c.* Whereas it is certain, That the *Roman Church*, antiently was, and still is (properly speaking) distinct from others in place, as well as name, and had antiently its *limited power, and jurisdiction*, extending to the *suburbicanian Provinces* ; which were Ten, seven in *Italy*, and three in *Sicily, Corsica, and Sardinia* : According to those (like) bounds, which occasionally from *civil titles*, both named and distinguished all other Churches from one another ; in both the *Asiaes, in Africa, and in Europe* ; as the *Gallican, German, British, &c.* Nor hath ever any thing, either of *Reason, or Scripture*, been produced by any (more than of *true Antiquity*) whereby to prove, That we are bound to any communion (that is, (in the true meaning of *proud and politick Romanists*) to that *subjection to the Pope, and his party* ; which may be most for his and their *honor and profit*) with the Church of Rome, further, than the rule of *Christian charity* obligeth every Christian, and every part of the *Catholic Church*, to communicate in *truth and love*, with all those, that in any judgement of *charity*, are to be counted true Christians, so far, as they appear to us, to be such.

Nor is it less evident, That many Churches and Christians have scarce ever known, much less owned, any *claim of subjection* upon them, by the *Roman Church* : Which, however they had antiently a priority of *order and precedency*, yielded to it, and its chief Bishop, for the eminency of the City, the honor of the Empire, and the excellency of the reputed *Founders and Planters*, Saint Peter, and Saint Paul ; also for the renown of the *faith, patience, and charity* of that Church, which was famous in all the World ; Yet, all this *Primacy* Rom. 1. 8.

1. By the
Romanists.
Baron. Anno
Christi 45.
p. 376.
Hæreticum esse
qui à Romanæ
Cathedræ com-
munionē divinus
sit.
So Bellarm. de
Rom. Pont.
l. 2. 12.
Vetusta consue-
tudo servetur ;
ut hic (Episco-
pus Rom.) sub-
urbicaniarum
ecclesiarum soli-
tudinē gerat.
Ruffin. hist. l.
1. c. 6. Concil.
Nicen.

* Greg. Mag. ep. 30. ad Mauri. Aug. Fidenter dico, quia quisquis se universalem sacerdotem, vel Episcopum vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit; quia superbiendo se cæteris præponit. De Cyriaco, Constantino. Episcopo, hunc frivoli nominis & superbia typhum affectante.

Greg. M. l. 4. ep. 32, 36.

* Baronius, an. 912. tom. 10. Fœdissima nunc Romanæ ecclesiæ facies, cum in Romæ domarentur potentissimæ ac sordidissimæ meretrices.

* See Genebrard. ad Sec. 10. Pontifices per an. 150. à virtute majorum prorsus defecerunt.

or Priority of Order, which was civilly by others granted, and might modestly be accepted by the chief Bishop in the *Roman Province*, as to matter of place and precedency, or Votes in publick Councils and Synods: This, I say, is very far from that * *Antichristian Supremacy* of *usurped power*, *tyrannick dominion*, and *arbitrary jurisdiction*; the very *suspicion* and *temptation* to which, the *holy* and *humble* Bishops of *Rome* were ever jealous of, and avoided; especially Gregory the Great; who was in nothing more worthy of that title, than in this, That he so greatly detested, protested against, and refused the title of *Universal Bishop*, when it was offered to him by the Council of *Chalcedon*: Which both name and thing was in after times gained and chalenged by the *pride*, *policy*, *covetousness*, and *ambition*, of those Bishops of *Rome*, who by some of their own fides confession (as * *Baronius*, * *Genebrard*, and others) were sufficiently degenerated from that *Primitive humility* and *sanctity*, which were eminent in the first Bishops of *Rome*, in those purer and primitive times; who never thought of any one of those Three Crowns, which flatterers in after ages have fully hammered, and set on the heads of the Bishops of *Rome*; in a *Supremacy*, not of Order, but of *Power*, and *plenary Jurisdiction*, above all Christians, or Churches, or Councils in the Christian World; which hath justly occasioned so many parts of the Catholike Church, in that regard, to make a necessary leparation (not from any thing that is Christian among them, but) from the *usurpation*, *tyranny*, and *superstition* of those Bishops of the *Roman Church*, and their Faction, who unjustly claim, and rigorously exercise *dominion* over the Consciences and Liberties of all other Churches, and Christians: With whom, the *Roman pride* now refuseth to hold such peaceable communion, as ought universally to be among Christians, (in respect of *order* and *charity*) unless they will all submit to that *tyranny* and *usurpation*, which hath nothing in it, but secular pride, vain pomp, and worldly dominion: Yet still those of the *Roman Church* know, That all the *Reformed Churches*, as well as we of *England*, ever did, and do hold, a Christian communion in charity with them, so far, as by the Word of God we conceive they hold with the head or root of the Church, *Christ Jesus*; with the ground and rule of Faith, the *Scriptures*; and with all those *holy Professors*, in the purest and primitive Churches: Of whose faith, lives, and deaths, having some *Monuments* left us, by the writings of eminent Bishops, and others; we judge, what was the tenor both of the *Faith*, *Maners*, and *Charity* of those purer times, which we highly venerate, and strive to imitate.

Possibly we might now subscribe to that Letter, which the Abbot and Monks of *Banger* sent to *Austin*, (whom some report to be

be a proud and bloody *Monk*) when he came to this Nation, and required obedience of them, and all Christians here, to the Pope; (which Letter is thus translated out of *Saxonick*, by that grave and learned Gentleman, Sir Henry Spelman, a lover and adorer of this Church of England, by his life and learned Labors.) Be it known to you, without doubt, that every one of us are obedient, and subject to the Church of God, and to the Pope of Rome, and to every true godly Christian; to love every one in his degree, in perfect charity; and to help every one of them, by word and deed, to be the children of God; and other obedience, than this, we know not due to him, whom you call Pope; nor do we own him to be Father of Fathers. This obedience we are ever ready to give, and pay to him, and every Christian, continually: Beside we are under our own Bishop of Caerleon upon Usk, who is to oversee us under God, and to cause us to keep the way spiritual.

Sir Henry Spelman, Concil. Brit. Anno Christi 590. out of the Saxon Manuscript.

Isca, one of the three Metropolis in Britain. Caerusk, in Monmouthshire, Antiq. Brit.

Nor will this benefit of the Popes pretended Infallibility, (for deciding controversies of Religion, and ending all Disputes of Faith, in the Church Catholike) countervail the injury of this his usurped Infallibility, and oppression: Considering, that nothing is more, by Scripture, Reason, and Experience, not so much disputable, as fully to be denied by any sober Christians, than that of the Popes Infallibility; which, as the Church never ye enjoyed; so, nor doth any Church, or any Christian indeed want any such thing as this *infallible* judge is imagined to be; in order to either Christian counsell, or comfort: If indeed, the Bishop of Rome, and those learned men about him, would, without faction, flattery, partiality, and self-interest, joyn their learning, counsels, and endeavors, in common, to reform the abuses, to compose the rents and differences in the Christian World, by the rule of Scripture, and right Reason, with Christian humility, prudence, and charity, (which look sincerely to a publick and common good) they would do more good for the Churches of Christ, than any imaginary Infallibility will ever do; yea, and they would do themselves no great hurt in civil respects; if they could meet and joyn, not with envious and covetous, but liberal and ingenuous Reformers; who will not think as many, the greatest deformities of any Church, to be the riches, and revenues of Church-men.

II. The pretended Infallibility in the Church of Rome. Primum suum non objecit Petrus, nec inerrabilitatem, sed Paulo veritatis assertori cesset: Documentum patientie & concordie. Cyp. ep. 71.

Certainly, in points of true Religion, to be believed, or duties to be practised, as from *divine command*, every Christian is to be judge of that, which is propounded to him, and embraced by him; according to what he is *rationally* and *morally* able to know and attain; by those means which God hath given him, of Reason, Scripture, Ministry, and good examples: Of all which, the gifts or graces of God in him, have inabled him seriously and discreetly to consider. Nor is he to rest in, either *implicite*, or *explicite dictates*, presumptions,

and

Magnum ingenium magna tentatio. De Orig. & Text.

Vin. Lirin.

1 Cor. 8. 7.

Knowledge

puffeth up.

2 Pet. 2. 19.

βιβαιοτερον λόγον.

Rom. 6. 17.

Ye have obey-

ed from the

heart, that

form of do-

ctrine which

was delivered

to you.

Eph. 4. 15.

ἀληθείας ὅτις ἐ

κλῆται.

2 Thes. 2. 10.

Because they

received not

the love of the

truth, that

they might be

saved.

and *Magisterial determinations* of any frail, and sinful men, who may be as fallible, as himself: For, whereas they may exceed him in *gifts of knowledge*, they may also exceed him in *passions, self-interests, pride, and policy*; so that he may not safely trust them on their bare word, and assertion; but he must seek to build his faith on the more sure Word of God, which is acknowledged (by all sides) to be the surest *director*, what to believe, to do, and to hope in the way of *Religion*. Nor may any private Christians *unletteredness*, that cannot read; or his weaker intellect, that cannot reason and dispute; or his many *incumbrances of life*, that deny him leisure to read, study, compare, meditate, &c. These may not discourage him, as if he were a *dry tree*, and could neither bear, nor reap any fruit of *Christian Religion*, because he hath no *infallible guide*, or judge: Since the *mercy of God* accepts *earnest endeavors*, and an *holy life*, according to the power, capacity, and means a man hath; also he pardons *unwilling errors*, when there is an *obedience* from the heart, to the *truths* we know; and a *love* to all *truth*, joyned with *humility*, and *charity*.

In order therefore to relieve the *common defects* of men, as to the generality of them, both in Cities and in Countrey Villages (where there is little learning by the Book, or Letter; and great dullness with heavy labor) the Lord of his *wisdom* and *mercy* hath appointed that constant *holy order* of the *Ministry*, to be always continued in the *Church*; that so *learned, studious, and able men*, being duly *tryed, approved, and ordained* to be *Teachers and Pastors*; may by their *light, knowledge, and plenty*, supply the *darkness, simplicity, and penury* of *common people*; who *must every man be fully persuaded in his own minde*, Rom. 14. 5. in matters of conscience; and be able to give a reason of that *faith and hope which is in him*, beyond the credit of any meer man, or the opinion of his *infallibility*, 1 Pet. 3. 15.

However they may with *comfort and confidence* attend upon their lips, whom in an *holy succession* of *Ministry*, God hath given to them, as the ordinary and sufficient means of *Faith*; And however a *plain-hearted and simple Christian* may religiously wait upon, and rest satisfied with those *holy means and mysteries*, which are so dispensed to him by *true Ministers*, (who ought above all, to be both able and faithful; to know, and to make known *the truth, as it is in Jesus*;) Yet, may he not savingly, or conscientiously rely, in matters of *Faith*, nor make his last resort, upon the bare credit, or personal veracity of the *Minister*; but he must consider and believe every truth, not because the *Minister* saith it, but because it is grounded on the *Word of God*; and from thence brought him by his *Minister*; which *doctrine* he judgeth to be true, not upon the *infallibility* of any

any Teachers; but upon that certainty which he believes to be in the *Scripture*; to which, all sorts of *Christians* do consent; And to which, the *Grace* and *Spirit of God* so draweth and enclineth the heart, as to close with those *divine truths*, to believe and obey them; not for the authority of the *Minister*; but of *God the Revealer*; whose excellent *wisdom, truth, and love*, it discerns in those things which are taught it by the *Ministry of man*. So that, still the simplest *Christian* doth savingly believe, and conscientiously live, according to what himself judgeth, and is perswaded in his heart, to be the *Will of God*, in his *Word*; and not after the *dictates* of any man: Which either *written, or spoken*, have no more authority to command or perswade belief, as to *Religion*, than they appear to the *believer*, (and not to the *speaker* onely) grounded on the sure *Word of God*, and to be *his minde and will* to mankind.

And as it is not absolutely necessary to every *Christian*, in order to *Faith* and *Salvation*, to be able with his own eyes to read, and so to judge of the *Letter of the Scripture*; so it is the *more necessary*, that the reading and preaching of the *Word* should be committed to *able and faithful men*; not, who are infallible, but who may be apt to teach, and worthy to be believed: Of whom, the people may have great perswasion, both as to their abilities, and due authority, to teach and guide them in the ways of *God*. We read in *Irenaeus*, *Irenaeus*, l. 3. that in One hundred and fifty years after *Christ*, many Churches of *Christians*, toward the *Caspian Sea*, and Eastward, were very sound in the *Faith*, and settled against all *Heretical* or *Schismatical insinuations*; when yet they never had any *Bibles* or *Scriptures* among them; but onely retained that *Faith* which they at first had learned, and were still taught by their *Orthodox Bishops, and Ministers*; which they never wanted in a due *succession*: Of whose *piety, honesty, and charity*, they were so assured, as diligently to attend their *doctrine*, and *holy ministrations*; with which the blessing of *God* (opening their hearts, as *Lydia's*) still went along; so as to keep them in *true faith, love, and holy obedience*.

Since then, no man or men can give to others, any such sure proofs, and good grounds of their *personal infallibility*, as the *Scriptures* have in themselves, both by that more than *humane lustre* of *divine truths* in it; which set forth most excellent precepts, patterns, and promises; excellent morals and mysteries; excellent rules, examples, and rewards, beyond any *Book* whatsoever: Also, from that *general credit, regard, and reception*, which they have, and ever had with all (and most with the best) *Christians*, in all ages; as the *Oracles of God*, delivered by *holy and honest men*; for a rule of *faith*, and *holy life*; also for a ground of *eternal hope*: Since that from hence onely, even the *Pope*, or any others, that pretend to any

infallibility, or inspirations, do first seek to ground those their *pretensions*, of which, every one that will be persuaded, must first be judge of the *reasons* or *grounds* alleged to persuade him; It is necessary, that the (*ἀξιωματικὴ*) *infallibility* of the *Scriptures*, must be first received, and believed by every Christian; in order to his being assured of any truth, which thence is urged upon him to believe, or do: Which great principle settling a believer on the *certainty* or *infallibility* of the *Scriptures*, as a *divine rule* of *Faith* and *Life*, is never to be gained upon any mens judgements and persuasion (be they either *idiotick* or *learned*) unless there be such an *authoritative Ministry*, and such *Ministers* to *preach*, *interpret*, *open*, and *apply* the *Scriptures*, by strong and convincing *demonstrations*, which may carry credit and power with them. The *succession* then of rightly ordained *Ministers* is more necessary to the Church, than any such *Papal infallibility*; in as much, as it is more necessary to believe the *Scriptures* authority, than any mans testimony, which hath no credit but from the *Scripture*: Which while the Pope, or others, do seek to wrest to their own secular advantages and ends, they bring men at length to regard nothing they say; nor at all to consider, what they endlessly wrangle, and groundlessly dispute about *true Religion*, or the *true Church*.

12.
An able
and right
Ministry, is
beyond any
pretended
Infallibility.

So absolutely necessary and sufficient in the way of ordinary means, is a right and duly ordained *Ministry*, which *Christ* hath appointed to continue, and propagate true Christian Religion; which ever builds true *Faith*, and the true *Church* upon the *Scriptures*; That, as there is no *infallibility* of the Pope, or other man, evident by any *Reason*, *Scripture*, or *Experience*, so there needs none, to carry on that great work of mens salvation; which will then fail in any *Church* and *Nation*, when the *right Ministry* fails, by force or fraud: If we can keep our true Christian Ministry, and holy Ministrations, we need not ask the *Romanists*, or any other arrogant *Monopolizers* of the *Church*, leave to own our selves true *Christians*, and a part of the true *Catholike Church* of *Christ*; which cannot be but there, where there is a *profession* of the *Christian Religion*, as to the main of it; in its *Truths*, *Sacraments*, *holy Ministrations* and *Ministry*, rightly ordained; both for the ability of the *ordained*, and the authority of the *ordainers*; although all should be accompanied with some humane failings.

Where the now *Roman Church* then, doth (as we conceive) either in their doctrine, or practice, vary from that *Catholike* received rule the *Scriptures*, which are the onely infallible, certain, and clear guide in things *fundamental*; as to *faith*, or *manners*; we are forced so far, *justly* and *necessarily* to leave them, and their infallible fallibility in both; yet charitably still, so as to *pity* their errors; to pray for
their

their enlightning, their repentance and pardon, which we hope for : Where no malice or corrupt lusts makes the additional errors pernicious ; and where the love of truth makes them pardonable, by their consciencious obeying what they know, and desire to know, what they are yet ignorant of. Yea, and wherein they are conform to any Scriptures, doctrine, and practise ; or right reason, good order, and prudent polity ; there, we willingly run parallel with, and agreeable to them, both in opinion and practise : For we think we ought not in a heady, and passionate way, wholly to separate from any Church, or cast away any branch of it, that yet visibly professeth Christian Religion ; further, than it rends and breaks itself off from the Word, Institution, and patern of Christ, in the Scriptures ; and so either separates it self from us, or casts us out from it, uncharitably violating that Catholike communion of Christs Church, which ought to be preserved with all possible charity. The constancy and fidelity of the Church of Christ is more remarkable in its true Ministry, holding forth in an holy succession the most Catholike and credible truth of the Scriptures ; which at once shews both the innate divine light in them ; and the true Church also, which is built by them, and upon them. The truth of which Scriptures, while we with charity, believe and profess, both in word and deed, we take it to be, the surest and sufficientest evidence to prove, That we are a part of the true Church, against the cavils and calumnies of those learned Romanists ; upon whose Anvils, others of far weaker arms, have learned to forge the like fiery darts against this Church of England.

For, on the other side, the new Models of Independent, or Congregational Churches, (which seem like small Chapels of Ease, The contri-
let up to confront and rob the Mother Churches of Auditors, Com- ry extreme
municants, Maintenance, and Ministry) winde up the cords, and reducing all
fold up the curtains of the true Church, too short, and too narrow ; Churches to
Shrinking that Christian communion, and visible polity, or society small and
of the Church, to such small figures, such short and broken ends, of single Con-
obscure conventicles, and paucities, that by their rigid separatings, gregations.
some men scarce allow the whole company of true Christians, in all the
world, to be so great, as would fill one Jewish Synagogue : Fancy-
ing, that no Church or Christian, is sufficiently reformed, till they
are most diametrically contrary in every use and custom to the Ro- duxia r' arda-
man fashion ; abhorring many things as Popish, and Superstiti- xis Naz.
ous, because used by the Papists : When indeed, they are either In vitium ducit
pious, or very prudential ; yea, many count it a special mark of culpa fuga si
their true Churchship, to separate from all, to cry down every thing, caret arte. Hor.
to rail at, and despise (with as little charity, as much passion, and
no reason) all Churches and Christians, as Antichristian, and not
yet

yet sufficiently reformed, which are not of their *new Bodying*, and *Independent fashion*.

St. Paul, 1 Cor.
c. 3.
Clem. ad Cor.
epist. Thirty
years after.
Postquam u-
nusquisque eos
quos baptisave-
rat suos esse pu-
tabat, non Chri-
sti, in toto orbe
decretum est, ut
unus de Presby-
teris electus
superponeretur
ceteris, ad quem
omnis ecclesie
cura pertineret;
& schismatum
semina tollerentur. Jeron. in
Tit.

Which *novel practises* seem nothing else, but the *effects*, either of *secular polity*, or *prejudicating* and *preposterous zeal*; by which, some men, for their *interest*, or their *humor*, seek to bring back the Churches of Christ, to that *Egypt* and *Babylon* of *strife*, *schism*, *emulation*, *sedition*, *faction*, and *confusion*, to which they were running very early, as the Apostle *Paul* tells us; and *St. Clemens* in his Epistle to the *Corinthians*: From the rocks of which inconveniencies, *Saint Jerom* by expresse words, and all Churches, by their antient Catholike practises, do assure us, That the *wisdom* of the *Apostles*, and *Apostolike-men* in the *Primitive times*, even from *St. Mark* in *Alexandria*, and *St. James* in *Jerusalem*, redeemed and brought the Church; by settling those *large* and *publick combinations*, by *Episcopal Government*; and in ways of *ampliated communion*, and *Catholike correspondencies* (as much as might be) by *Synods* and *General Councils*; which might best keep *particular Congregations*, from *scattering* and *crumbling* themselves into such *Factions* and *Schisms*; which all *wisdom* foresaw, and *experience* fulfilled, would be the onely means, First, to break the bond of *Christian charity*, and the *Churches communion* (which consisted much, as in the *verity* of the *Faith*, so in those *larger fraternities*, *holy confederacies*, and *orderly subjections*;) and afterward to overthrow the very *foundations* of *Faith* and *Truth*: As those every where did, who at any time corrupted any part of the Church, *affecting singularities*, and chosing rather to fall, by *standing alone* in a *separation* of *Opinion* or *Government*, than to seem to have any support by the *association* with others, in a more *publick way* of *common relation*, *unity*, and *subjection*: Which undoubtedly carry the greatest strength and safety with them, both in *Ecclesiastical*, and *Civil polities*; twisting many *smaller strings* into one *cord*, and many *cords* into one *cable*; which will best preserve the *Ship of the Church*, as well as the *State*, from those *storms* and *distresses*, which are prone to fall upon it, in *lesser bottoms*. The good effects of which *larger communion* among men, and *Christians*, all *reason* and *experience* demonstrate to us in *civil societies*, which are the *conservatories* of *mankind*, by way of *mutual assistance* in *publick combinations*; while single persons, which alone are feeble, and exposed to injuries, grow strong by making one family, and many families grow into a *Village*, *Town*, or *City*: Many *Villages*, *Towns*, and *Cities*, arise to one potent *Principality* or *Commonwealth*; which as a *threefold cord*, is not easily broken.

It is in all Church Histories most evident, That, as soon as the *Gospel* spread from *Cities*, where it was generally first planted (there being the greatest conflux of people) and from thence derived to the *Territories*,

Territories, and Countreys adjacent, which were called the several (*magistri* or *doctores*) *Parishes* or *Diocesses*. So, those Christians, which grew up in the Countreys and Territories about, to small Congregations, continued still in a fraternal subjection, and a filial submission, both *Presbyters* and *People*, to that *Bishop* and *Presbytery*, which were in the *Mother City*; who, there residing, (where the *Apostles* or *Apostolike-men* had placed them) took care so to spread the *Gospel* to the Countreys about, as to preserve *Religion* once planted, in *peace*, *unity*, and *order*. Nor did those particular Congregations in *Cities* or *Villages*, turn presently *Acephalists* or *Independents*; nor set up any (*αὐτοματία*) *heady* or *headless bodies*, in every corner and meeting-place: For, however Christians in some places, might at first amount to but so small a number, as would make but one convenient *Society*, or *Congregation*, under one *Bishop*, or *Presbyter*, with the *Deacons*; and so might for a time continue in *private bounds*, not corresponding with, or depending on any other company of Christians; as to lesser concerns, which might easily be managed among them: Yet, where the number of *believers* increased, as in *Antioch*, *Jerusalem*, *Ephesus*, *Corinth*, *Rome*, &c. both in the *Cities*, and their *Territories*, all Histories of the Church aver; That, as by those *dictates* of *religious Reason*, which first guided the *Apostles* or *Apostolike-men*, to cast themselves and believers, into such *lesser bodies*, and *distinct societies*, as might best serve for the convenience of *meeting* together in one place, according as neighborhood invited them: So still (as growing parts of the same *body*, and increasing *branches* of the same *Tree*) they preserved the first, great, and common relation, of *descent* and *extraction*, from the *Mother City*; So as to *correspond* with, to *watch* over each other; yea, and to be *subject* (in every particular *Congregation*, as well as *families*) to those, who were the original of their *instruction* and *conversion*; and who by a kinde of *paternal right*, together with *Apostolical* appointment, and common consent of Christians, had the *chief power* and *authority* for *Inspection* and *Government* over them, within such *precincts* and *bounds*; yea, all Christians were thus subjected, and united in greater and diffused Churches, not by any *civil necessity*; such as compels men by the sword and force; but by that *necessity* of *gratitude*, *sense* of *priority*, *prudence* and *charity*; which bound by *love*, *humility*, and *wisdom*, particular Christians first to one *Society* or *Convention*: And these particular Congregations to greater *fraternities*; and these to a more ample and *Catholike communion*; for the *mutual peace*, and *good order* of the whole Church of Christ; which sought to preserve it self, even in the eye of the world, as one *entire body*, under one head, Christ Jesus.

So that the *imaginary patern* in the *Mount*, the primitive practise

1 Cor. 12. 25;
&c.
Eph. 4. 4, &c.

which some men love to talk of (by which they would force all large and amplified Churches, (which have now received (as they did at first) distinctions and denominations by the Cities, Civil Jurisdictions, Kingdoms, or Nations, wherein they are) to those lesser Forms, wherein they fancy (and not unlikely) a single Congregation of Christians, in any place, at first enjoyed themselves under some *Apostle*, or one of *Apostolike* appointment, who was their Bishop or Overseer over them,) This, I say, seems to be so childish a fancy, so weak, and unreasonable an imagination, That it is all one, as if they would needs reduce themselves to their *infant coats*, now they are grown men.

And what I pray doth hinder (save onely the *novel opinions* and *humors* of these men,) that, Christian Religion (which *sanctifies reason*, to serve God and the Church, in all *comely ways*) may not use those *principles* and *rules*, for *order*, *unity*, *peace*, and *mutual safety* of Christians, in their multiplied *numbers* and *societies*; which we are taught, and allowed to use in all *civil associations*? Yea, and not onely allowed, but enjoined to observe in *Ecclesiastical polity* and *Government*, by that great and fundamental Canon of the *Apostle*, *Let all things be done decently, and in order*; which must hold, not onely in *private* and *lesser parcels*, but in the more *large* and *integral parts* of the Church of Christ.

But Reason then, and Religion sufficiently discover, the *vanity* and *impertinency* of those *novel fancies*, which are obtruded, as necessary for all *private Congregations*; when indeed they are, and ever have been, and will be *destructive* to the more *publick* and *general good* of the Church; whose *tranquillity*, *honor*, and *safety*, consists in such dependencies and subordinations, which may be furthest remote from those *fractious* and *disunions*, which arise from that *Church-dividing* and *Charity-destroying* principle of *Independent Congregations*; which was never used in any times of the Church, further than the *minority* and *infancy* of the *first planting*; while either Christians were not encreased much in number, or not enlarged in place: But when the first small company of *believers* multiplied from a Church in one Family, to a Church in many Congregations, (which could not now with conveniency all meet together in one place,) they yet as *branches*, still continued both united to the *root*, *Christ Jesus*; and also to the main *body* and *bulk* of the *visible Church*, by *union* to that part whence they descended, and to which they related; and they were not as Colonies or Slips, so transplanted and separated, as to grow *Independently* of themselves, apart from all others: Of which, there is no example in Scripture or Antiquity.

It follows then, That what was settled in this or other like Christian Churches, was no whit blamable, as any thing of *meer humane*

Rom. 16. 5.
Greet the
Church, which
is in their
house.

1 Cor. 16. 19.
The Churches
of Asia salute
you.

14.
The Church
of England,
not blamable
for its Na-
tional com-
munion.

humane invention, or any superfluous and corrupt addition to any precept, patern, or constitution, either of Christs or the Apostles; who never prohibited the ordering of Churches in larger associations or Governments; extending to Cities, and their Territories, to great Diocesses, Provinces, and Nations; Since there is no precept or practise, limiting Churches power, and society, to private and single Congregations: Yea, there are such general directions, and examples in the Scripture, as command, or at least commend rather than condemn those analogous or proportionable applyings of all orderly and prudential means for union and communion, according as the various state, and times of the Church may require; which still aym at the same end, the peace and welfare of the Church, both in the lesser and the larger extents; which are justly so carried on by the wise Governors and Protectors of the Church, according to the general principles and rules, or paterns of pious and charitable prudence, set down in the Scriptures; beyond which, in this case of the Churches outward order and polity, there neither is, nor needs, other directions; no more, than on what Text and Subject; or in what method and place; or how long time, and how often a Minister must pray, or preach; and people must hear Sermons, or attend holy duties.

That antient and excellent frame then, of this Church in *England*, which in a *National union*, by *civil, religious, and sacred bonds*, was so wisely built, and for many ages compacted together, and which hath been lately so undermined, so hackt and hewn, with *passionate writings, and disputings, and actings*, that it is become not only a tottering, but almost a quite demolished and overthrown frame; This Church, I say, hath suffered this *hard fate*, rather through the *iniquities of times, malice of men, and just judgements of God* on the *Governors and governed*, (who we may fear improved not so great advantages of *union, order, power, peace, and protection*, to the real good of the Church, and furtherance of the Gospel) rather, I say, by these *personal failings*, than for any, either mischief, deformity, defects, or Antichristian excess in the way and frame it self, as to its grounds and constitutions: Which were settled and long approved by very *wise, holy, and learned men*; carrying with them, (as much, as any Christian, or Reformed Church did) the lineaments, feature, beauty and vigor, of those famous Primitive Churches; which in the midst of *heresies and persecutions* kept themselves safe, as to *truth and charity*, not by the *shreds of Independent Bodies*, but by the *structures of Christian Associations; in Provincial, National, and Oecumenical enlargements*: Such ample and noble platforms of religious reason, and sanctified wisdom, as not *ambitious policy*, but *Christian charity, and prudent humility*, embraced; which, as our new *models and projections* will never mend, so they much commend those antient

happy

models, and patens, by those multiplied mischiefs ensuing inevitably upon the presumptions of posterity; which have rashly adventured thus to remove and change the antient limits, marks, and orders of the Church, which Primitive Fathers and Apostles had recommended and settled.

15.
Seekers
thence.
The Eutychian
Hereticks re-
fusing to sub-
scribe the Ca-
tholike Faith,
confirmed by
the Council
of Chalcedon,
called them-
selves *Διακρι-
τικοί*, *Ambi-
gentes*, *Dubi-
tantes*; and
after run out
to all corrupt
opinions. Aug.
de Hære.
*Nobis qui jam
credimus aliud
non querendum.
Si enim semper
querimus, nun-
quam invenie-
mus, nunquam
credemus.* Terr.
de Præf. ad
Hæ. c. 10.
*Quemadmo-
dum Atheorum
pars maxima,
non tam credunt
quam cupiunt
non esse Deum.*
M n Fæl.
*Non facile inve-
nient veram ec-
clesiam, qui illi-
benter querunt.*
Melancth.

Which temerity of thus mincing and crumbling, or tearing any Church National (being the issue of no Synod, or Council in the Church, but onely of private fancies, and most-what mechanick adventures) hath, we see, made some poor souls turn Scepticks and Seekers after true Religion, and a true Church; being wholly unsatisfied, either with the abolition of the old way, or the various inventions of new ways. These profess, whether out of weakness, pure ignorance, passion, or policy (God knows,) That they are Christians no further, than to see, that all Christian Churches are now, and have been, ever since the Apostles times, adulterous, impure, deformed, and Antichristian; That, they are wholly to seek for any true ground, or way of Christian Religion, Church, and Ministry, even among so many Christians, Ministers, and Churches: That is, they cannot see wood for trees, nor light for the Sun at noon-day. And this may easily be, either by reason of wilful blindness, or for want of that charity and humility, which keeps the hearts and eyes of Christians, open and clear; or from that darkness, and blear-eyedness, which prejudice and perverseness carry with them; hindring Christians from discerning even those objects, that are round about them; yea, it is to be feared, That some men, from Atheistical, profane, ranting, and licentious principles, seek for a true Church, as Hypocrites do for their sins, and cowards for their enemies, loth to finde them, and studying most to be hidden from them. They complain of this, and other Churches, as defective, as impure, as none; when indeed, it may be feared, they are sorry there are any such; and wish there were none of these Christian societies, Ministers, or godly people, in the world; whose doctrine and examples are their restraints, reproaches, and torments; being most cross to their evil design, and immoderate lusts. They complain they cannot finde a true Church, when they are unwilling so to do; and satisfy themselves (as the Cynick in his Tub) morosely to censure, and Magisterially to finde fault with all Christians, that they may conform to none in an holy, humble, and peaceably way; but rather enjoy that fantastick and lazy liberty of mocking God, and man; till they finde such a way of Church and Religion, as shall please them: Which they would not be long in finding, as to externality and profession, if they did but entertain that inward life, and power of Religion, which I formerly set down; which, by a principle of charity, as well as of truth, strongly flowing from belief of Gods love in Christ

to mankind, and specially to the Church; doth powerfully binde, and cheerfully encline every humble *believer*, to have peace and communion (as much as may be) with all Christians; as *internal*, in judgment and good will, to *external* and *social*; both *private* and *publick*; *amicitial* and *political*, in regard of *example*, *comfort*, and *encouragement*; as also of *Order*, *Subordination*, and *Government*; so far, as we see they have any fellowship with *Christ Jesus*, in those *holy mysteries* and *duties*, which he hath appointed; whereby to gather and preserve his Church, in all Ages, and places, and Nations.

Thus we see some mens Pens serve onely to blot the face, even of the *Catholike Church*, and all parts of it in their *visible order* and *communion*; affecting to write such *blinde* and *small Characters*, in describing *new Church ways*, and *forms of Religion*, that no ordinary eyes can read their meaning, either in their *shrinking* and *separating* into *small ruptures of Bodies*; when they were related to, and combined with, *Churches large and settled*; or in their *Seraphick raptures*, *strange Enthusiasms*, *secret drawings*, and *extraordinary impulsions*, which they pretend to have in their ways, above, and without; yea, in the neglect, and contempt of all ordinary means, and settled *Ministry* in any Church: Their many *high imaginations*, and *fanatick fancies*, are (no doubt) above their *Authors own understandings*, no less than above all *wiser*, and *soberer mens capacities*; twinckling much more like *glowworms*, under the *hedges of private Conventicles*, and *Factions*; than shining with *true and antient light* of the *judgement* or *practise* of any Churches. Therefore they need no further confutation from my Pen, having so little, yea, no confirmation from any grounds of *Scripture*, or arguments of *common Reason*, or custom of *Christians*; nothing indeed worthy of any rational, godly, and serious mans thoughts; who list not to dance after the *Jews-trump*, or *Oaten-pipe* of every Country fancy, rather than listen to the best touched *Lute*, or *Theorbo*.

These *Syrens*, wise *Christians* may leave to sing to themselves, and their own melancholy, or musing thoughts; no sober man can understand them, further than they signify, that *ignorance*, *illiterateness*, *idleness*, *pride*, *presumption*, *licentiousness*, and *vanity*; which some like *spiritual Canters* affect. The *rarities* which they boast to enjoy, are without any discreet mans envy, that I know: However, they carry it with a kinde of scornful indignation against others; every where pitying (as they say) the *simple diligence*, and *needless industry* of those poor Christians, who are still attending on those *thred-bare forms* (as they call them) of *old readings*, and *catechisings*, and *preachings*, and *prayings*, and *Sacraments*, &c. in the *publick Liturgies*, and *orderly assemblies* of *Christians*:

O

Despising

Despising as much the antient and true way of Ministry and Duty, as they would the *moldy bread*, and *torn bottles* of the *Gibeonites*; abhorring to own any relation to other Christians, or Church, or Ministry, or Governors, in any Catholike bond of *communion* and *subjection*; nor can they endure any Christian subordination, or prudent, and necessary restraint of just Government.

Jerom. Ep. ad Eustoch. *Quibus os barbarum & procax, & in convicia semper armatum.*

Isid. Hispal. lib. de offic. eccles. c. 15.

ubique vagantur venalem circumferentes hypocri sinus-

quam fixi, nusquam stantes, nusquam sedentes; quæ non videntur consingunt: Opiniones suas habent pro Deo. Honores quos non acceperunt se habuisse protestantur, &c.

2 Pet. 2. 14. Beguiling unstable souls.

Which makes them look very like the old *Circumcelliones*, a company of *vagrant Hypocrites*; of whom, Saint *Jerom*, and *Isidore Hispalensis*, make large and satyrical descriptions: The first says, they were *impudent straglers*, whose mouths were always full of *barbarous and importune reproaches*; The other tells us, that they every where wandered in their *mercenary hypocrisie*, fixed no where; feigning *visions* of what they never saw: Counting their *opinions* and *dreams* for *divine*; and protesting to have received those *emincencies*, which they have not: Impatient to be *confined* to any place, order, or way; but had rather like *vagabonds* continue in their *beggarly liberty*, than fix to a *sober industry*, and enjoy a *settled competency*.

These *unstable spirits*, who turn round, till they are *giddy*, and fall from all *truth* and *charity*, into all *error* and *faction*; who shut their eyes, that they may say, they *grop in the dark*; and complain of all mens *blindness*, but their own; These (I say) have of all others, least cause to blame the *Religion*, and *Ministry* of the *Church of England*; since they own themselves to be in no *Church-way*: Which, of all sides, is most blamed and condemned, and so need not to be confuted any more.

16. Several quarrels against the Church of Englands frame.

Some others there are, who flatter themselves to be less *mad* than these *seeking fellows*; who glory most in this, That they have *broken* all the former *cords*, and *shaken off* all *bonds*, of any *National Government*, *Order*, and *Discipline*, whereby they were formerly restrained in this Church: Which, first, they deny to be any Church, purely, and properly so called; or in any way and frame of *Christs institution*; but onely such an establishment as ariseth from meer *civil polity*, and *humane constitution*. Secondly, These charge us, that we fail in the *matter of a Church*, the *faithful* and *holy*. Thirdly, In the *essential Form*, an *explicite Covenant*, or *Church agreement* to serve the *Lord* in such a way. Fourthly and lastly, In our *chusing*, *ordaining*, and *appointing Ministers*, and other *Church Officers*: In whom (they say) Church power is onely *executively*, (as to the *exercise* or *dispensation*) but it is primarily and eminently in that *Body* of the people, never so small, which is so combined together:

Yea,

Yea, they complain, that we in *England* have neglected, and deprived the people of that *glorious power and liberty*, by which, every Christian is to shew himself, both *King*, and *Priest*, and *Prophet*.

Thus the *Tabernacles* of *Edom*, and the *Ismaelites*; of *Moab* and the *Hagarenes*; *Gebal*, and *Ammon*, and *Ammaleck*; the *Philistims*, and they of *Tyre*, *Assur* also, Men of our own Tribes, all conspire against the *true Religion*, the *antient orders*, and *holy Ministry* of the *Church* of *England*: And finding this Church sorely torn, bruised, and wounded, they either leave it, and its Ministry, to die desolate, by separating wholly from them; or else they seek by their several instruments of death, wholly to dispatch it, as the *Ammalekites* did *King Saul*; But blessed be God, though this Church, and its true Ministers, be thus afflicted and persecuted, yet are they not quite forsaken of God, or of all good Christians; Though we be cast down, yet we are not quite destroyed. There want not many sons of *Sion*, to mourn with their *Mother*, and to comfort her, if they cannot contend for her, Although, the *Lord* is righteous, who hath smitten us, and to whom we will return, and wait till he be gracious to this Church: Yet these sons of *Edom*, our unnatural Brethren, are very injurious and uncharitable; who seek to enflame the wrath of God more against her; rejoicing in her calamities, and crying, now she is fallen, let her rise up no more. But the *Lord* will remember his compassions of old, which have not failed, and will return to build her up; nor shall this furnace of affliction be, to consume this Reformed Church, but onely to purge her from that dross, which she had any way contracted.

As to these mens first quarrel, against the frame of our Church and Ministry, as settled and defended by Civil Laws and Politick Constitutions; They seem in this, rather offended at the clothes and dross, or the defence and guard, than at the body and substance of the Church: Possibly, they are angry that they had not power or permission, sooner to deform and destroy that flourishing polity of this Church, which by the princely piety of nursing fathers and mothers, hath been so long preserved to the envy of enemies, and admiration of friends. We never thought, that any civil sanctions (which were in favor of our Reformed Church, Religion, and Ministry) ever constituted the Being of our Church; which is from Christ, by the Ministry; but they onely established and preserved it, in its Ministry and polity, from those abuses and insolencies, to which, we see them miserably exposed; if they should want *Magistrates* to be protecting fathers, and indulgent mothers to them: Every rude and unclean beast delights to break in, and waste the field of the Church; when they see the fence of civil protection is low.

But this defence and provision made for this Church and its Ministry,

Psal. 83. 6, 7, 8.

Nunquam deerunt hostes ubi adest ecclesia, nec inimici ubi veritas agnoscitur. Tert.

2 Cor. 4. 8, 9.

Lam. 1. 2.

Isai. 30. 19.

Micah 7. 8, 9, 19.

17.

Of Religion as established and protected by Laws in England.

Rom. 13.

1 Pet. 2. 13.

Tit. 3. 1.

Isai. 49. 23.

Ministry, by *Humane Laws*, doth no more lessen the *strength* and *beauty* of it; than the *Laws* for *property* and *safety* do diminish any *mans wisdom, valor, or care* to defend his own: Christians, as men, ought to be *subect to Magistrates*, as men; although they were *Heathens, Hereticks, or Persecutors*; that so, in honest things, they might merit their *civil protection*: How much more (as Christians) ought they to be *subect to Christian Magistrates*, that are *Patrons* and *Professors of true Religion*: Whose *civil protection* and *government* is so far from being a *blemish* to it, that is the *greatest temporal blessing*, that God hath promised, or the Church can enjoy in this World; as it was in *Constantine the Great's* time, and some others after him.

* *Omnia com-
plebantur facti-
onibus, seditio-
nibus, querelis,
odis, invidiis.*
Sulpi. Sever.
de sui tempor.
Ep. f. & Pres-
byteris, Hist.
Pace ecclesiæ
undiq; concessa,
cepit invidia
totius orbis com-
munis inimica
in media episco-
porum frequen-
tia tripudiare.
Euf. in vit.
Const. lib. 2.
c. 60.

And however, we see, that oft-times this *sweet wine*, of *civil favor*, is prone to lowre to the *vinegar of factions*, even among Chri-
stians; And the *honey of peace, plenty, and prosperity*, easily turns to
pride, envy, anger, ambition, and contention, through the pravity of
mans nature; who, (contrary to the temper of the most *savage beasts*)
grows most fierce and offensive to God, when he is *best treated* by
him; * as *Ensebius*, and *Sulpitius Severus*, tell in their times; Yet
we must not refuse or cast away all good things, because evil mindes
abuse them; much leis may we mistake the *Being* of a Church, for its
well-being; That cannot turn, in any reason, to this Churches re-
proach, which was the *favor* of good men, and Gods indulgence
to this Church: Nor do we think these *querulous Objecters*, are there-
fore like to be, by so much the sooner, weary of their *new ways*, by
how much they more enjoy *connivance, protection, or countenance*
from any men; The obtaining of which, is the thing they so much
court and sollicite: Sure the shining of the warm Sun on men, need
not make them therefore ashamed, or weary of Gods blessing.

18.

The matter
of a Church,
Saints.

2 Cor. 6. 1.

John 6. 70.

Have I not
chosen you
twelve, and

one of you is a Devil? Acts 5. 3. Peter to Ananias, Why hath Satan filled thy heart, to lie to the Holy Ghost? Acts 9. 13. Simon Magus believed, and was baptised, and continued with the Apo-
stles, &c. V. 23. I perceive thou art in the gall of bitterness, and bond of iniquity.

blamed,

blamed, not so much as to the *internal temper* of their *graces*, as to the *external peaceableness, order, and purity* of their *profession in truth and unity*. Neither is this real *Sainthood* of every *Member*, necessary to the *Being of a visible Church*; nor is it to be concluded really of all those, whom the judgment of *charity* calls or esteems *Saints*. We charitably hope well of all those, who though they may have personal errors and failings, by reason of *frailties or temptations*, yet they have not renounced their *covenant with Christ in Baptism*, and who make still some *profession of Christianity*; who attend the *Ordinances* of the *Word* preached, and prayer; who testify their *faith* by desiring to have their *children baptised*; which we do, as of duty to them, to whom Christ hath a *federal right*, and of whom we have a *Christian hope*; though we approve not their parents in all things: Much more do we esteem those as *Members of the Church*, who have *competent knowledge*, and lead an *unblamable life*, as many of ours do. If any be *children, ignorant, or profane*, yet we think them not presently to be excluded from all *Church Fellowship*; no more than such a *few* was to be cut off from *Gods people*; Since they have *Gods mark and seal* still upon them, and are in *outward relation and profession*, distinguished from those that are not of the *Israel of God*; yet we do, not willingly, or knowingly allow every *Ordinance* to these, while they appear such; but onely those, of which they have a capacity: In others, we forewarn and forbid them, when we actually know their *unfitness or unpreparedness*: Yet still in *Gods name*, not in our own; in a way of *charity, or ministerial duty*; not of *private, or absolute authority*; wishing, that a more *publick way of joyned-power and authority* were duly established (as in all reason it ought to be) in the Church; both for *tryal and restraint*, of those that have no right to *holy Mysteries*; yet still we endeavor to instruct even the worst in the *Spirit of meekness*, and to apply what remedies in *prudence and charity* we may: But if *piety, purity, equity, charity, humility, peaceableness, &c.* If these may denominate men to be *Saints* in any Church, sure, I believe, the Church of *England* can produce more of these, out of her *orderly and antient Professors*, than these *new Modellers* will easily do of their *own forming*; besides, many of those now gone from us, have not cause so much to boast of their *beauty and faces shining*, since they left us; as to cover their faces, and with their own tears to wash away those black spots, with which they appear terribly dashed; which we are sure are not the spots of *Gods holy people*.

What is further urged against our *Parochial Congregations*, (which are as *parts and branches* of this Church of *England*, standing in a *joyned relation* to the *peace, polity, and welfare* of the whole; and to that end, under *Publick Order, and Authority*) as to the use
19.
Of Commu-
nicants in
Parochial
Churches.

and partaking of the *Sacraments*, (specially that of the *Lords Supper*;) That our *Communion*s are so mixed, as to confound the *pretious* with the *vile*; the *ignorant* with the *knowing*; the *scandalous* with the *unblamable*; the *prepared* with the *unprepared*; the *washed Lamb* with the *polluted Swine*; so that even this *holy Ordinance*, which is the *touchstone*, *sieve*, and *shreen* of true *Christians*, and true *Churches*, is profaned and polluted among us; while *Congregations* are as *lumps full of leaven*; and no order taken to *purge* it out: That so the *pure* and *faithful* may eat the *feast* with comfort, and *childrens bread* not be given to *dogs*.

1 Cor. 5. 7.

Answ.

I answer, first in general; That, although *Christians*, as to their *Consciences*, have no right to this *Sacrament*, or comfort in it, further than they have *Sacramental* graces, fitting and preparing them for it; yet as to men, in *outward visible society*, every *Christian* hath such a right to it, as he makes a *Profession of the true Faith*; and is in such an *outward disposition*, as by the orders of the *Church*, for *age*, and *measure of knowledge*, and *conversation*, is thought meet: In which, there are no *precise limits* in *Scripture* expressed; either what *age*, or *how oft*, or what *measure of knowledge*, and what *preparation* is required; but much is left to the *wisdom*, *care*, and *charity* of the *Ministers*, and *Governors* of the *Church*: And in this sense, though *Judas the Traytor* had no *internal gracious right* to the *Sacrament of the Passover*, or *Supper*; yet he had a *professional right*, which our *Saviour* denied not to him, and which is all that mans judgment can reach to.

Luke 22. 14.
Christ sat
down, and the
twelve Apo-
stles with him.
V. 19, 20.
He took the
bread and the
cup, and gave
it to them.

V. 21. Behold
the hand of
him that be-
trayeth me, is
with me on the
Table.

Veneranda, sa-
cra, tremenda,
mysteria.

φεικωδιστίμω
καταπίνω Chrys.
ad Oly. ep.

2. μυστή-
ριον ἁγίου ταπει-
νότητος, θαυ-
μάσιον. Basil.

ἐστίασις, ἐκτετακί-
α ἀφελεινὰ. Clem. Al. ἱεροῦς ἱερῆς. Nis. τὸ τ' ἀθανάτου φάρμακον. Ignat. ep. ad Eph.
τ' ἐκτετακί-
ας τῆς πί-
στες, ἵνα καὶ ἡ
ἀγάπη φέρῃ
μυστηρια. Naz. or. 14. If any of you be a blasphemer, and
adulterer, in malice or envy, or any other grievous crime; bewail your sins, and come not to this
holy Table, &c. See the *Exhortation* before the *Communion*.

Secondly, As to some mens practise in the *Church of England*, we deny not, but that many and personal abuses may have been in that *holy Mystery* (which the antients justly called *dreadful*, *venerable*, *adorable*, *most holy*, *admirable*, *divine*, *heavenly*, &c.) through negligence both of some *Ministers* and *people*; much less do we justify them; we rather mourn for them, and pray heartily, they may be reformed every way; yet, as to the *constitution. order*, and *designation* of the *Church of England*, in the celebration of that *holy Sacrament*, we affirm,

1. That the *piety*, *wisdom*, and *charity* of this *Church*, did take care, and by express order declared, That no such *ignorant*, *profane*, *impenitent*, or *unprepared person* (though not known to the *Minister*, or *people* to be so,) should come to the *Sacrament*; as in *Conscience* he ought not: And, together with these (thus onely *conscious* to themselves) all others, if known and notorious, were by

Clem. Al. ἱεροῦς ἱερῆς. Nis. τὸ τ' ἀθανάτου φάρμακον. Ignat. ep. ad Eph. τ' ἐκτετακί-
ας τῆς πί-
στες, ἵνα καὶ ἡ
ἀγάπη φέρῃ
μυστηρια. Naz. or. 14. If any of you be a blasphemer, and
adulterer, in malice or envy, or any other grievous crime; bewail your sins, and come not to this
holy Table, &c. See the *Exhortation* before the *Communion*.

the

the Minister publickly, and solemnly forbidden, *in the name of the Lord Jesus Christ*, not to presume to partake of those holy things.

Every Minister was commanded by *preaching, catechising, examining, and praying*, to prepare (as much as in him lay) the *Receivers*: Which every good Minister, as he ought, did, in some sort endeavor; yea, and he might refuse any young or old, that offered to receive, if they had not some good assurance of their *competent knowledge* in the *Mysteries*; or, if he found them *defective* in those *fundamentals* which the *wisdom* of the Church thought necessary, and whereof it set forth a *Summary* in the *publick Catechism*. So that a Minister in *England*, both *in the name of the Church*, and *in the name of Christ*, and by the *highest authority of God*, did prohibite, denounce against, and, as it were, *excommunicate* (by that part of the *power* of the *Keys*, which is denunciative and declarative) both from the *comfort*, and *grace* of the *Sacrament*, and from the *outward partaking* of it, every one, that *presumed* (being unworthy in any kinde) to offer himself to it: If after this, any one unworthy, did adventure to come, yet (sure) the Minister had done his private duty, as far as God, or man required it of him; having both vindicated the *honor of the Sacrament*, as to the *divine Institution*, and *intent*; also declared the *care and order of the Church*; and so freed both the *Congregation*, and his own soul, from *stain or blame*. Who so came after this *prohibition unworthily*, came at the *peril of his own soul*, and not at the sin of either Minister or people, that were worthy; whose *work and duty* is, not by force of arms, to thrust men out by head and shoulders; which is a *military and mechanick power*; but by the *sword of Christs mouth* to smite them; and *in his name* to cast them out from any right to, or comfort in, the *Sacrament*; which is the *power*, properly *ministerial, spiritual*, and *divine*. Where either *ignorance* or *scandal* were gross, and notoriously known to the Minister, in any that offered to come, The Minister might, and oft did, not onely privately, but publickly, and personally admonish, reprove, forewarn: And in some cases, if the *impudence* of the offender obtruded himself, the Minister might refuse to give him the *Sacrament*; yet this not with *passion* and *roughness*, as by *empire*; but with *meekness* and *discretion*, as in *charity*: Which present *denial*, or *abstention* of such an one from receiving the *holy Sacrament*, might afterward be examined by *publick and lawful authority* (which was settled in this Church) in case that party had cause or confidence to complain, as of an injury.

Communio matorum non maculat aliquem participatione sacramentorum, sed consensione factorum. Aug. ep. 152. See the Rubrick before the Communion, concerning scandalous offenders. 1 Cor. 11. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not to any other, who having examined himself, Verse 28. is bid to eat and drink, &c. See the Rubrick before the Commu-

nion, The Minister may admit the penitent, but not the obstinate, in cases of private offences, &c.

But

20.
Good Mini-
sters not de-
fective in
their duty,
if they make
not them-
selves
Judges.

But where such *authority* is not settled, or not suffered to be exercised in any *Church*, which might and ought to judge in such cases best. The party denied, and the *Minister* thus denying, (upon pregnant, and to him *notorious causes*, not upon *probabilities*, *suspicious*, or *general complaints* from others onely,) There, *matters* of publick debate requiring audience, and proofs, and witnesses, and judge; and all these, *due authority*; It cannot be expected from any *private Minister*, that he should do more than God hath commanded, and due authority empowred him; which is onely to *instruct*, *admonish*, *forbid*, and in some cases to *deny*, &c. according to the duty of his *place*, and the *authority* he had, both from the *Church*, and from the *Word of God*: But he hath nothing to do, to assume the publick place of a Judge among his Neighbors; or to deny *Communion* to all thole that are by any accused, as *unworthy* or *scandalous*: No *Reason* allowing, or *Religion* commanding every *private Minister*, or any *private Christians* to be Judges in thole cases, wherein they may be parties; and through *passion* do injury, and by *faction* oppress any man.

Luke 12. 14.
Who made
me a judge, or
a divider over
you?

A right
Discipline,
and due
Authority
in the
Church, most
desirable.

It were to be desired indeed, that such *Authority* were restored to the *Church*, as might judge and decide all cases of publick scandal; but while this is denied, we must not deny *Ministers*, or people, to do their duty, in celebrating the *Lords Supper*, according to the *Institution*, though there be defects in discipline, as to that particular. We must not forbear *holy duties*, when we may right'y enjoy them, in point of *gracious disposition* and *claim*; because they are not so asserted and ordered in point of *polity* and *extern Discipline*, as we could wish, and as it were convenient; but is not *absolutely necessary*, so as to exclude the *Minister*, or others from it, who desire and prepare for it, by examining themselves; whom no *Reason* or *Religion* can forbid to partake of their *due comforts*, because of others faults, whereof they cannot be guilty, because they are no way accessory; not failing in any *private duty of charity*, wherein they stand related to another; as *teaching*, *admonishing*, *reproving*, *forewarning*, &c. The same *Apostle*, who blames the *unworthy receivers*, for not examining themselves, and forbids them so to eat, &c. Commands others to *examine themselves*, and so to eat, &c. Without regard to any others *unworthiness*: The contagion of whole sin cannot have influence on anothers *grace*; any more, than *grace* can make anothers sin less. What sense can there be, That *children* should be starved, because there is not power sufficient to keep away all dogs, from the *childrens bread*? Yet all men are not presently to be called or counted dogs, that are not ever in *actual preparedness* for the *Sacrament*; or, who may fall into *gross sins*, as *Peter* did, whose *Faith* did not fail, when he denied *Christ* after the *Sacrament*; and since they

1 Cor. 11. 28.

Luke 22. 32.

they have still relation to the Church, and may be penitents.

I should be glad to see (which I heartily pray for) this Church so ordered by due order, power, and authority established in fitting Church-Governors and Judges, in such cases, That none might be admitted to the Lords Supper, but such as are both by the Minister, and chief of the Congregation, (who are in the Rowl of Communicants) allowed and approved, for knowledge and conversation; yet so, as such allowance or denial may, if need be, have further hearing, and appeal, from this private Minister and Congregation; which is but just, to avoid the factions, injuries, partialities and oppressions, which may fall, and oft do, among those Neighbors and Rivals, who are seldom meet to be Judges of mutual scandals, being so oft parties; and besides their weak judgments, have strong passions, and are full of grudges and emulations against each other; which if not soberly taken up, by other able and indifferent Judges, (who have authority so to do) it brings Congregations to those difficulties, which the Independent bodies finde, for want of this prudent and orderly remedy of grievances and offences; which, in a short time (as the pitch, and fat, and hair, which Daniel put into the Dragon) break them in pieces; one part rending from the other, as impatient to submit to their censure; and so they come to Non-Communion, and to make new Colonies of lesser Churches, and Bodies; till they break and shiver themselves to such useles shreds, such thin and small shavings, as have neither the staff of beauty, nor of bonds among them: Every one by the light of nature concluding, That there can be no power over others, where there is parity among them; nor can those have authority over each other, which are in an equality.

Exod. 18. 25.
Judges ought to be able men, such as fear God; men of truth, having covetousness, &c.

Par in parem non habet imperium.

Authority supposeth an eminency.

Nothing would be more welcome to good Ministers, and faithful people, than to see that just power settled in the Church, as might by the wisdom, gravity, and integrity of such, as are truly fit to govern, best repress all abuses and disorders in the Church, as to matters purely religious: Mean time, we think it better to bear with patience those defects, which we cannot hinder or amend; and to supply them (what we can) with private care, industry, and discretion, than either wholly to deny our selves the comfort of this Sacrament, which the Lord hath afforded us; or else to usurp to our selves an absolute power and jurisdiction over others, which neither the Lord hath given us, nor the Church; and which we see men do easily despise, as a matter of arbitrary usurpation, not of authoritative constitution: And which is subject, as to many tyrannies and abuses, so to infinite private janglings and divisions; which no Minister hath leisure to hear, if he had abilities to compose and judge them, being oft very spiteful, tedious, and intricate; yea, and himself, possibly, a party, or witness, and sometimes the accused; who being (for the most part)

the ablest in a Country Congregation to judge of matters, must yet himself be judged according to some mens weak *Models of Church-Government and Discipline*, both as to his *doctrine and maners*, by his *High-shoe Neighbors*, (which he counts his body,) nor may he have any appeal from them in an *Independent way*.

21.
Of the peo-
ples judging
in the
Church.

1 Cor. 5. 12.

1 Cor. 6. 1, 2,

3, 4.

Do ye not
know, that the
Saints shall
judge the
World, and
Angels: How
much more
the things that
pertain to this
life.

To that grand Charter and Commission, which some plead; by which every Saint is made a *Judge in all things* of this life, (with- in the pale of the Church, and is after to be judge of *Angels*; I answer, The wise and holy *Apostle* doth not give to every one in the Church any such power, nor to the majority of Christians in any Congregation; but rather *reproves* their folly, that laid any *judicative works* on those that were least esteemed in the Church, *Vers. 4.* Whence arose that *unsatisfaction* as made their differences greater, and drove them for remedy to go to Law before the *Civil Tribunals of unbelievers*, *V. 6.* to the great scandal of *Religion*, and shame of the Church of *Corinth*; where being many Christians, and (no doubt) in many distinct *Congregations*, for conveniency of *meeting*, the *Apostle* wonders they could not be so wise for their own credit and quiet, as to finde out some wise and able men, who might be fit to judge and end their controversies; as having both real *abilities internal*, and *outward reputation* in the Church, also a *publick consent* and *orderly appointment* to the work; all which makes a compleat and valid Authority to judge others; which can never be *promiscuous*, in whole bodies, or *rabbles* of simple and mean men, without both contempt and confusion; which imprudent way among the *Corinthians*, the *Apostle* counts both a fault and a shame.

Of Commu-
nicants to be
admitted.

1 Cor. 5. 7.

2 Cor. 6. 15,
16.

*Unumquemque
alienis peccatis
maculari, omnes
impie seditionis
autores solam
causam separa-
tionis sibi assu-
munt: Contra
disputat. Cypri.
de unit. eccl.
& August. ep.
48.*

What places are further urged for purging out the old leaven; for not eating with such an one; for the non-*communion*, between *Christ and Belial*, *light and darkness*, &c. They are all fulfilled by every private Christian, when both in *conscience* and *conversation*, he keeps himself from concurring, or complying with any *wicked and scandalous persons*, in their sins; *reproving* and *repressing* them, as much as morally lies in his place and power: But the bare view or knowledge of anothers sin, must not hinder him from doing his duty, or enjoying his *privilege* and *comfort* by the *Sacrament*; which depends, not on what is in anothers life, or heart, of sin; but on what he findes of *grace* and *preparedness* in his own; As to the *publick honor*, and *purity*, or *unleavenedness* of the Church, the special duty, and care executive lies on those, (not who are private Christians in common, but) who have *publick authority* in special, to do it, by *censuring*, *restraining*, or *casting out scandalous offenders*; whereto every Christian is not called, becaule not enabled, either by God or man, by gift or power, to discern or judge, and determine cases; which

which is a matter of *polity, power, and order* in the Church, and not of *private piety, or charity*. Nor is it indeed of absolute necessity, so as to deprive good Christians of any *holy ordinance*, in case such power is *obstructed, or hindered, or not established* in the Church.

Neither Minister nor People then ought to refrain from doing their duty in the holy *celebration* of this *Sacrament*, upon any such *defects of external polity, and power*, for well-ordering of the Church; but rather, with the more exactness and diligence, exhort one another, and prepare by *inward graces*, for those *holy Mysteries*; whose *institution* hath no such *restriction*, either by *Christ*, or the blessed Apostle *Paul*; who enjoyns *Ministers and Believers* to do this, *holily and worthily*, in point of *personal preparation*; but no word of either usurping a *power to reject others*, as they list, which belongs not to them; or else, to abstain wholly from the duty, for want of having *their will*, as too many do, both *People and Ministers*; to the great grief of many good Christians, and to the exceeding *flighting and disuse* of that *holy Ordinance* in this Church, which was wont to be much frequented, which the words of *Christ* import, or enjoyn to be done *oftentimes* in the Church. 1 Cor. 11.

1 Cor. 11. 25.
ὡς ὅτις denotat
πολλάκις. As oft
as ye drink it.

For that new *coyned form, image and superscription* of a Church, that *Congregational Church-Covenant*, which no *Synod or Council*, but onely some private men have lately invented, and in formal words *magisterially dictated* (when yet they cry down all other prescribed *forms of administrations, prayer, or devotion* in the Church,) By which, some men fancy they onely can be rightly made up into one *lump or Church-fellowship*: This they accuse us in *England* for the want and neglect, when they have set us in every corner so many copies of it. 22.

Of Church-Covenant.

I answer, We have indeed in the Church of *England*, from its first Christianity, been wholly without this *covenanting way*; and I think, both happily and most willingly we had been so still, since there appears no more ground for it in *Scripture precept, or Churches patterns*; nor is there any more need of it, as to the *peace and polity* of the true Church of *Christ*, than there is of *rents and patches* in a fair and whole Garment. Who knows not, that like *Jonah's gourd* it is (*filius noctis*) the *production of yesterday*; risen from the darkness and divisions of mens mindes: The *fruit of discontent, separation, and self-conceit*, for the most part; though, it may be, nursed up by devout and well-meaning Christians; yet it looks very like those *bastard brats* which the *Novatians and Donatists* of old began every where; which were like *Ismaels to Isaac*, mockers and contemners of the true Churches *Communion, Order, and Peace*. Jonah 4. 10.

בֵּל לַיְלָה

Of Church-Covenant.

WE do not think this *Covenant* any more essential to the Being of a true Church, than *John Baptists* Leathern girdle was to his being a Man, or a Prophet : It is an *easie* and *specious novelty*, therefore pleasing to *common people*, because within their grasp and reach; which its *Profelytes*, that forsake and abhor the English Churches Order and Communion, do wrap and hug themselves in as much, as any *Papist* doth in his adherence to the *Roman party*, or in his hopes to be buried in a *Monks Cowl*: Besides, it carries this great temptation with it, of gratifying the *common professor* with some shew of *Power* and *Government*, which he (once covenanted into that Church-way) shall solemnly exercise: But (in good-earnest) to sober Christians, who have no *secret byas* of discontent or interest to sway them, this new fashion of their *Church-Covenant*, seems to have, as no *command* or *example* in *Scripture*, so no *precedent* in *antiquity*; nor is it recommended for any excellent effects of *prudence* or *peace*, which it produceth, either to private Christians, or the publick welfare of the Reformed Churches. Some look on it as a mark of *Schismatical confederacy*, which carries in its Bowels *viperine principles*, which are destructive to the quiet of *States* and *Kingdoms*, as well as of *Churches*.

If any finde any good or contentment in it, as a *tye*, or *pledge* of *love*, in *private fraternities*; yet they vastly overvalue it, to cry it up, as a matter, no less necessary to the Being of a Church, or well-being of Christians, than the skin is to the Body; when, alas, it is but a *cloak* lately taken up, which never fell from *Elias* his shoulders; and serves rather to cover some mens infirmities and discontents against this Church of England, than much to keep them warm, or adorn them as Christians. WE shall give a poor account of former Churches or Christians, if this *covenanting invention* should be of such concernment to Christianity. To which it seems to many wise and good men as *superfluous*, as it were to binde a man with wisps of straw, when he is already bound with chains of gold; with more firm and pretious ties.

For, every true and conscientious Christian knows and owns himself to have upon his Conscience, far more strict and indissoluble ties, not onely of *nature* and *creation*, but of the *Law* and *Word* of God; yea, and of *Christian covenant*, and *profession*, by his *baptismal-vow*; besides, that of the other *Sacrament*; also his *private vows*, *promises*, and *repentings*, &c. All which strictly binde the conscience of all good Christians to all duties of piety and charity, according to the relations, (private or publick, civil or sacred) wherein they stand to God or man.

And further, we see by daily experience, That these sorry *withs* of *mans invention*, obtruded as divine and necessary upon Christians and

and Churches, binde not any of these *new small bodies or bundles*, so fast, but that they continually are *breaking, separating, and scattering*, into as many *fractions and subdivisions*, as they have *heady mindes, fancies, and humors* among them. And this they do, without any sense of *sin or shame*; yea, for the most part, with an *angry glorying, despising, and defying* of one another; when, but lately, they boasted in how rare a way they were of *Church-fellowship, and Saintly-communion*; not, as *Members of Christs Body, the Catho-like Church*, grounded and grown up in *truth and love*; but onely as pieces of wood, *finely glued together*, by reciting a *form of words*, which they call a *Church-Covenant*, which a little spittle, or wet dissolves: Nor do they make any scruple to *moulder and divide*, if once they come to *dispute and differ* in the least kinde. So hard is it for any thing to hold long together, which is compacted of *weak judgements and strong passions*.

Last of all, It is evident in the *experience of all wise Christians*, That this *narrow and short thong of private Bodying, Church-covenanting*, cannot extend so far, as is necessary for the *Churches general peace, order, and welfare*, in reference to its more *publick relations, and necessities*; which oft require stronger and more *effectual remedies*: Yea, these *small strings and cords* binding each *particular Congregation* apart (as if it were a *limb* to be let blood) makes them at length grow *benumbed*, and less *sensible* of that *common spirit of love and charity*, by which, each Member is knit to the larger parts, and so to the whole *Body of the Church*; to whose common good, they ought wisely and charitably to be more intent; than to their *particular Congregations*; which are, but as the *Pettitoes or little Fingers* of the *Church*: Which may not act, or be considered, otherways, than as they are, and subsist; which is, not apart by themselves, nor onely in relation to an *hand or foot*, to which they are more immediately conjoyned; but, as in an *higher relation* to the *whole Body*, of which, they are *real parts*, servient to the whole; and as much concerned in the *common good and preservation* of the whole (if not more) than of themselves, or any particular part or Member. A Christian must not deal out his *charity*, by retail and small parcels onely, as to *private Fraternities, and Congregations*; but also by *whole-sale*, to the ampler proportions of *Christs Church*; according as he stands in large and publick relations; the due regard to the *peace, order, and welfare* of which, is not to be dispenced withal, nor shuffled off, by saying, I am of such a *Congregational-Body, or Covenanting Church*; no more, than the *hand* may say, I am not of the head, nor neer it; and so will have no care of it.

We are therefore so far from being *admirers* of the *small talents and weak inventions* of those men, in so great a matter, as the con-

Error sibi semper dispar est & discolor, quando magis à veritate tantum ab unitate discedit. August.

Eph 3. 17.

1 Cor. 12. 21.

stituting and conserving of a true Church, by so poor and feeble an engine, as this of private compacts and covenantings; (by which, they threaten with severe pens, and tongues, and brows, to batter and demolish the great and goodly Fabrick, and Communion, of this and all other National Churches; which are cemented together by excellent Laws, and publick Constitutions, so as to hold an honorable union with themselves, and the whole Catholike Church,) That we rather wonder at the weakness and simplicity of those inventers and abettors, who in common reason cannot be ignorant, that as in civil respects, and polity, so in Ecclesiastical, no private fraternities, in families, nor Corporations, (as in Towns and Cities) can vacate those more publick and general relations, or those ties of duty and service, which each Member owes to the Publick, whereof it is but a part; and it may be so inconsiderable an one, that for its sake, the greater good of the publick, ought not in Reason or Religion, to be prejudiced, or any way neglected: No more ought it to be in the Churches larger concernments, for Peace, Order, and Government.

Nay, we dare appeal to the Consciences of any of those Bodying Christians, (whom charity may presume to be godly and judicious;) Whether they finde in Scripture, or have cause to think, That the blessed Apostles ever constituted such small Bodies of Covenanting Churches; when there were great numbers, and many Congregations of Christians in any City, Province, or Country; so as each one should be thought absolute, Independent, and no way subordinate to another? Whether ever the Apostles required of those lesser handfuls of Christians, (which might, and did, convene in one place) any such explicate Forms, or Covenants; besides those holy bonds, which by believing, and professing of the Faith, by Baptism, and Eucharistical communion, were upon them? Or, Whether the blessed Apostles would have questioned, or denied those to be true Christians, and in a true Church, or have separated from them, or cast them off, as not ingrafted in Christ, or growing up in him, who, without any such bodying in small parcels, had professed the Name of the Lord Jesus Christ, in the due use of Word, Sacraments, and Ministry? who endeavored to lead a holy, and orderly life, themselves, and sought by all means, which charity, order, or authority allowed them, to repress the contrary in others? No doubt the Apostles wisdom and charity, was far enough from the wantonness and uncharitableness of some of these mens spirits; who do not onely mock our Church, and its Ministers, as the children did Elisha, the Prophet; but they seek to destroy them, as the she-bears did the children. Sure enough, the Apostles, instead of such severe censures, peevish disputes, and rigorous separations, would have joyned with, and rejoyced in the Faith,

Faith, Order, and Unity of such Churches, such Christians, and such Ministers, where-ever they had met with them, in all the World, without any such scruple, or scandal, for their not being first broken into Independent Bodies, and then bound up by private covenantings; which are indeed no other, than the racking, distorting, and dislocations of parts, to the weakning and deforming of the whole.

VVe covet not a better or truer constituted Church, than such, as we are most confident, the wisdom and charity of the Apostles Col. 2. 5. would have approved in the main; however in some lesser things, they might gently reprove, and reform them, as they did divers famous and flourishing Churches. And such a Church, we have enjoyed in England, (by Gods mercy) before ever we knew those mens unhappy novelties, or cruelties, who seek now to divide, and utterly destroy us, unless we conform to their deforming principles and practises. And however, we have not been wholly without the spots of humane infirmities; yet we have professed Jesus Christ, in that truth, order, purity, and sincerity, which gives us comfort and courage, to claim the (ἐκκλησία) privilege of being true Christians, and a true Church; that is, a very considerable, famous, and flourishing part, branch, or Member of that Catholike Church, which professeth visibly, or believes savingly, in the Name of Jesus Christ, the Head of the whole Body, and of every part; to whom we are united, by the same common Faith, and by Charity, to one another. Certainly, the best Churches and Christians, were antiently like the goodly bunches of Grapes, which the Spies brought between them (as an emblem of Christ crucified) hanging on a staff; so fair, so full, so great and united clusters: From which, no small slips did ever willingly divide, or rend to Schism, but presently they became, not as the fruit of Canaan, but as sower Grapes, fit onely to set mens teeth on edge; whetting them to bite, and devour one another.

For the manner of each particular holy Administration in our Church, to answer all the small cavils, which men list to make, is to encourage too much their petulancy; and to make them too much masters of sober mens time and leisure: Onely this great and faithful shield, * Learned men heretofore have, and we do still, hold forth, to repel all their darts and arrows, That both in the Ordination of our Ministers, and in their celebration of holy things, and in its Government, Order, and Harmony, the Church of England hath followed the clearest rules in Scripture, and the best patterns of the antient Churches; onely enjoying those Christian liberties of prudence, order, and decency, which we see the gracious wisdom of Christ hath allowed his Church; and which particular Churches have always used and enjoyed in their extern rites and customs, with variety, yet without blemish, as to the Institutions of Christ, or to the

Col. 2. 5.
Joying and be-
holding the
order, and the
steadfastness of
your faith in
Christ.

Numb. 13. 24.

23.
The great
shield of the
Church of
England.
* See those Re-
verend and
Learned Wri-
ters, Bishop
Bilson, Bishop
Cowper, Doctor
Field, Master
Richard Hooker,
Master Mason,
and others.

Essentials of a true Church in England.

the soundness in the *Faith*, or to any breach of *Charity*, or any prejudice and scandal to each others *liberties* in those things.

So that those *busie flies* upon the Wheels of this Chariot, the *Reformed Church of England*, (in which the *Gospel of Jesus Christ* hath hitherto been carried among us, for many years, with great *triumph* and *success*) have stirred up very little *dust*; so as might blinde any eyes (that are not full of *motes and beams*, or *blood-shot-ten*) from seeing clearly, and evidently, a *true Christian Church*, a *true Ministry*, and *truly religious Administrations* among us. Blessed be God, though these *sowr Momusses* finde or make some faults and flaws in lesser matters, the *mending* of which they most oppose and hinder; yet their strength cannot shake the *foundations* of our *Jerusalem*, which are of *pretious pearls*, and *solid stones*; nor can their *malice* overthrow our *grand and goodly pillars*; the *true and able Ministers*, and their *holy Ministrations*, of *Word and Sacraments*, among *Professors of the Faith*; who do, as unquestionably *constitute a true Church*, as a *reasonable soul and body* make a *true man*.

*Essentials of
a true
Church in
England.*
1 Tim. 6. 3.

Phil. 1. 27.

2 Pet. 1. 9.

It is well, some of their *charity*, is such that they allow us (for they cannot shift it,) thus much: First, That we have the *onely true ground*, and *sure rule of Religion*, the *written Word of God*; that, beyond this, we hold nothing as a matter of *faith*, or *Christian duty*: Secondly, That we celebrate the *holy Sacraments* according to the *sum and substance* of the *divine Institution*: Thirdly, That our *conversation* aims to be such, as *becomes the Gospel* in all *maner of holiness*, to the saving of our own, and others *souls*. What can these *Aristarchusses* carp at in the ground of our *faith*, the *Scriptures*; the *Seals of our Faith*, the *Sacraments*; the *life of our Faith*, *holy conversation*; and the *end of our faith*, the *salvation of our souls*? Is it not strange, That all these *sweet and fair flowers* of *Christs planting and watering*, should grow so well in that, which some call *Babylon*? in *Antichrists Garden*? or on the *Devils dung-hil*? That, it should be no *true Church of Christ*, which owns nothing for *Religious*, but what is according to the *truth of Jesus*; either *commanding* or *permitting*, *instituting* or *indulging*; of *pious necessity*, or of *prudent liberty*?

We should put these rigid *Catoes* too much to the blush, for their *unnatural ingratitude* to the *Ministers*, and *Church of England*, if we should ask them: Whence they had this *privilege*, by which they own themselves to be *Christians*? whence this *power* to cast, or call themselves into *Bodies* or *Churches*, as *Believers*? (which is by them presupposed;) whence they had (till of late years) their *instruction* (for the most part) in the *knowledge of Jesus Christ*? Sure these *holy leaves* or *fruits* grow not, but in the *Pale and Garden*
of

of the Church of Christ; not in our own rude minds and untill'd natures; not among desolate Indians, obstinate Jews, or barbarous Turks; and not often in private closets and corners; which nourish a neglect and contempt of Publick Ordinances. But if these men were self-taught and converted, yet sure, not self-baptized too; nor their Teachers, self-ordained too: If they had nothing of their Christianity from the Ministry of the Church of England; It is no wonder they prove such Scholars, such Christians, and such Preachers, as some of them seem to be; having been their own Masters, Ministers, and Baptizers: They are indeed, onely worthy of themselves, and of wiser mens pity.

For that (*εναρμόνιστον*) the retreat, or reserve of some men (by which, as *Eagles* they would seem to soar out of sight, and to build their Nest on a Rock, that is higher than our ordinary Reason, Religion, and Experience can reach;) as if they were immediately inspired, specially called, and taught of God, baptized by his Spirit, without any Minister, or outward Ministry, they must give us leave, not to believe them upon their bare word, (which hath not always been so sure,) till they demonstrate, and prove it better, by Gods Word, and their better manners; For which, we will give them time enough. Mean while, we are sure, the best Christians among them, were made such, by the ordinary Ministers of this Church; and these made Ministers by no other means but that Ordination, derived from, and ascending up to the blessed Apostles; whom Christ first chose to be Disciples, and after ordained and sent them as Publick Ministers; not onely, as to personal discharge, but as to successional descent. These were *Eagles* indeed, who flew high in their knowledge and piety, yet stooped low in their humility and charity: Those others of a new brood, are more like yong Cuckoes, which devour the Bird, in whose nest, and by whose fostering, they were hatched. Some of them have knowledge; I would they had more humility and charity, they would not disdain to own the parents that begat and educated them; even this (now) so poor, desolated, beaten, torn, and wasted Church of England, and its (*Antichristian*) Ministers, as they please to call them.

Be it so; some mens tongue is no slander: If we neither adde to, nor detract from the Scriptures, as Jews, Papists, and Enthusiasts do; If we erre in no fundamentals of faith, or manners; if we refuse no duty divinely required; if we allow no error in our selves, or others; if we drive on no worldly designs injuriously, or hypocritically; but study to approve our selves in all godliness and honesty, with meekness of wisdom to all men; we need no more fear the drops of peevish tongues, or dashes of malicious pens, (as to the honor and comfort of being a part of the true Church of Christ)

than

than a cloth dyed in grain, need to fear stains by the aspersions of dirt, cast on it by unclean and envious hands.

25. 4. But it is objected against us in *England*, That neither Church nor Minister of *England*, did, or do own that high and mighty principle of all Church power, which some call, *The People*.
Of the power of the People in Church affairs.

Ans. True indeed : Although we highly love and esteem as Brethren, the faithful and humble people, for whom Christ hath died ; yet we are not of so spongy and popular softness, as to own any part, or Congregation, or Body of People, to be the original, or conduits of any Spiritual or Church power ; which no learned and wise men ever esteemed to be Popular or Democratical, but rather an excellent Aristocracy ; where many able men were in Counsel, and some one eminent in order and authority among them. We do not dig, or descend to these low valleys, for these holy waters ; nor do we seek for the flowings of it through such crazy and crooked pipes ; nor do we hope to draw it forth out of such broken Cisterns, which can hold no such waters : We have them from higher fountains, and derive them in straiter channels, and conserve them in fitter vessels, than the vulgarity of even honest Christians can be presumed to be : That is, from the ordinary Power, and constant Commission, which from Christ was derived to the Apostles, and from them to their Successors in their ordinary Ministry, and Church power, in after ages ; who had this peculiar power of the keys of Heaven, to binde or remit ; to gather, to guide, to feed, and to govern the several parts of the Church in Christs stead, and name, orderly committed to them.

*πολιτικῶν, Πασ-
cere cum impe-
rio, & pastor
inde ut princeps.*

To feed and rule.

Revel. 12. 5.

& 19. 15.

Acts 20. 28.

1 Pet. 5. 2.

Vulgus ex veritate pauca, ex

opinione multa

æstimat. Tul.

pro. Ros. Com.

People may rudely wrest these keys out of true Bishops and Ministers hands, but it is evident, they were never committed to them, by the great Master of the House, Jesus Christ ; nor do they know how to use them, unless it be to break their heads with them, whom Christ hath set as stewards in his household : These rustick and rash undertakers to reform, and controul all, are onely probable to shipwreck themselves, and many others, and the whole Ship of this Church, by driving the skilful Pilots, (the true Bishops and Ministers) from the Helm, and putting in their places every bold Boatswain, and simple Swobber.

Yet are the populacy flattered by some, to this dangerous insolency and error ; who putting fire to this thatch, instead of the Chimney, do but provoke the poor people to their own hurt ; to forsake their own mercies ; and to injure both their own, and others souls : Mean time, sober and wise Christians cannot but smile, with shame, sorrow, and indignation, to see, how some Plebeian Preachers, who are new risen, as from the slime of the earth, (in whom no Prometheus hath breathed any spark of heavenly fire ; of spiritual, divine,

divine, and truly ministerial power ;) to see (I say) how these Teachers have brought themselves by a voluntary humility, to depend on peoples suffrages and charity ; not onely for maintenance, but for their very Ministry ; being now sunk so low, as to flatter their good Masters, with this paradox or strange principle, That they (as the people, or body, be they never so few and mean) have a reciprocal power, to beget those, who are to be their Spiritual Fathers ; that by a more than Pythagorean Metemphycosis, the Power, Spirit, and Authority of Jesus Christ, who was sent by his Father, and so sent John 20. 21. his Apostles, and they others, in the same Spirit, to be Fathers, Pastors, Rulers, Stewards, &c. That at length, this Spirit and Authority, should transmigrate (we know not how, nor when) into the very mass and bulk of common people, if they be but Christians of the lowest form ; animating them in the whole, and in every part, or parcel of them, with such plenitude of Church power, as enables them to be all Kings and Priests, Pastors and Teachers, Prophets and Apostles, if need be ; and if they list ; and if they have leisure ; or, if not to act so in their own persons (having more profitable employments,) yet they have virtually, and eminently in them, as much power, as Christ had, and used, or left to any men ; whereby to consecrate and ordain true Ministers ; to try and teach those that are to teach them ; to rule their Rulers ; to discipline their Shepherds ; to govern their Governors ; to turn, not onely Religion out of doors, but even all Reason, Order, and Civility, upside down, rather than not exercise this imaginary power, especially, if it serve to secular advantages : And all this, because they are told, they are the Church ; and so may erect all Church power, as in them, and from them. This fancy is able to make a plain Country-Christian stand on his Tiptoes ; and to bring all his family to see him and his other-like members, making up this glorious Body, which he calls his Church ; that they may be witnesses, with how much folly, and simplicity, and clamor, and confidence, he with his Neighbors, examines, approves or reproves, refuseth or chooseth, and ordains all officers, and some new fashioned Minister or Pastor : Who (poor-man) must neither Preach nor Pray, not eat, nor look otherways, than pleaseth these sad and silly, yet very supercilious pieces of popular pride, and itching arrogancy ; nor can such an hungry and timorous Pastor ever be settled, or safe in this Pastoral Authority, unless he have the trick of Faction ; which is still to ingratiate with the major Common part of this his flock ; who will (otherways) as easily push and beat people not fit him out of this fold, or break all to pieces ; as ever they admitted him to manage by a profane easiness, and popular insolency. Church

But I must with less flattery, and more honesty, tell this Generation of perverse Usurpers, this truth, (which is not unwelcome to chief.

ὁ δὲ τῶν πάντων
 τῶν δούλων
 μαρτυρῶν. Naz.
 Or. 25.
 ὁ ποτε ὁρατοῦ
 τοῖς πολλοῖς ἀρί-
 στου. Clem. Al.
 57. 1.
 ὁρῶντι ἐν ὁλίγον,
 ἀταξία δὲ ἐν πλη-
 θύνει. Id. Παιδ. 1.

sober spirited Christians,) That the weight of Christianity doth not at all hang on this popular pin; which is no where to be found, but in their light heads, and heavy hands; neither Reason, nor Religion, (since men were redeemed from the barbarity of Acorns, Nakedness, and Dens,) ever thought the plebs, or common people ought to be all in all, if any thing at all; either in conferring or managing, either Civil or Church power; but least of all, that part of Church power which is proper for the making of a Minister, in the way of due Ordination, (of which I shall after give a fuller account;) For this is that, to which they generally have least proportion, either of knowledge, learning, holiness, or discretion: Besides, it would thence follow, that, so soon as any Sect or Faction of people can get but numbers, and courage, they may do what they list, in this plenitude of power, without the leave of Magistrates or Ministers, in Church or State. These are pestilent principles, which are not onely pernicious to the Church, but to any civil Societies; threatening not our faith onely, but our purses and throats.

Nor did ever any wise men (what ever is pretended, at any time, to amuse the people, and to serve an occasion) intend, or suffer the community, or vulgar people (with their massie bodies and numerous hands) really to attain, use, or enjoy, any such supreme power in civil administrations: If once sovereign power be gotten, though by the means of such credulous assistants; yet, whatever the populace may flatter themselves with, it never is, nor can wisely and happily be managed by them, but rather without them, above them, and many times against them.

Power precarious, that is such as depends upon a popular principle, or plebeian account, such as sometime was among the Grecian State, and Romans, is, for the most part, but an Empire of beggery, or flattery, or falsity; Where (at best) wise and valiant men may oft be forced to prostrate themselves to the arbitrement of the vulgar; who are injurious esteemers and ungrateful requirers even of the most publick merits. But (oftentimes) the peoples pretended power, and interest, is made use of in specious terms, and cunning agitations, onely to serve the turn of turbulent, ambitious, and factious spirits in Church and State; whose envy or ambition easily teacheth the credulous community to esteem the over-meriting of the best men, and Magistrates, to be their greatest oppression, and most deserving (Ostracism) banishment, or disgrace.

The Life of Government, and Soul of Dominion, is, that real power and resolution, which is in the hand of one or more wise and potent men; who are always intent to deserve well of the people, yet always able to curb and repress their insolency and inconstancy. Without this authentick power of the Sword, (which is not to be born

Per paucorum
 hominum vir-
 tute crevit Im-
 perium. Salust.
 Rom. 13. 4.

in vain, and against which there is no rising up) Government or Empire, is a meer carcass without a soul; like dead beer, or evaporated wine, or a rotten post, which every one despiseth. It is indeed one point of wisdom and true honor, to deserve well of the people, so as to gain their love; but the highest and safest principle of policy is to command them by power to just fear: For their love is no longer to be trusted, if once they cease to fear, and revere their Governors. The goodness and gentleness of Magistrates must not flaken or mottle their power; nor their power oppress and wire-draw their goodness: Princes and Governors are lost, if they presume common people at any time to be such Saints, and so good natured, that they need not power effectual and soverain to command and restrain them, as Beasts; to set banks and boundaries to them, as to great waters; whose force is not seen, but in their eruptions and disorders; and they are then best and most useful, when kept and directed in such a course and chanel, as restrains them from shewing how great a propensity and fury they have to do mischief, if once they get liberty; which soon turns the flattering smoothness of it former smiles, to threatening tortuosities, and dreadful over-whelmings.

And so on the other side, Governors are not safe, if they so apply and use rigid force and severer dominion, as if they forgot that they ruled men (and not beasts) who are sensible of gentleness, and may be obliged to quietness by humanity. Rehoboam might have continued the heavy yoke of his wise Fathers taxes and burthens, if he had but so lined it with soft words, and courtly blandishments, as it should not much have galled their necks; which custom will harden, and kindness make unsensible of what they bear. It is not imaginable, how much common people will bear, if they see they must; nor how little they will bear, if they see they may rebel; their complainings or tumultuary petitionings, are menacings; when they declare, that they cannot longer undergo legal burdens, their meaning is, they will not; and onely want power to act. Necessity and force makes the vulgar tame, with their strength, and patient, as Asses; but wanton and presumptuous fancies makes them, as the Unicorn, impatient of the most honest subjection: No condition of Government ever pleased all that were Subjects; and most are prone to be unsatisfied with the present; whatever it is, they fancy and hope change may be better for their interest. Therefore, the calmest tempers of people must not be trusted; no more than the smiles of Halcyon Seas. Wise Pilots know, there is no point of the Compass, whence a tempest may not come; nor is there any commotion, or inclination to troubles, whose impression the vulgar will not easily receive and raise to a storm: They are like a weighty baody kept up with engines, on the top of a hill; if once it be free, it falls;

Proa. 30. 31.

1 Kings 12.

Job 39. 9.
Thucid.

Rom. 13. 5.

1 Sam. 15. 23.

2 Kings 8. 13.

ἡ ἀρχὴ τοῦ κατὰ
 θεὸν καὶ κατὰ
 τοὺς ἄνθρωπους ἡ
 φροσύνη τοῦ
 ἀρχ. Stobæum.

and falling downward, it drives it self; Motion adding an impetu to its weight; the (many) many, or multitude, are always the more dangerous, by how much less suspected: Necessity of obeying, is in most men but the cover of *hypocrisie*; except in some few, whom *conscience* makes subject; and who upon *Christian principles*, chuse rather with patience to suffer under any lawful *Magistrates*, than to *contest* with them, although they were sure to conquer: Fearing no *oppression* or *tyranny* so much, as that of sin; as no sin so much, as that of *rebellion*, either against God, or those that are in Gods *stead*, and *authority* over them. *Factionous spirits*, which possess most men (though they are not aware of it, more than *Hazael* was of his) easily make surprizes upon slackned, weakned, or *over-confident power*; whose security as to mens peaceful tempers, makes it less vigilant.

The true temperament is, where just and indisputable power, is so wisely managed, as renders *Governors*, rather *angust* than *dreadful*; rather *venerable* as *Parents*, than *formidable* as *Masters*; though the *Body Politick* seem never so fairly *fleshed* with love, and *skinned* over with kindness, yet there is neither *strength* nor *safety* in it, unless the *sinews* and *bones of majesty*, real and effectual power, be maintained. It is enough, and as much as is safe for common people, to have the *fancy* and *imagination* of that power and liberty, which their *deputies*, *representatives*, or *Tribunes tongues* may take in *publick Conventions* and *Parliaments*: But it is dangerous for themselves, as well as for their *Magistrates*, ever to let them tamper at the *lock of majesty* and *sovereignty*, with the *Key of Power*; for if they cannot fairly and easily open that door, through *fury* and *impatience* they will break it open by violence; if they be not overawed. There is no (*Arcanum*) *Mystery* or *Secret of Empire*, like to that of keeping such power, as evil men may fear, and good men will love; because they know it is for the *publick good*; and though it should lie heavy on subjects, yet it is not so terrible, as to be ground between two millstones of *rival powers* in *civil dissensions*.

No wise Magistrate therefore, either in *policy* or *conscience*, that is once invested in due *authority* *sovereign*, will ask the people leave, either to have it, or to use it: The *softer formalities* sometime used to ask the peoples consent, (not in their bulk and heard) but in their *proxies* and *deputies*, is but a *complement*; and where prevalent power asks, it is never denied; nor is it ever asked, but where conquering or hereditary power knows men dare not refuse it. No personal title or pretension to sovereignty is so unjust, which people will not confirm by their consent: In which, their worldly wisdom looks more to their own safety, and the publick peace, than to any particular mans right and interest; as they are wasted and ruined by contesting

contesting with those, that are too strong for them; so they would soon be too hard for themselves, and most their own enemies, if they should be left to arrogate, or exercise power according to their own various fancies, brutish motions, and preposterous appetites.

Therefore, God who is (φιλάνθρωπος) a lover of mankind, hath so ordered in his providence; that, where any people are blest, some one or few men, who are wiser than the people, become also stronger, by an orderly and well-united strength; thereby preserving themselves, and the publick, from those *impetuous furies*, to which this *Leviathan*, the people, is as naturally subject, as the *Sea* is to *waves* and *storms*, both in *Civil* and *Ecclesiastical* affairs; for they are no whit calmer in matters of *Religion*, than in those of secular regards; every man in Church matters, being confident of his skill, or at least his *will and zeal*, thinks it a shame to seem ignorant, or if he be *conscious* to his *ignorance*, seeks to cover it over, and set it off with *forwardness*.

Therefore the wisdom of the *Lord Christ*, upon whose shoulders the *Government* of his *Church* is laid, hath set bounds to mans activity and unquietness, by another way of *Church power*; which is settled in, and derived by fewer indeed, but yet, wiser and abler persons, than the community of Christians can be presumed to be; who in all affairs of *Church* or *State*, have ever given such experiments of their *follies*, *madnesses*, and *confusions*; where-ever they arrogate power, or have much to do, beyond *ciphers* in a sum; that all wise men conclude, That people are then *happiest*, when they have least to do in any thing that is called *Government*: Nor is it to be believed, that *Jesus Christ* hath ordered any thing in his Churches polity, that is contrary to the *principles* of true *wisdom*; which in man is but a *beam* of that *Sun*, which is in *God*. Isai. 9. 7.

But the *Bodying men* say, They must and ought to have a Church, not onely visible in the *profession of Faith*, but *palpable* and *maniable*, so as they may at once *grasp* it, and upon every occasion *convene* it, or the major part of it, into one place; that so they may *complain* of what they think amiss, and remedy by the power of that *small fraternity*, what ever *faults* any of them list to finde in one another, as *Fellow Members* and *Brethren*; yea, and in those too, whom they have made to be their *Pastors*, *Rulers*, and *Fathers*. 28.
People not
fit to judge
of doctrine
or scandals
in Religion.

That the best Men and best Ministers may erre, and offend in *religious respects*, by *error* and *scandal*, we make no doubt: Nor is it denied, but they may and ought both by *private charity*, be admonished, and by *publick authority* be reprov'd and censured. Where Answ.
this

this *Authority* is (as it ought to be) in the hands of those, whom the *Lord Christ* hath appointed, as wise, able, and authorised by the *Church*, to judge of *Doctrine*, *Maners*, and *Differences*, incident among *Christians*, as such. But I appeal to all sober and judicious *Christians*, whether they can finde or fancy almost, that venerable *Consistory*, that judicious *Senate*, that grave and dreadful *Tribunal* (which the antients speak of among *Christians* of those first and best times) which is necessary for the honor, and good order of *Religion*, and peace of *Christians*; Whether, I say, there be any face or form of it, among those dwarf *Bodies*, those petty *Church lets*, those narrow *Conventicles*, whose *Head* and *Members*, *Pastors* and *Flock*, are for the most part not above the *Plebeian* size; of a meer mechanick mould; either ignorant, or heady, or wilful, or fierce, under words and semblances of zeal, gravity, and an affected severity.

In eo quisque
iudex recti con-
stituitur, in quo
peritus judica-
tur. Reg. Juris.

I make no quære, Whether these sorts of men be fit persons, to whom all appeals in matters of *Religion* must be made; and by whom they must be finally determined; to whose judgements, prudence, and conscience, all matters of doctrine and scandal must be referred: By whom *Religious concerns* must be ordered and reformed; by whom *Ministers* must be examined, tryed, and ordained, first; afterward, judged and deposed. Whether it be fit, that those, who are guilty of so little learning, or experience in divine matters, should solely agitate these great things of *God*, which so much concern his truth, his glory, and *Christians* good, every way: which matters both as to *Doctrine* and *Discipline*, are able to exercise and fully imploy the most learned, able, and holy men.

Who dreads not to think, that all saving truths stand at such mens mercy; the honor of *Christ*, and the good of mens souls too; while all degrees of *excommunication*, and *censures*, are irrepealably transacted by them; Among whom its hard to finde two wise men; and scarce any ten of them (if they be twenty) of one minde, while they boast they are of one *Body*?

Again, who will not sadly laugh to see, that, when they differ (as they oft do) and break in pieces; yet like quantitative substances, they are always divisible; like water and other homogeneous bodies, they still drop and divide into as many new *Churches* and *Bodies*, as they are dissenting or separating parties? The miracle is, that when like *Hypelitus* his Limbs, they are rent and scattered by *Schisms* into *Factions*, yet still every leg, or arm, or hand, forms presently into a new distinct, compleat *Body*, and subdivided *Church*: Each of which conceives such an integrality of parts, and plenitude of power, that it puts forth head, and eyes, and hands; all *Church Officers*, *Pastors*, *Elders*, *Deacons*, by an innate principle of *Church power*, which they fancy to be in any two or three godly people. At

this

this rate, and on this *ridiculous presumption*, they run on as water on a dry ground, till it hath wasted it self; till they are in small chips and flivers, making up *Bodies* at six and sevens; and Churches of two or three Believers: These ere long losing one another in the *midst* of some *new opinion*, some *sharp subtilty*, or some *angry curiosity* (which they cannot reach,) then, and not before, this *meteor* or *blazing Star* of a *popular, Independent, absolute, self-sufficient Church power* in the people, which threatned *Heaven and Earth*, and strived to out-shine the *Sun*, and *Moon*, and *Stars*, of all antient combined *Churches, Order, and Government*, for want of matter, quite vanisheth and disappears, by its *Members* separating from, and excommunicating, or unchurching of each other; Then the solitary *reliets* turn *Seekers*, whose unhappy fortune is never to finde the folly of their *new errors*, nor the antient true Church way; which they proudly, or passionately, or ignorantly lost, when they so easily forsook communion with the Catholike Church, and with that part of it, to which they were peaceably, orderly, and comlily united; as was here in *England*: Whose way of serving the *true God*, was privately with *knowledge, faith, love, and sincerity*; publickly, with *peace, order, humility, and charity*: Which might still with *honor and happines* to this *Nation*, be continued, if the *proud hearts*, and *wanton heads*, and *rude hands* of some *novel pretenders*, had not sought to make the very name of *Christian Religion*, the *Reformed Church*, and *Ministry of England*, a meer sport, and may-game, to the *Popish, profane and looser world*; by first stripping us of all those *Primitive Ornaments* of *gravity, order, decency, charity, good government, unanimity*; and then dressing us up, and impluming us with the *feathers of popular, and passionate fancies*, which delight more in things gay and new, than good and old.

But, how shall we do (say these *Bodying-men*;) to fulfil that command *Dic Ecclesia*, for such a *Church* as may receive complaints, Of Church
hear causes of scandal, speedily reform abuses, restore defects, ex- Discipline, in
cute all power of the *Keys* in the *right way* of *Discipline*? without whom the
which, there is no true, at least, no compleat and perfect Church; Power.
for these men think, Christians can hardly get to *Heaven*, unless they Matth. 18. 17.
have power among them, to cast one another into *Hell*; to give Tell it to the
men over to *Satan*, to excommunicate, as they see cause; to open Church.
and shut *Heaven and Hell gates*, as they think fit: Must all things
that concern our Church (say they) lie at six and sevens, till we get
such *Bishops and Presbyters*, such *Synods and Councils*, such *Representatives* of *Learned men*, as are hardly obtained; and as hard to
be rightly ordered, or well used, when they are met together? They
had rather make quicker dispatches in Church work; as if they
thought it better for every family to *hang and draw* within it self;
R and

and presently punish every offence, than for a whole Country to attend, either *general Assizes*, or *quarter Sessions*.

Answ. Truly, good Christians in this Church (at present) are in a *sad and bad* case too, as well as their *Ministers*, if they could make no work of Religion, till they were happy to see all things of *extern order and government* duly settled: Yet sure we may go to Church, and to Heaven too in our *worst clothes*, if we can get no better; nor may we therefore wholly stay at home, and neglect *religious duties*, because we cannot be so fine as we would be. Both *Ministers* and people must do the best they can in their *private spheres*, and *particular Congregations*, to which they are related, whereby to preserve themselves, and one another, as Brethren in Christ, from such *deformities and abuses*, as are destructive to the *power of godliness*, the *peace of conscience*, and the *honor of the Reformed Religion*; until the Lord be pleased to restore to this Church, that *holy Order*, *antient Government*, and *Discipline*, which is necessary, not to the *being* of a Christian, or a true Church, as its *form or matter* (which true Believers constitute by their *internal union* to Christ by Faith, and to all Christians by Charity;) but onely, as to the *external form and polity*, for the peace, order, and well-being of a Church; as it is a *visible society*, or *holy nation*, and *fraternity* of men, professing the truth of Jesus Christ. Yea, and Christians may better want (that is, with less detriment or deformity to Religion,) that *Discipline* (which some men so exceedingly magnifie, as the very *Throne, Scepter, and Kingdom of Christ*) under *Christian Magistracy*, (as they may the office of *Deacons*, where the law by *Overseers* takes care for the poor) where good laws by *civil power* punish *publick offences*, and repress all *disorders in Religion*, as well as *trespasses in secular affairs*; Better, I say, than they could have been without it in primitive times; when Christians had no other means, to repress any disorders, that might arise in their societies; either scandalous to their *profession*, or contrary to their *principles*; of which, no *Heathen Magistrate*, or *Humane Laws*, took then any *cognisance*, or applied any *remedy* to them.

Not, but that I do highly approve, and earnestly pray for such *good Order*, *comely Government*, and *exact Discipline*, in every Church, both as to the *lesser Congregations*, and the *greater Associations*, (to which, all reasons of *safety*, and *grounds of peace*, invite Christian Societies in their Church relations, as well as in those of Civil,) which were antiently used in all settled, and flourishing Churches; Much after that pattern, which was used among the *Jews*, both in their *Synagogues*, which they had frequent, both in their own Land, and among strangers in their dispersions; and also in their great *Sanhedrim*; which was as a constant *supreme Council*, for ordering

ordering affairs, chiefly of Religion; to one or both, which (no doubt) our Saviour then referred the *believing Jew*, in that of, *Tell it to the Church*; that is, after private monition, tell it to the lesser *Convention* or *Consistory* in the *Synagogues*; which might decide matters of a lesser nature; or to the *higher Sanedrim*, in things of more publick concernment; both which were properly enough called *כְּנֶסֶת*, *Cætus congregatio*, *ἐκκλησία*, a Church, *כְּנֶסֶת*, *συναγωγή*. Beyond this sense, none could be made of Christs words, by his then *Auditors*, to whom he speaks, not by way of *new direction*, and *institution* of a *Sovereign Court*, or *Consistory*, in every Congregation of Christians to come; but by way of referring to a *well known use*, and *daily practise*, then among the *Jews*; which was the onely and best means wherein a *Brother* might have such satisfaction, in point of any offence, which *charity* would best bear, without flying to the Civil Magistrate, which was now a forein power. When *Jews* turned Christians, its very certain, they altered not their Discipline, and order (as Christians) in Church society, from what they used before in their *Synagogues*. Proportionably, no doubt, in Christian Churches, of narrower, or larger extensions, and communion, among the *Gentiles*, the wisdom of Christ directs, and allows such *judicatories* and *jurisdictions*, to prevent or remove all scandals and offences among Christians, to preserve peace and order, as may have least of *private* or *pedantick imperiousness*, and *vulgar triflings* of men, unable and unfit to be in, or to exercise any such *holy* and *divine authority* over others; (who are easily trampled upon, and fall into *reproach*, and the *snare of the Devil*, by reason of divers *lusts*, *passions*, *weaknesses*, and *temptations*;) but rather Christ commends such *grave Consistories*, *solemn Synods*, and *venerable Councils*, as consisting of *wise*, and *able*, and *worthy men*, may have most, as of the *Apostolical wisdom*, *eminency*, *gravity*; so of *Christs Spirit*, *Power*, and *Authority* among them: Such, as no Christian with any *modesty*, *reason*, *conscience*, or *ingenuity* can despise, or refuse to submit to the integrity of their censure; when it is carried on, not with those *heats*, *peevishnesses*, and *emulations*, which are usually among men of *less improved parts*, or *ripened years*; especially, if *Neighbors*. Such a way, *wisely settled* in the Church, might indeed binde up all things that concern *Religion*, in private or more publick respects, to all good behavior, in the *bonds of truth*, *peace*, and *good order*, by a due and decent *Authority*; which, for every two, or three, or seven Christians in their *small Bodyings*, and *Independent Churches* (exclusively of all others) to usurp and essay to do, is, as if, of every chip of *Noah's Ark*, or of every rafter of a great Ship, *quorum judicia & conventus seniores moderabantur, tanquam presides*. Grot. in Chrys.

Philo. Jud.
calls them ὁμι-
λίας, καὶ συνα-
γὰς, καὶ συνα-
γωγὰς.

Nihil hic à
Christo novum
præcipitur, sed
mos rectè in-
troductus pro-
batur. H. Grot.
in loc.

Ecclesiæ, i. e.
τῆς τῆς ἐκκλη-
σίας συνέθης.
Theoph.

Πολιτεία ἐστὶ κατὰ
νόμον ἀνθρώπων
ὡς ἀνθρώπων.
Plato Every
polity hath in
it power e-
nough to pre-
serve it happi-
ness.

Coimus in cæ-
tum & congre-
gationem, Ibi-
dem orationes,
exhortationes,
castigationes,
& censura di-
vina: President
probatique
seniores. Tert.
Apol.

Solebant Judæi
res majoris mo-
menti ultimo
loco ad ὁμοῦλαν
multitudinem
referre: i. e.
ad eos qui ea-
dem instituta
sestabantur;

ἰσχυρὰ συνέλευσις, Ign. Bas.

they would endeavor to make up a very fit vessel to sail in any Sea, and any weather.

30.
The best
method of
Church Dis-
cipline.

Exe. 1. 1.

But take the true and wholesome *Discipline of the Church*, in those true proportions, which *pious antiquity* settled and used; and which, with an easie hand, by a little condescending, and *moderation*, on all sides, might have been long ago, and still may be happily settled in *England*: Nothing is more desireable, commendable, and beneficial to the Church of Christ; As a *strong case* to preserve a *Lute* or *Instrument* in; that so the Church may not be broken, disordered, or put out of *tune* by every rash and rude hand, either in its truth, or purity, or harmony; either in *Doctrine*, or *Maners*, or *Order*. But this is a *blessing*, as not to be deserved by us, so hardly to be hoped, or expected, amidst the pride, and passions, and factions of our times: Nor will it be done, till *Civil powers* make as much conscience to be good, as great; and to advance *Christian Religion*, no less, than to enlarge, or establish *Temporal Dominion*.

When such Magistrates have a minde, first to know, and then to set up a right Church polity, power, and holy order, in every part and proportion of it: They need not advise with such as creep into *corners*; or seek *new models* out of little and obscure *conventicles*; nor yet ought they to confine themselves to those feeble proportions, which are seen in the *little Bodyings* of these times; which begin like *Mushrooms*, to grow up every where, and to boast of their *beauties*, and *rare figures*; when nothing is more indigested, and ill compacted, as to the *general order*, and *publick peace*, of this or any other *noble and ample branch* of the *Catholick Church*. Pious and learned Men, who *reverence antiquity*, and know not yet how to *mock* either their *Mother the Church*, or their *Fathers*, the true *Bishops*, *Elders*, and *Ministers* of it, can soon *demonstrate*, how to draw forth that *little chain of gold*, (that *charity, communion, and orderly subordination* among Christians) which at first (possibly) might onely adorn one *single congregation* of a few Christians, in the *primitive paucity* and *newer plantations*; to such a *largeness, amplitude, and extension*, as by the wisdom of *Christian charity*, and *humility*, shall extend to, and comprehend in its compass, by way of *peaceable union*, and *harmony*, or *comly subjection*, even the *largest combinations*, and *furthest spreadings* of any *branch* of the *Catholike Church*: Both as to its greater and lesser *conventions*; in several places and times; as the matters of *Religion*, and occasion of the *Churches* shall require; according to its several *dispersions*, and *distinctions* by place, or civil polity.

Matth. 18. 19.

Which greater, yet orderly *conventions*, must needs be as properly a *Church*; and may meet, as much in *Christ's Name*; and hope for his *presence* and *assistance* in the midst of them, as any of those

those *Churches* could among the *Jews*; to which Christ properly re-
fers in that place: Yea, they must needs be far beyond any thing
imaginable in the narrow confinements of *Independent Bodies*.

Such *Churches* then, of most select, wise, and able Christians,
(who have the consent and Representation of many lesser Congrega-
tions,) must needs do all things with more wisdom, advice, impartia-
lity, authority, reputation, majesty, and general satisfaction; than
any of those *stinted Bodies* of *Congregational Churches*, can possibly
do; yea, in all *right reason* they are as much beyond and above them,
as the power of a full *Parliament*, is beyond any *Country Committee*.
Those may with comly order, and due authority (which ariseth from
the consent of many men, much esteeming the known worth of
others) give audience, receive complaints, consider of, examine, re-
prove, reform, excommunicate, and restore, where there is cause,
and as the matters of the Church, more private or publick, require
in the several divisions; extending its wings as an Eagle, more or
less, as there is cause; with infinite more benefit to the community
of Christians, than those *Pullets*, the short winged, and little bodied
Birds of the *Independent feather*, can do: Where without any war-
rant (that I know) from God or Man, Religion or right Reason,
Law or Gospel, Prudence or Charity, a few Christians, by *cluck-*
ing themselves into a *conventicle*, shall presently seem a compleat
body to themselves, and presume to *separate* and *exempt* themselves
from all the world of Christians, as to any *duty*, *subjection*, *order*, or
obedience; and pitching their *Tents*, where they think best, within
the *verge* of any other, never so well, and wisely settled Church,
presently they shall *raise* themselves up some small *breast works* of
absolute *Authority*, which they fancy both parts from, and defends
them against all Churches in the World; planting their *Wooden* or
Leathern Guns of *imaginary Independent power*; and casting forth their
Granadoes, or *Squibs* rather, of *passionate censures*, *angry abdications*,
and *severe divorces* against all Christians, but those of their own
way and party: Afterward they turn them, it may be, against their
own *body* and *bowels*, when once they begin to be at leisure to *wran-*
gle and *divide*; As if (alas) these were the *dreadful thunder-bolts*
of *excommunication*, antiently used with great solemnity, caution,
deliberation, and *publick consent*: The great *forerunner* of Gods ter-
rible, last judgment, exercised with *unfeigned pity*, *fervent prayers*,
and many *tears*, by those, who had due *eminency* and *authority*, as
presidents in *chief*, or *seconds* and *assistants*, to judge and act in so
weighty cases and matters. In which *transactions* and *censures*,
Churches Synodical, Provincial, and National, were interested, and
accordingly being duly convened, they solemnly acted in Christs
Name, as the offence, error, or matter, required remedy; either for

Amplius can
probatior.
2 Cor. 2. 6.

Punishment
inflicted by
many.

Rebuke be-
fore all.

1 Tim. 5. 20.

Synodus Antio-
chena Paulum
Samosetanum

ab ecclesia, qui
sub caelo est uni-
verso seperabat.

Euf. hist. eccl.
1. 7. c. 28.

Autoritas est
eminentia que-
dam vite cujus

gratia dicitur
fatisse cujus-
piam multum

deserimus; Tul.

ibidem (i. e.
presidentibus
probatibus Senio-
ribus) exhorta-
tiones, castiga-
tiones & censu-
ra divina. Nunc
& judicatur
magno cum
pondere, ut a-
pud certos de
Dei conspectu;
Summumque sit
turi judicii pre-
judicium est,
si quis ita deli-

*n his rebus in
quibus nihil
certi statuit
Scriptura, mos
populi Dei, vel
instituta ma-
jorum pro lege
tenenda sunt.*

Aug. Ep. 89.
Disciplina nul-
la est melior
gravi pruden-
tiq, viro in his
que liberas ha-
bent observa-
tiones, quam ut
eo modo agat
quo agere vide-
rit Ecclesiam
ad quamcun-
que forte dive-
nerit. Quod e-
nim neque con-
tra fidem ne-
que bonos mores
injungitur in-
differenter est ha-
bendum, & pro
eorum, inter quos
vivitur socie-
tate observan-
dum est. Aust.
Ep. 118. ad Jan.
Salva fidei re-
gula de Dis-
ciplina conten-
dentibus su-
prema lex est
Ecclesie pax.
Blondel sent.
Jeron. pref.

*Sumus & ho-
mines & cives
cum simus Chri-
stiani. Salv.*

number and quality much inferior, so they were never thought more wise, or learned; nor so calm and composed; nor so publicke and unpassionate in their Counsels and determinations; as those many excellent men and Churches were, both antient and modern; to whose examples, agreeable to the Canon of the Scriptures, the Church of England was conformed.

Furthermore, The great Motor of some mens passion, zeal, and activity against this Reformed Church, was, that one Error, against the judgement, liberty, and practice of all antiquity, which is *fundamentall*, as to the Churches polity and extern Peace; name-ly, That *nothing may be used* in the Church as to externals, which is not expressly and precisely commanded in the word; Which yet themselves observe not, when they come to have power either to form and act; some things they take in upon pruden-tiall account, as their *Church-Covenant*, of the form and words of which they are not yet agreed, which they urge; so their requiring each Member to give an account, not of the *historicall* belief of the truth, but, of the work of *grace*, and conversion, which no Scripture requires, or Church ever practis'd. That of St. *Au-
stin* hath been often inculcated by many *learned*, quiet, and *godly
men* in this Church of England, and elsewhere, as a most certain truth; That however the Faith, Doctrine, Sacraments, and Mi-nistry of the Church, are precisely of *divine Institution*; rising from a divine Spring, and conveyed in a like sacred *Current*, which owes nothing to the wisdom, policy, power, or authority of man; yet the extern *dispensation* of this Faith, *Sacraments*, and *divine
Ministrations*, together with the fence and hedge of them, the ne-cessary Government, Order, and Discipline of the Church, in its parts and in the whole, these doe fall much under the managing of *right reason*, rules of good order, and common prudence, all which attends *true Religion*; So that they neither have, nor needed, nor indeed were easily capable of such positive, precise and particular precepts or commands, as these men *fancy*; and by this pertinaci-ous fancy they have cast *great snares* on the consciences of many; *great scandals* on the Churches, both antient and modern; and *great restraints* on that *liberty*, which *Jesus Christ* left to his Churches in these things; according, as various occasions and times might require.

None but foolish and fanatick men can think, that when men turned Christians, they ceased to be *men*; or *being Christian men*, they needed not still to be governed, both as Christians, and as men; by reason joyned to Religion; which will very well agree; car-rying on Religious ends, by such prudent and proportionate means, and in such good order, as is agreeable to *right reason*; and the ge-nerall

neral directions of Religion; which never abandoned, or taught any Christian to start at, and abhor, what is taught by the very light of *Nature* *lumen*, nature, and those common principles of reason, and order, or polity; *et rationis rationis*, which teach the way of all Government and subjection; either of *non extinguit sed excitat* younger to the elder (whence is the very ground of all Presbytery) or *Religio, quæ non vera tantum sed et decora postulat.* of weaker to the stronger; or of the foolisher to the wiser, or of the *Aust. Phil. 4. 8.* ignorant to the learned; or of many to some few, for the good of all: *ὅσα ἀληθῆ, ὅσα σπουδῆ, ὁσιότητι, &c. οὐκ ἐπὶ ἀρετῇ ἑπαινεῖται, &c.* None of which methods can cross Religion; nor being observed in some due measure, can be blamed; nor ought factiously to be altered, by the members of any settled Church; in which there is, neither Apostacy from the Faith, nor recession from the Scriptures, nor alteration of the substance of Christs holy Institution; which this Church of England not being guilty of, but apparently professing, and fully adhering to the Scriptures, as the ground, rule, and limit of Faith, and holy Mysteries; We doubt not, but, however it used the wisdom of learned, wise, and holy men; and followed the warrant of the Primitive Churches, in the extern manner and methods of holy Administrations, Government, and Discipline; yet it may, and ought still, as it doth, lay claim to the right and honor of an eminent part of the true Catholike Church of Christ, having a true Ministry, and true Ministrations: In which, I believe, all the Apostles, and Primitive Martyrs, and Confessors in all Ages, would most willingly have owned and approved; yea, the Great God from Heaven hath attested it, and still doth to the consciences of thousands of excellent Christians, which have had their birth and growths to Religion, in this Church of England.

So that the out-cries, abhorrencies, and extirpations, carried on so eagerly against the main constitution, frame, and Ministry of this Church, by many, (who now appear to be men of little charity, and strong passions, and very weak reason,) as if we were all-over Popish, Superstitious, Antichristian, altogether polluted, intolerable, &c. Those calumnies and clamors, wanted both that truth, that caution, and that charity, which should be used, in any thing, tending to disturb, or discourage any true Christian, or Church of Christ; whose differences in some small external things from us, in judgment or practice, we ought to bear upon the account of those many great things, in which we agree with them, as Christians: Nor ought poor men, of private parts and place in Church and State, so to swell, at any time, with the thought of any Liberty and Power in common, given them from Christ (to reign with him, or to reform, &c.) as to drive, like tipsy Mariners, those rightful Pilots from the Helm; or to break their card, and compass, of antient design, draught, and form, by which they steered as they ought, or as they could, in the distress of times. And this onely, That these new under-

takers may try, how they can delineate new carts, or maps; and how soon they can over-whelm or over-set, so fair, rich, and goodly a Vessel, as this Church of England once was in the eye of all the World, but our own. This Island was not more nobly eminent, than the Church was great in Britany: The leaks, chinks, and decayes, which befall all things in time, might easily have been stopped, calked, and trimmed, by skilful and well-advised hands; when once it was fairly and orderly brought upon the Publick stocks, and into a Parliament Dock; which good men hoped, of all places, would not prove either a quick-sand, or a rock to the Reformed Church, or the Learned Ministry of England.

But the Lord is just, though we should be confounded in our confidences of men; though neither mountains, nor hills, nor valleys can help, yet will we trust in God, who is our God in Christ; who (we doubt not, but) in mercy will own us, with all our frailties and defects, as his true Church, and true Ministers: And if in any thing we have failed, as men; yet we are assured, the merciful eye of Heaven will look more favorably on our failings, to pardon them, than some Basilicks do on our labors, to accept them; * who seek to destroy this Church, and discourage all its true Christians and Ministers, if they could, with their dreadful aspects, and spightful looks; if they had not the defensative of Gods protection joyned to their own innocency; and the favor of many excellent Christians; whom I have endeavored to settle and satisfy, as briefly and clearly, as in so short a time I could, in these many, and to me very tedious, and almost superfluous objections, against this true Reformed Church of England; these first and lesser calumnies, which lay in the way of my main design, I thought it my duty to remove.

* Jere. 1. 8.
Be not afraid of their faces, for I am with thee, to deliver thee, saith the Lord.

V. 18.
I have made thee a fenced City, a brazen Wall, and an iron Pillar, &c.

Ezek. 2. 6. Be not afraid of their words, though thou dost dwell among scorpions; be not dismayed at their looks, though they be a rebellious house.

32.
Want of Charity our greatest defect.

In the Council of Carthage, An. 401. The Orthodox Christians send Messengers to the Donatists: *μεν*

ἡ ἀποστολή ἐστὶν ἡ ἐνότης, ἡ δὲ πᾶσι χρεῖται ἡ τῶν χρεῖται ὁμοθυμία καὶ ἰσότης ἐν δυνάμει. So after, they send (An. 404.) Orators for unity and peace; without which, say they, Christian Religion cannot consist.

love

love and charity. The want of which, I cannot but here deplore in a pathetick digression; craving the Readers pardon, since I cannot go further in answer of uncharitable objections, till I have first sought for our lost charity: The recovery of which one grace would end all the differences, and heal all the distempers, not of England onely, but of all the Christian World. You, O excellent Christians, will, I know, joyn with me in searching after charity, as they did after Christ, sorrowing, Luke 2. 48. In mourning for, as some of the devout antients did, the sad distances, and masts of Christian charity, among all sorts of Christian Churches, and Professors. Alas, we glory, and swell, and are puffed up one against another, in the forms of being called Churches and Reformed; when we lose the very power of godlines, the soul of religion, and the peculiar glory of Christianity, which is charity. Joh. 13. 35. By this shall all men know that you are my disciples, &c.

καὶ οὕτως, ἡμῖν ὁ καλὸς παῖς πολὺς ποδὲς οἰκίαις. So Naz. Or. 12. ἄνθρωποι εἰσὶν ἔχοντες, &c. Πῶς σιωπῶ τὰ διεσπῶτα, τίσι δαίμονι, τίσι δὲ χαῖς διεκρίβωται τὸ σύντριμμα, οὐδὲν τὸ ἔργον αὐτοῦ τείας ἀμα καὶ οὐρανὸν σὺν τῷ κατόρθωμα. Naz. Or. 28. ἡ τῆς χριστιανικῆς θρησκείας τρεῖς θεμελίους ἰδεῖν τρεῖς, πίστις, ἐλπίς, ἀγάπη. Clem. Alex. 5. says, Religion, as a Tripod, hath three feet, Faith, Hope, and Charity; and cannot stand if any one be wanting.

O sweet, divine, and heavenly beauty of Christ, and all true Christians (Charity:) Whither art thou fled, from Christians breasts, thy Palace, and thy Temple: Where thou wert received, welcomed, and entertained, by wise and humble Christians, either as the Spouse of Christ, in thy purity; or as the Queen of graces, in thy beauty; or as the Goddess of Heaven, in thy majesty. O whither art thou gone? where art thou retired? Art thou to be found in the cells of Hermites, in the Cloysters of Monks, in the solitudes of Anchorites? (Probably, there may be most of thee, where is least of the world; which like full diet, begets most of cholerick and foul humors:) Dost thou reside among the pompous Papiests? The graver Lutherans? the preciser Calvinists? the severer Separatists? or the moderater English Christians? May we finde thee at Rome, or Wittemberg, or Geneva, or Amsterdam, or London? Dost thou dwell in the old Palaces, and Councils of venerable Bishops? or in the newer Classes of bolder Presbyters? or in the narrower corners of subtle Independents? Alas, I fear these very colours and names, which are as ensigns and alarms to factions, sound ill in the ears of Charity, and are displeasing to its sight; which onely loves the first common title and honor of Disciples, to be called Christians. These faces and forms, seem as if they were divided, and set one against another; and when they want a common adversary, each party is ready

tium studiis abripi. Terul. Acts 1. 26,

to *subdivide*, and seeks to destroy it self; the hand of every *faction* in *Religion*, is as *Ismaels* against his Brother, or it self. Smiting oft with the fist of *violence*, as *Factionous*; where they should give the right hand of *fellowship*, as *Christians*; and *strangling* each other, instead of *embracing*.

Or are all these *divisions*, but the *disguises* of *Charity*? and under *visors* of *factions*, a meer *pageantry* is acted of *zealous ignorance*, or *proud and preposterous knowledge*; both carried on with *holy partialities*, *fraternal Schisms*, *zealous cruelties*, *sacred conspiracies*; so far onely, as to destroy all other *Christians*; That each sect alone may remain, as the onely *Church*; which then fancy themselves sufficiently built, polished, and reformed, when they are but as heaps of *rubbish*, in their several ruptures; as unpolished *lumps* in their uncharitable *sidings*; so far weak and deformed *limbs*, as they are *passionately* and *violently broken* from the *intireness* and *goodly fabrick* of the well compacted *Catholike Church*, of which they were sometime a *comely* and *commendable part*: Onely then in *beauty*, *safety*, and *symmetry*, while in *order* to, and in *unity* with the whole; which is as the *Body* and *Temple* of the *Lord*, in its various parts, making but one *goodly structure*, which was antiently the *joy*, and *glory* of the whole *Earth*. Now, nothing seems best, but deformed *ruines*, and *desolate parcels*, of *battered*, *broken*, and almost *demolished Churches*, like *Hospitals*, in which, are most-what wounded, and maimed, and halting *Christians*; when of old, the *Foundation* of one, and all *Churches*, was *Scripture Truth*, the *Cement Charity*, the *Beauty Unity*, and the *Strength*, *orderly* and *social Government*.

Rom. 13. 10.
Love is the
fulfilling of
the Law.
Quicquid def-
cunt alie, unica
supplet charita-
tis gratia, qua
in eternum non
deficiet. Bern.
μὴ τὸ πνεῦμα
αὐτῶν ἐκεί-
νη ὁ πατήρ
Θεός, ἐκείνη
χαρὶς, μὴ μὴ
ἐκλείνηται. Nis.
Prius chari quā
proximi. Min.
Fæl.
πνεῦμα ἐκ
πνεύματος ἐκεί-
νου, ὁ πατήρ
Θεός, ὁ μὴ ἐκ-
λείνηται. Just. M.
Typho.

O thou fairest of *tenthousands* (*Christian Charity*) which wert the wonder of the *World* in the *Primitive times*! Which didst so spread thy wings over all the *Earth*, like the *Spirit of God*, on the face of the great deep, the ocean of *mankind*, that every man might, and every *Christian* did enjoy, the *vital heat*, and *diviner influence* of thy *fosterings* on their souls; So far, that what weaker *Christians* came short of in believing, or failed in understanding, or were defective in doing, they made up in loving of *Christ*, and for his sake one another: Yea, what the very enemies and persecutors of *Christians* wanted, of that *humanity*, (which is as the *morn*, and *dawn*-ing of *Christian Charity*.) true *Christians* sought to relieve them by their *prayers*, and to cover their *horrid cruelties* with their own *kindness* to them, while killed by them; and *devotions* for them, while they were dying under them, as the blessed *Martyr Stephen* did, and the *Crown of Martyrs*, *Christ Jesus*. They forgot not to pray for those that persecuted them; which made *Christians* in their *furthest dispersions*, *greatest distances*, and *grievousest sufferings*, still admired by

by all men, though *hated* by them; still *endeared*, well acquainted, and *united in love* to each other, before they had seen, or were personally known to each other.

O thou potent flame of celestial fire, which the love of Christ, stronger than death, had kindled in the souls of the first and best Christians! No Seas, no solitudes, no poverty, no pains, no sufferings, no torments, no offences, no injuries, were able to damp, or quench thee of old; but still thou didst glee to so fresh an heat, that it warmed and melted the *hardest Rocks* of Heathen persecutors and tormentors: Who before they believed the Gospel, or love of God in Christ, coveted to be of that Christian society, where they saw men love one another so dearly, so purely, so constantly, as to be ready to die with, and for each other. Alas, now every small drop of fancy, every novelty of fashion in Religion, every atome of Invention, every dust of Opinion, every mote of Ceremony, every shadow of Reformation, every difference of Practice, damps, rakes up, buries, puts out thy sacred sparks and embers, in Christians hearts; yea, and kindles those *unholy, cruel, and dreadful fires* of contrariety, jealousies, scorn, hatred, enmity, revenge, impatience of union, and zeal for separation; to so great heights of all-devouring flames, that nothing but the *flesh of Christians* will serve for fuel to maintain them; and nothing but the *blood of Believers* to extinguish them: So that no Christians now love further than they conspire and contend to destroy and conquer all, but their own party and faction.

Thus the want of this holy grace of charity, wastes us by the fires of unchristian feuds; and even presages the approaching of those last dreadful conflagrations, which shall consume the world; and those eternal flames, which shall revenge this sin of sins among Christians, the want of charity; which sins against the love of God, the blood of Christ, the Churches peace, and our own souls: How shall we uncharitable wretches, not dread the coming of our Judge? or how can we love his appearance in flaming fire, who have thus singed and burnt that livery of Christs love, wherewith we were clothed? which was dipped and died in his own blood; that so it might stanch the further effusions of blood among Christians; and cover the stayns of that bloud, which had been passionately shed among them? How can we hope our souls should be saved in the day of the Lord Jesus, when we spend our dayes in damming and destroying each other? and scarce suffer any to possess their souls in patience, or in any degree of charity, amidst the wafts and troubles of this conflicting and tottering Church; Which, like a great tree, whose roots are loosned round, and almost cut through, stagger too and fro; threatening to fall on every side; being nothing

charitas est de-
um unde clara
virtutū omnium
lampas susten-
tatur. Religio
sine charitate est
lampas sine oleo.
Bern. ep. 42.
οὐ καὶ τὸ
πρῶτον, καὶ τὸ
τὸ παλαιόν, ἵνα
τὸ πρῶτον, ἵνα
τὸ πρῶτον.
Naz. Or. 28.
So Just. Mar-
tyr, Ep. ad
Diog.
ὡς καὶ οἱ χρισ-
τιανοί.
τὰς ἀποκρίσεις
ἡρώδης τοῦ κατ'
ἐκκλησίαν ἱεροῦ
καὶ οἱ ἀποκρί-
σεις ἡρώδης τοῦ
κατ' ἐκκλησίαν
ἱεροῦ.
Naz. Or. 14.

now, but *weakness* over-laden with *weight*; and labouring with the burthen of it self, is ready to destroy both it self and others by the suddenness and violence of its fall: O you excellent Christians, hasten, as *Lot* should have done out of *Sodom*, to withdraw your selves from the interests, designs, zeal, devotion and Religion of this uncharitable and self destroying world; wrap your selves in the mantle of charity, peaceableness and patience, hasten to hide your selves in the *holes* of this rock, the love of Christ your Redeemer, till he come, who is at the *dore* and will not tarry.

Charitas fan-
titatis Custos.
Chrysol. ser.
94.

1 Joh. 3. 14.

Dilectio summi
fidei sacramen-
tum, Christiani
nominis the-
saurus. Ter-
tul. lib. de Pa-
tientia.
Mat. 5. 44.
Humanum est
amicos, Christi-
anum inimicos
diligere. Hilar.
And. d. om. to
ad. en. to xpi su
oip. wix. Naz.
de Christian.
diffid. or. 14.

O pretious and inestimable grace of Charity, the only Jewel of our lives; the *viaticum* for our Deaths; the greatest ornament of a Christian profession; the sweetness of our bitterness, the Antidote of our poysons, the Cordiall in our infirmities, the comforter under our dejections, the supplier of our defects, the joy in our sorrows, the witness of our sincerity, the Crown of our graces, the Seal of our hopes, the stay and Pillar of our Souls, amidst the tears, tossings, fears and conflicts of our mortall *Pilgrimage*; In which we then only joy, when we either love, or are loved by others; but then we have most cause of pious joy, when being hated, and cursed, and persecuted by others, we can yet love them, and pray for them, and bless them for Christ's sake. Thou that madest *Martyrs*, and *Confessors*, and all true Christians, more than *Conquerors*, of death, and enemies, men, and Devils; O how have we lost thee? how have we banished thee? how have we not injured thee? yea, how have we grieved thee more in this, that we are loth to find thee; But most in this, that we seek thee among *Heresies*, *Schisms*, *Apostacies*, *seditions*, *furies*, *perjuries*, *tyrannies*, *superstitions*, *sacrileges*, causeless disputes, endless janglings; yea cruell *murthers* of bodies, and *Anathemates* of souls? But the highest indignity, and greater than the greatest insolency offerd thee, is, That we boast, and proclaim we have found thee, in what we have most lost thee; that we have raised thee, by what we have ruined thee; that we are most *Churches*, when we are least *Christians*; or most Christians, when we have least of a Church; in our *preposterous* zeals, our hypocriticall *charities*, our deformed reformings, our distorted bodyings, our distracted communions, our divided unions, our fanatick dreams, our blasphemous raptures, our prophane enthusiasms, our licencious liberties, our injurious indulgences, our irrationall, and irreligious confusions; our cruell *tolerations* of any thing, rather than sober abiding, growing, and flourishing in truth, which is thy root; in *humility*, which is thy flower; and in *well doing*, which is thy fruit.

Præcipuum di-
lectionis munus
pretiosius quam

Thou wert wont to come to us Christians, and by us to others, in the cool of the day, in a still voice, in meek intreatings, in gentle

the *beseachings*, like the *sweet dew* on herbs, or soft rain on the tender Grass; so that, however Christians might be exceeded by other men, in strength, beauty, learning, eloquence, and policy, yet none equalled them in *Charity*; which hath the greatest *con- rage* joyned with the greatest *kindness*; and only knows how to *crucify it self*, that it may *spare others*; to *deny it self*, that it may *gratify others*: Hast thou now chosen to come in *Earth-quakes*, in *Whirl-winds*, in *Thunders*, and *Lightnings*, and *Fires*, in tumults, in hideous clamors and Wars? dost thou delight to wrap thy self in the Garments of Christians *rowled* in blood? to besmear thy fair and orient face with the *gore* and dust of fratricides and patricides? Is it thy pleasure to hide thy self in the thick clouds and darkness of Religious plots, reforming pretensions, and then to break forth with *lightnings* and *hot thunderbolts*, with Hailstones and Coals of fire? As if the *inseparable* twins of the love of God and our neighbour were now parted, or had slain and devoured one the other; Are all thy *sweet perfumes*, thy *fragrant Oyntments*, (which were wont to be diffused from the head of our *Aaron* Christ Jesus, to the skirts of his Garments, the lowest and meanest Christians) are they now all distilled and *sublimated* by our hotter brains and *Chimicall* fires, into this one drop of *self preservation*? Hast thou lost those *Characters*, which the blessed Apostle sometime gave thee, for long *suffering*, for *kindness*; for not *envying*, not *vanting*, not being puffed up; for not *behaving* thy self uniceemly, not seeking thine own; not easily provoked, thinking no evil, rejoycing not in iniquity, but in the truth; *Bearing all things*, *believing all things*, *hoping all things*, *enduring all things*? Is thy purity embased with the love of the world, of mony, of honour, of pleasure, of applause, of victory, through *self-love*? Thou that wert wont to be that pure Christalline and celestiall love of God, and of man for Gods sake; art thou now degenerated to *sordid*, *sensuall*, and momentary lusts? Thou that didst feed among the *Lillies*, on the mountains of *Spices*, in the *Garden of God*, on the tree of life, the love of God in Christ, with eyes and hands intent to Heaven, praying God for his love to thee, and praying for the like love to others; art thou now condemned to the *Serpents curse*, to goe on thy *Belly*, to feed on the dust; to make *gain* thy *godlineß*, and to turn even *piety* it self into the *poyson* of meer *self-preservation*, in worldly interests? How is thy voice changed from that of a *Lamb*, to the roaring of a *Lion*? thy hands from *Jacob's smoothness*, to *Esau's roughness*?

Or is this rather none of thy *voice*, which we daily hear? Are these none of thy hands, O most unchangeable Charity, who art alwaies the same in thy self, and to others? Are they not the voice and hands of thy disguised enemies, tempting us with the *Serpents subtilty*

agnitio, gloria-
sius quam pro-
phetia. Irenæ.
l. 4. c. 63.
Gratia est &
fortissima, &
mitissima; ge-
nerosa suavi-
tate omnia a-
git, tolerat, vin-
cit Charitas,
Semper sibi lex
severissima.
Bern.
Charitas est
motus animi
ad fruendum
Deo propter se-
ipsum, & se
atque proximo
propter Deum.
Aust. de Doct.
Christi. l. 3. c.
9.
1 Joh. 4. 8. 20.
Ps. 133. 1. 2.
φιλαυτία ἀπέναν-
τος ἀμαρτημάτων
ἀντὶ τῆς ἡμετέρας
γίνεται. Cl. Al.
serm. 6.
1 Cor. 14. 4.
5. 6. 7.
Charitas est sibi
maxime impe-
riosa. Jeron.

1 Tim. 6. 5.

Mat. 5. 23.

1 Cor. 13. 3.

Nec Martyrium
absque chari-
tate coronandū.

Ber. Ep. 7.

Gratia est quod
vivimus, quod
valemus, quod
pugnamus, quod
coronamur.
Chrysost.

ἡ ἀληθινή λέξις.

subtily; beguiling us with the fallacy of ravening *Wolves*, covered in *Sheeps* cloathing, and bleating instead of howling, yet with no less purpose to devour? whose *bowels* are of brais, their *hearts* of Adamant, their *Fore-heads* of Flint, their *Teeth* and *Claws* of Iron; Their *Feet* are swift to shed blood, yea they are dipped in the blood of Christians? Thou that wert wont to have but one *Head*, the Lord Jesus Christ; and but two Hands, the right *Hand* of affiance, leaning on God; the left of *pitty*, supporting the weak Brother; art thou now grown monstrous like *Hydra*, with many Heads, and as many Itings? like *Briareus*, with many Hands, and as many Swords? mutually fighting, though seeming to branch from, and adhere to the same body of Christianity? Is thy God now to be appeased with *humane sacrifices*, or will he drink the blood of Christians, who would not accept a gift at the altar, till the offerer had first reconciled himself to his Brother? will he now accept the heads of those that are slain by us, who would not Crown *Martyrdom* it self, if the Garland of Charity had not first adorned it on earth, and so fitted it for suffering; and by patient suffering, for glory in the Heavens?

O let not the Christian world thus mistake thee; rather let them never speak or think of thee, than thus injure thee, while they pretend to advance thee; we know, O blessed Charity, that thou art wholly made up of the love and free grace of God, by the merits of Jesus Christ, and the liberall effusions of the holy Spirit; having in thee as no ingredients of humane merits, so less of humane passions, secular ends, and partiall interests; O shew thy self in thy own innocent sweetness, in thy pious simplicities, in thy lovely lineaments, with thy harmless hands, with thy beautiful feet, which carry the message of good tydings, the Gospel of Peace, which have the marks of the Lord Jesus on them; which art wholly made up of softness and sweetness; warming us by the light of the Truth, and melting us by the warmth of Christs love; set forth thy self in thy sober smiles, thy modest eyes, thy soft and silken words, thy silent tears, thy clean hands, thy tender steps; How can we love thee, unless we see thee, like thy self? How can we not love thee, if once we be happy to see thee, as thou art! O hide not thy self from us, though we have abused thee and mocked thee, and scourged thee, and crowned thee with thorns, and clothed thee with Purple rayment, died in the blood of Christians; though we have pierced thy heart, and almost destroyed thee, so that thou art forced to fly from us naked and wounded; Though we have not only forsaken thee, but driven thee from us; not only lost thee, but are loth to find thee, and joy in thy loss, and are afraid of thy return: yet since thou art Charity, that is, all divine sweetness, kindness

ness and goodness, doe not utterly forsake us, the scattered and torn remnant of surviving Christians; Are our distances more unreconcilable, than those were between God and Sinners? yet these thou hast composed, by that *blood of attonement*, which Christ the Son and *love* of God shed for us, to redeem us out of all Nations tongues and people; who hath given us this badge of his *Disciples*, to *love one another*; not with private and Schismaticall factiousness, but with publike and Catholick affections, which reach as far as the *Name of Christ* is owned: Thou art not only an *Angell* ascending up to Heaven in the love of God, but also *descending* down to men, chiefly to the fraternities of Christians; Nor is the stream of thy sweetness, which flows with Milk and Honey, only diffused upon the *Church triumphant*, the blessed Angels, and *Souls of just men made perfect*, who are ever *bathed in an Ocean of thy Nectar*, which is infinite love; but thou hast also received *gifts for men*; and hast *effusions* of love to soften our hard hearts, to supple our brawny hands, to clear our polluted consciences, and to chear up our *Carnish countenances*.

Joh. 13. 35.

Better we had been among the slain, that are *gone down to the Pit*, and covered in darkness, with the dust of death, than, to live without thee; whose presence makes our *moment* here to be Heaven, and thy absence makes our *after eternity* to be Hell; O let not the cruell, factious, profane, and Atheisticall world say, That thou, the *Charity of Christians*, wert never beyond a fable, a meteor in their fancies, a morning dew falling from their lips; or a melancholy softness, a pusillanimous pitty, a devout cowardise; As if Christians were kind no longer, than they wanted power to be cruell; and humbly obeyed no longer, than they wanted opportunity to be proudly rebellious against those, whom they feared more as slaves, than loved as Christians.

Procella, tenebrae, mortes, tormenta, Gehenna sunt animae in qua charitas non remanet, & regnat. Fulg.

Is there nothing in thy ingenuous wisdom (which delightest to doe best, and most, where men merit least) by which to bring back those (*Theriantri, Anthropophagi, or Lycanthropi*) those men, that are become savage of civill; those Christians, that are turned Tygers, and Lions, and Bears, and Wolves, degenerated far from the pristine shape and forms which they had, of meek Lambs and Sheep? O bring forth those excellent *eye salves*, by which thou didst of old open the eyes of the blind, and barbarous Heathens. Shew to the deformed Christians of this metamorphosed age, thy *primitive* beauties; the attractives of thy meekness, the charms of thy gentleness, the trophies of thy patience, forbearances, and brotherly kindness; bring forth the *Magazins* of thy *mercies*, bowels of pitty, tenderness, tears; use thy *honest frauds*, thy *pious crafts*, thy Dove-like arts, thy Saint-like policies, of self denyall, courtesy, modesty,

2 Cor. 12. 16.

T

giving

Quanto magis
regnum cupidi-
tatis destrui-
tur, tanto cha-
ritatis augetur.

Austin. de doct.
Christiano.

πῶς δὲ πῶς
δύοτε χριστιανῶν
αὐτοῖτε καὶ ἄλλοι
ἐπεὶ ὁρᾷτε πᾶσι
τὴν ἐκ διαστάσεως
κατασκευασμένην,
Christianis. Just.

M. ad Diog.

πολλοὶ πᾶσι βί-
αιον ἔχουσιν ὄντας

μετὰ βίαν ὡς οὐ-

μονίαν ζήλον χρι-
στίανον κατεχόντας

Just. in Apol.
Mark. 13. 22.

1 Pet. 1. 29.

Obstinati animi
& adamantina

corda, minis

duriora, &

monitis pejora,

solo Christi

sanguine con-

spersa emolliun-

tur. Bern.

O duri, & in-

durati & ob-

durati filii A-

dam; quos non

emollit tanta

benignitas, tan-

ta flamma, tam

ingens ardor,

tam vehe-

giving and forgiving; by which means Christians ever flourished in grace, abounded in comforts, and though they were destroyed and persecuted, yet still they were emulated and renowned; (O remove the paints, and veils, and masks, and shadows, the deceits and dawblings, which are upon the face of Christian Religion; which is indeed nothing without thee; a meer mockery of graces, a pageantry of virtue; a phantasm of courage, a delusion of zeal, a shadow of reformation; fitted only to deceive, *if it were possible, even the very elect*;) If thy torments and blood-sheds, and deaths of old, will not serve to moysten and enlarge the dried and contracted bowels of modern Christians, to *mollify their hearts*, to calm their spirits, and to sweeten their looks to one another; O shew them thy later foul *scratches*, thy fresh wounds, thy grievous reproches, thy many bleedings, thy deep stigmatizings; thy prisons, thy piercings, thy dyings, thy crucifyings, all which thou hast received in the *house of thy friends*, by the hands of thy friends, even such as are called Christians, but can hardly be counted, *charitable*: which have brought thee and us to these fears, and tremblings, and paleness, and despairs, as if God, and Christ, and Gospell, and Ministry, and Heaven, and salvation, and true Religion, were all departing with thee, which are thy inseparable companions.

If these will not move Christians to look after thee, or at least to pity thee, and to pray for thee (or rather for themselves in thee :) yet hast thou one *holy Relique* of infinite merit, incomparable worth, and inestimable valew; set forth this to the blood-shotten eyes of the Christian world; even *Jesus Christ crucified for them*, and professed by them to be their common Saviour: Possibly his precious blood *sprinkled* on their consciences, may (as water on lime) flake, and dissolve, that firy Spirit, and flinty Heart, which is among them; Nothing can work such miracles, as this age wants, but only the cross, and wounds, and agony, and sweats, and tears, and blood, and death of Jesus Christ; whose *love* used the malice and cruelty of his enemies, for an instrument to kill him, that he, being slain by them, might *merit life* for them; that by this act of *high-est uncharitableness* in man, to kill *his Saviour*, Christ might set forth his other-ways *unexpressible* Charity toward men, by saving his destroyers; his love *being stronger than* death; and giving us hereby a *patern* how we should be disposed to one another, not only when friends, but also when enemies; Rather to dye *for them* in away of charity, which is a beam of divine mercy; than to *kill them*, even in away of *equity*, which is but a stroke of *humane justice*; but least of all should we *destroy* our Brother, in away of policy, passion, and malice, which is devillish cruelty; Since to *hate our Brother*, is murther, as he is a man, sure not only to hate,

but

but even for Religion sake to kill our brother, a Christian, must be a crucifying afresh the Lord of Life; who died for his Church: So then, uncharitable destroyers of Christians, are rather *Deicides*, than *Homicides*.

If all this move not those, that are called Christians, to lay down their *malice*, *factions*, and *arms*, against each other; for whom *Charity* and *Christ* bids them lay down their lives; O let it move all excellent Christians, (and me, who am less than the least) that truly love thee, and long for thee, to mourn to see the generality of Christians so little moved by thee, or to thee: Let our heads and eyes, be as *Fountains* and *Rivers of Waters*, running with tears night and day, for those thousands, whom *justice*; and those ten thousands, whom *uncharitableness*, *schism*, and *superstition*, have slain among Christians, even in these Nations and Churches. O let our humble hearts be thy *retirement*; our sighs, and prayers, and tears, thy *refreshment*, in the heat and fury of these times; and be thou to us, as the shadow of that great Rock in a weary Land.

O blessed Blessing of all other blessings, *Charity*; what words, what tears, what prayers, what sighs, what Sermons, what Writings can recover thee, or recal thee, or perswade thee to look back, and return to these, and others pitifully broken, wasted, forlorn, and divided Churches? But alas, our words are sharp swords, daily whetting, and clashing against each other; our tears are, as the drops of revengeful and impatient spirits, which cannot have their wills; our prayers are the bitter effusions of hearts troubled and disquieted, not with sin, but with *choler* and *unkindness*; so far from praying for our enemies, that we pray nothing but enmity; and are impatient that any should pray for their friends, if we esteem them our enemies; our sighs are but bellows, to excite the languishing flames of declining factions, against their opposers; our Sermons oftentimes are as firebrands tossed up and down by incendiaries; and the breath of our Pulpits, are like the Eructations of *Aetna*, *Vesuvius* or *Hecla*, scattering coals of fire, and blasting all things near them with sulphureous exhalations: So that many Preachers are, indeed, as voices crying in the wilderness; sounding alarms to Religious War; and preparing a way for zealous desolations, both in Church and State; And for our Writings, they are in great part but Pamphlets, which serve as Paper to wrap up squibs, or to kindle to quicker flames, those smothering jealousies and secret discontents, which are smothered in our breasts: That even we Christians, and reformed too, speak, and act, and pray, and Preach, and Print, in great part, so, as if we had not one God, and one Lord Jesus, one Spirit, one Faith, and one Baptism, &c. But, as if we had no God, no Faith, no Word, no Sacrament, no common relation to one Saviour, no common salvation in One, and by

1 John 3. 16. Hereby we perceive the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.
Μήδ' ἔχον δύναιτο ἀποχθῆναι, δακρύσαι. Μεγάλα μάρτυρα ἵλαται πολὺ κενεῖς τῆς συμφορᾶς τοῦ γένους οὗτοσδε σωαλεῖν.
Naz. Or. 16. Isai. 32. 2. Beatitudinum omnium beatissima beatitudo charitas. Nienburg.

Ephes. 4. 4. 5.

Christian Charity.

One ; as if we were Christians, onely to be *crosses*, and to *crucifie* one another : As if we were all turned *Canaanites*, *scourges* in the *sides*, and *thorns* in the *eyes* of one another.

*Charitas deus
est substantiva,
& dat nobis
deitatem acci-
dentalem. Bern.
de dil. Dco.*

O thou flower and fragrancy of all *graces* and *virtues* ; which hast little of a *Man*, nothing of a *Devil*, and most of *God*, of *Christ*, and of the *Holy Spirit* in thee ; which carriest all *sweetness*, *serenity*, and tranquillity with thee : If thou abhorrest the *crowds* of *Christians*, and such as glory so much in their being gathered into *Churches* after *new* and *uncouth* ways ; If thou darest not trust their *smiles* and *kisses*, their *fervors* and *reformings*, who have so oft, under the *specious* pretences of *Religion*, sheathed their *swords* in thy *bowels* ; If thou art afraid, not onely of *religious* rabbles, and *zealous* multitudes, but even of *sacred Synods*, and *Armies* lifted for *holy Wars*, whose faith hath often failed thee and them too ; who while they thought to contend earnestly for the *truth*, have crushed thee, O *Charity*, almost to nothing, by their *violences*, and *divisions* ; each *novel faction* seeming to strive for thee, pull and tear thee in pieces, ready by *violent* halings of thee to their *fides* *Sects*, utterly to destroy thee ;

O yet prepare a place for thy self among some humble and honest hearts, some meek and quiet spirits here in *England* ; that so thou maist retire and hide thy self, from thy friendly enemies, from their cruel courtesies, their dangerous importunities, their deep agitations, and designs. O disdain not the *broken hearts* and *contrite spirits*, of that remnant of *truly Reformed*, *Catholike*, and *charitable Christians*, which yet have escaped in this Church. These value thee, these long for thee, these are *sick of love* to thee, and weary of life without thee. To thy *honor* and *restoration*, to their *comfort* and *establishment*, these *lines* are chiefly consecrated : O do thou cover them, and this thy *suppliant Orator*, under the *shadow* of thy *wings*, (till this *calamity* be overpast) hide us from the *strife* of *tongues*, which are set on fire with the *fire of hell* ; which burn most, when cool drops, and calm pleas for *charity*, are sprinkled on them.

James 3.6.
Psal. 120.7.
I am for peace,
but when I
speak, they are
for war.

In the great and sad ruines of Churches, and dissensions of Christians, O be thou our *refuge* and *protection* ; teach us to live by *divine love* ; and so to love thee, that we may live a *divine life* with thee : Learn us that highest lesson of a *Christian*, to love our *enemies*, and *persecutors* ; while others learn to hate their *friends*, and their *Fathers*.

1 Cor. 13. 8.
Charity never
faileth.

O *Sempiternal Grace*, which art fitted for *immortal souls* ; let us be (as *Ruth* to *Naomi*) unseparable from thee, while we are on Earth ; as thou art the *onely remaining grace* in Heaven ; being the *crown* and *consummation* of all other *gifts* and *graces* ; which, like *stars*, then disappear, and are willingly *swallowed up*, when thy lustre, like

like the *Suns*, is risen to its full strength, and shines in an eternal Noon, making the soul at once infinitely happy, while it sees an object infinitely lovely, and loves it with an infinite love. Rather than we should fail of thee in this life (*O thou beloved of our souls*) carry us with thee, from *Cities*, to *solitudes*; from *company*, to *deserts*; from the *unsociable societies*, and *uncharitable Churches*, to *creeping cottages*, to *weeping solitudes*, and *howling wildernesses*; where we may enjoy thee in our own oft sighing, and smitten breasts, rather than dwell in *Palaces*, and *Cities*, and *Temples*, and where we see thee daily despised, profaned, and mangled; tormented, torn, and trampled under the feet of Christians, in *Villages*, in *Towns*, in *Cities*, in *Senates*, in *Armies*, in *Seats of Justice*, and in *Pulpits*. Give us the wings of a Dove, even thy wings (*O holy Charity*) by which thou ascendest at once to God in love, and descendest for Gods sake in love to man; that we may make haste and flie away, and be at rest for ever; that we may ascend from this valley of our confusions, to the mountain of thy felicities; Which is the glorious vision of thy self in the great mirror or glass of Gods perfections; who is in himself, and to us perfect light, that we may see him to be perfect love; and is perfect love, that we may enjoy his perfect light. O Father of Lights, and Fountain of Love, whose immensity and eternity are filled with truth and peace, verity and charity; whose love hath sprinkled our souls with the blood of thy beloved Son, the promised *Messias*, our blessed *Jesus*! O let our moment here, be sincere love to thy self, perfect charity to thy Church, and holy humanity to all men; that our eternity may be blessed with thine, and our Saviours, and our Fellow Saints love for ever.

1 John 1. 5.
God is light;
Chap. 4 8.
God is love.

You, O excellent Christians (whose excellency is chiefly in this, that above all things you have put on charity, which is the bond of perfection) you will not onely excuse, but (it may be) kindly accept this little digression; wherein my Pen, like *Jeremies*, hath shed some few drops of lamentation, mingling tears with the blood of Christians, which hath been so profusely shed in these self-desolating Churches; mourning for the loss of charity, the extirpations of unity, and the ruines of harmonious order, which are forced to yield to contention, cruelty, and confusions. Nature teacheth you to lament the loss, or forced absence, of what you love; and Christian Religion teacheth you, to love all graces in charity, and this one above all: You have learned to suffer with patience, (and in some cases, with joy) the spoiling of your goods, the sequestering of your revenues, the imprisonment of your persons, the scattering of your neere relations, the withdrawings of your wary friends, and the great alterations of civil powers, and secular affairs; These are but scenes and parts of the same Tragedy, which hath always been act-

Col. 3. 14.
Supplementum,
munimentum,
ornamentum
omnium gratiarum una chari-
tis. Amb.
Jer. 5. 1.

ing on the *Worlds Theatre* ; in which, it is safer to be Spectators, and Sufferers, than Actors ; nor may your sufferings in *secular matters* disorder your *charity* ; onely, the plundrings of your *true Christian Religion*, which some men aim at ; the sequestering of this Church of *England*, from its *glory* and *reformation* ; the dividing, and so destroying of it ; the restraining you from enjoying the *great seal of charity*, the *Sacrament of Christian Communion* ; the scattering of your *able faithful Ministers* into corners ; the changing and contemning of your *antient and excellent Ministry* ; the underminings of your *comforts*, and the hazards of your *consciences* ; the many confusions and miseries threatening your *posterity* in *matters of salvation*, if the malice of some men may be suffered to abuse your *charity*, and impose upon this credulity ;

These, your *zeal* (mixed with *charity*) teacheth you, to endure with an *impatient patience* : Therefore *patient* in some degree, because you yet hope better things from *God*, and all good men ; therefore *piously impatient*, because you earnestly wish better for *Gods* glory, and the good of your *Country*. Your *humble zeal* hath taught you to be *discreetly charitable* ; as to your own souls, so to all others ; but specially to this Church of *England*, and the *true Ministers* of it ; to whom, you cannot but willingly bear that *tender respect* and *love*, which pious children are wont to do to their *distressed*, yet *well-deserving parents* ; from the care and support of whom, no *Corbans*, no *imaginary Dedications* and *Devotions* of your selves to any *new Church ways*, and *forms of Religion*, may justly alienate your *affections* ; nor dispence with that *respect*, *justice*, *gratitude*, and *charity*, which you in *conscience* ow to those, to whom in some sense you ow your own selves, and the best of your selves, your souls : Whose *divine Authority*, and *holy Calling*, I shall now further endeavor to prove, having thus first established the *truth of our Religion*, and of *our Church* ; whose greatest waste and want, is that of *charity* ; whose dying embers, and almost extinguished sparks, I have (by the way) endeavored to revive in the hearts of true Christians ; that so they may without *passion* or *prejudice*, embrace that *truth* which I chiefly design to vindicate in this *Apology* : Namely, The *holy Calling*, *divine Institution*, and *Function* of the *Ministry* of this *Church of England* ; which will best be done by answering the chief *Objections*, *Calumnies*, and *Cavils*, brought against both the *Ministers* and their *Ministry*, by their many-minded Adversaries.

OBJECT.

OBJECTION II.

Against the peculiar Office and Calling of Evangelical Ministers.

Suppose we grant (say they) *true Religion*, and a *true Church* in *England*, with some defects; yet these may be without any *distinct office*, or *peculiar calling* of *Ministers*, which you challenge, as of *divine appointment*: Where as, we conceive, every Christian may and ought to dispence, in an orderly way, all such *gifts of knowledge*, as he hath received in the *Mysteries of Religion*, to the *Churches* good. So that the *restraining* of *holy Administrations* to some persons, as a *peculiar Office and Function*, seems but the fruit of *arrogance* and *usurpation* in some, of *credulity* and *easiness* in others, and is not rightly grounded upon the *Scriptures*. 1 Pet. 4. 10.

Ans. Not that, I believe, your well-grounded and well-guided *piety*, (O excellent Christians) (who know, *in whom*, and *by whom*, you have believed,) needs other satisfaction in this, or the other following *Objections*, touching the *peculiar, divinely-instituted Function and practise of the Ministry*, than what your own solid judgments, and exacter *consciences*, and clearer *experiences*, sealing your *comforts*, and our *Ministry*, afford you; who are no novices in matters of *Religion*, either as to the *outward form and order*, or the *inward power*; But onely to let you see, that neither I, nor my Brethren the *Ministers*, do plead for that, in a precarious way of meer *favor and indulgence*, for which, we have not *good grounds*, *clear proofs*, and *mighty demonstrations*, both *divine and humane*, from *Scripture*, *pious Antiquity*, and *right Reason*, I shall more largely and fully answer this first grand *Objection*, which strikes at the very *Root and Foundation*, both of the *Ministry*, and all *holy Ministrations*. I. Of Catholike testimony, or custom in the Church. 1 Cor. 9. 2. Your are the Seals of mine Apostleship.

I. I may first blunt the edge of this *weapon* (which strikes against the *peculiarity* of the *Ministerial Function*) by the *clear and constant acknowledgment* (both as to judgment and practise) of all excellent Christians, and all famous Churches, in all Ages, from the very first *birth and infancy* of Christianity, and any Churches, to our times: Of which, no sober or learned Christian, can with any plausible shew, make any doubt; so far as God in his providence hath continued to us any *Monuments* or *Witnesses* of the Churches estate, succession, and transactions in former times. In all which, we finde there ever was a *peculiar Office* of the *holy Ministry*, and a *peculiar Order of Persons*, both ordaining, and ordained to be *Ministers*; and Illud est Dominicum & verum quod prius traditum, id extraneum & falsum quod posterius immossum. Tertul.

and both so used and so esteemed, by all good Christians, in all settled Churches. Clemens, in Saint Pauls time, after him, writing from Rome to the Corinthians, where faction was kindled, Exhorting people and Presbyters to peace, tells them, That the Apostles appointed some in all Countreys (*καθίστανον τὰς ἀποχὰς, διακονήσαντες ἐν τῇ πρεσβυτερίᾳ*) trying and approving them by the Spirit, to be Bishops and Deacons, for those that after should believe, Pag. 54. Edit. Pat. Jun.

Id sine dubio tenendum, quod ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo susceperit. Reliqua omnis doctrina de mendacio præjudicanda, quæ sapit contra veritatem ecclesie, & Apostolorum, & Christi, & Dei.

Tertul. de præ. ad Hæ. c. 21.

Omnes præpositi Apostolis Vicaria Ordinatione succedunt. Cyp. Paul.

l. 4. ep. 9.

Jer. Com. in 1. cap. ep. ad Gal.

Isidor. Hispal. off. eccle. l. 2. c. 5.

Radix Christiane societatis per sedes Apostolorum &

successiones Episcoporum certa per orbem propagatione diffunditur. Aug.

ep. 42.

The Lord, saith Clemens,

will have us to perform our

(ἐπεποιθεὶς ὑμῖν λειτουργίας) of

things and

Which Catholike practise and judgment, as it is a great satisfaction to all sober Christians, who itch not after novelties; so it must needs be a vehement prejudice, with any wisemen, against those yesterday novelties, raised by some few men of great passions and presumptions, but of no great reputation (that ever I could learn) for either such learning, piety, or impartiality, as may be put into the ballance against the clear and concurrent Testimonies of all the Antients, and the universal practise of all Churches, which all Histories, all Fathers, all Councils, all Learned and Godly men, both Antient and Modern, do with one Spirit, and one Mouth abundantly testify; agreeable to that of Saint Jerom, St. Augustine, Isidore Hispal. and many others: Who, speaking of the Calling of Ministers, (from those words, Called to be an Apostle of Jesus Christ) reckon up four sorts;

First, Some, that are sent immediately from God, and not by men; as Moses, many Prophets, the Twelve Apostles, and Saint Paul.

Secondly, Some by Gods appointment, yet by Mans hand, and Ordination; as Aaron, Joshua, Elisha, Timothy.

Thirdly, Others in the ordinary way, and succession of the Church, (as it is appointed by Jesus Christ) are by men onely ordained Ministers, either according to real merit, partial favor, and vulgar affection.

Fourthly, There be some whom neither God, nor man sends, but they run of themselves.

Such (saith St. Jerom) were, and are false Prophets, and false Apostles, deceitful workers, Ministers of Satan, transforming themselves into Angels of light; who say, Thus saith the Lord, when the Lord hath not spoken to them, or sent them. To this sense Saint Jerom, St. Augustine, and accordingly all the Antients, before and after them, as they have occasion to speak of the office, duty, and dignity of Ministers in the Church: Which Catholike Testimony, and Tradition, or Custom of the Church, for any Christian to contradict without shew of reason, is intollerable impudence; and not to believe it, is most inhumane, and unchristian uncharitableness; to disparage, and causlessly to derogate from it, can be no other, but profane

profane and perverse insolence; unless there can be produced such services (in
 clear testimonies from immediate divine revelations, confirmed by *εικὴν καὶ ἀτάκτως*)
 miracles, or from the received *Written Word of God*, to the contrary; none rashly
 as will easily, and ought justly to overweigh all after inventions or ly, but in due
constitutions, which are built meerly upon humane custom and au- time and sea-
 thority; as that was of giving the *Lords Supper* to *Infants*, and to son, (πῶς καὶ
 the *dead* sometimes. *διατίαν*) where
 also, and by
 whom, his will

and supreme pleasure, hath appointed. *Ἐκαστος ὑμῶν ἐν τῷ ἰδίῳ πνεύματι δοξασιεῖται δεῖα. Ο λαὸς
 αἰδομένος τοῖς λόγοις προσεγγισσάμενος δεῖται.* The Faction or Schism began in Saint Pauls time, then
 renewed, or had continued, which *Clemens* shews, citing the Apostle Pauls Epistle to the *Corinthians*,
 and telling them, That the Apostles settled approved Ministers, Bishops, and Deacons after
 them, and ordered for a succession to follow, when those were dead, whom they ordained imme-
 diately, p. 57. Edit. Pat. Jun. *Clemens R. ep. ad Corinth. Ignat. ep. ad Hieron. & in aliis ep.*
Just. Mar. Apol. 2. Tertul. Apol. & lib. De Baptismo. Cyprian l. 1. ep. 2, 9. l. 3. ep. 5. Eis, qui
sunt in Ecclesia, Presbyteris obaudire oportet, his qui successionem habent ab Apostolis; qui cum Episcopatus
successione charisma veritatis certum secundum beneplacitum patris acceperunt: Reliquos vero, qui ab-
sistunt à principali successione, & quocunque loco colliguntur, suspectos habere, vel hereticos, & male
sententie; vel quasi sciendentes, & elotos, & sibi placentes: Aut rursus ut hypocrite quæstus gratia &
vane gloriæ hoc operantes; omnes autem hi decidunt à veritate, ut Nadab, & Abihu, & Koram, &
Jeroboam, &c. Irenæus, l. 4. c. 43. Agnitio vera est Apostolorum doctrina & antiquus Ecclesiæ status
in universo mundo secundum successiones Episcoporum, quibus illi eam, quæ in unoquoque loco est Ecclesiam,
tradiderunt, Iren. l. 4. c. 63. Chrysost. de Sacerdotio. Basil. Mag. Symoni Mago comparat illos,
qui πᾶσι τῷ χρηστέοντι τὰ χρήματα λαμβάνουσι, Who take money for Ordination; and calls that
gain, παραγωγὴ εἰς εἰς γήεναν, Conduct money for Hell, Ep. 78. And in his 181. Epist. cha-
lenges to himself the power of Ordination from the Corepiscopi. So Epist. 187. ἡ πάλαι συνήθεια,
&c. The ancient custom of the Church receives none to be Ministers, but with strict examination,
in their Ordination. Epiphani. Hæ. 79. Jeron. Dialog. ad Lucifer. St. Ambrose. De Dignitate
Sacerdotali Liber. St. Austine, Ep. 42. and in many places. St. Gregory the Great, De Cura Pasto-
rali, lib. Quomodo valebit secularis homo sacerdotis magisterium adimplere, cuius nec officium tenuit, nec
disciplinam agnovit? Is. Hisp. off. eccl. l. 2. c. 5. ἡ δὲ πάλαι παρ' ἡμῖν τοῖς χριστιανοῖς, &c. Nullatenus nobis
Christianis permissum est, ut quis in ecclesia, seu publicè Scripturas explanet, nisi, qui in clericalem ordinem
adscitus fuerit. Suid. in l. περὶ φιλολόγ. Greg. Thaumaturgus, juvenum quendam piam & Philo-
sophum sub forma carbonarii obscurum in sacerdotem ordinavit. καὶ τὸ νομομαχὴν ἔργον, juxta solennes
ritus, Greg. Nis. in vita Thaum.

Which counterbalancing of Custom by Reason or Scripture, is
 not yet in the least kinde done, by these men, that are the opposers
 of the Ministry of England; Who, by the same proud or peevish
 incredulity, by which they oppose the Catholike consent, and practi-
 cal Testimony of the Church in this great point of the holy Ministry,
 do overthrow, by a sceptical folly, and disputative madness, the very
 foundation, and all possible means of Historical belief or faith among
 men; For which, the wisdom and providence of the Creator, hath
 afforded to mankind, no other ordinary ground or inducement, but
 onely that, of a charitable and rational persuasion, which we have,
 That neither the most, nor, to be sure, the best ablest, and worthiest
 men, in all Ages, and these in several places, would conspire in a
 lie, or give testimony to a falshood; contrary to their own consciences,

and the evidence of things, as to matter of fact; whereof themselves, and their forefathers, were eye-witnesses, beyond any possibility of ignorance, or mistake: Nor can any thing be alleged, or supposed, as matter of *self-interest*, or *partiality*; there being in the first Three hundred years, no temptation of secular profit, or honor, to blinde, or corrupt their *judgment* and *testimony*; whereby they should not either fully and clearly see, what was judged, and acted in the Church; or that any thing should so bribe their tongues and pens, as not to give a *true record*, and *faithful report* to posterity: Since many of them sealed their *love* to the *truth*, and *charity* to *mankind*, by their *blood* in *Martyrdom*.

ubi charismata
domini posita
sunt, ibi discere
oportet verita-
tem; apud
quos est ea, quæ
ab Apostolis suc-
cessio, & id,
quod est sanum
& irreproba-
bile sermonis
constat. Iren.
l. 4. c. 45.
Edant origines
Ecclesiarum
suarum, evol-
vant ordinem
Episcoporum
suorum ita per
successiones ab
initio decurren-
tium, ut primus
ille Episcopus
aliquem ex
Apostolis vel
Apostolicis viris
habuerit autorem
& antecessorem.
Tert. de præ.
ad Hæ. c. 32.

At the same rate, of obstinate *disbelieving*, and supercilious *deny-
ing*, whatever is delivered by *writing* or *tradition* to after Ages, men
may foolishly, and madly question the *works* of every *Author*; the
facts and *records* of all former times, left us in *History*: Christians
may doubt of their *Baptism* in their *Infancy*; yea, and question their
own *Natural Fathers* and *Mothers*, refusing to own, or pay any
duty and obedience to them; since of these they can have no other
assurance, than what is *told them* by others; as also of all their
forefathers and *predecessors*; from whom these *Sceptical Infidels* are
certainly descended, although they never saw them; and (possibly)
they enjoy the benefit of their *forefathers labors* and *estates* to this
day, which from those is derived in an orderly succession, to these
their ungrateful successors: Nor is indeed the *Series* and *Genealogy*
of *Natural Parents*, more necessary and certain in *reason*, that they
have been, and are gone before us (however their several names and
successions may be unknown) from *Noah*, or from *Adam*; than is
the constant and uninterrupted succession of *Spiritual Fathers*, and
Predecessors in the *Ministry* of the *Church*; derived by the *holy*
Apostles from *Jesus Christ*, the second *Adam*; the *Everlasting*
Father of a better *Generation*: Of which, there are (besides the ap-
parent, present succession in this *Church of England*, and all other
Churches-Christian, now in all the *World*, which lately had or
still have a peculiar order of *Bishops* and *Presbyters*, as *holy Ministers*
in the *Church*) so clear, and constant, and undeniable *Histories*,
from those that were (*ἀρχαῖοι καὶ γράφοντες*) of all men or writers, the most
worthy to be believed, for their love to *God*, their zeal for the *truth*,
their charity to all *men*; but especially, for their care of the *household*
of *Faith*, the *Church of Christ*.

Non fides ex
personis sed per-
sonæ ex fide sunt
probandæ. Ter-
lib. de præ.
ad Hæ. c. 3.

Wherein, however it be most true, that a bare descent, or suc-
cession of persons, following each other in time and place, be not
sufficient to carry on the being and honor of a *true Church Christian*,
(which title is not entailed to any place, or any race of people,) un-
less, withal, there be a succession in *Christian Doctrine* and *Institu-
tions*,

tions, according to the Scripture; yet it is as true, that the *custody* and tradition of the Scriptures, the succession of true doctrine believed in the Church, and divine Institutions celebrated, never have been, nor ever can possibly be in Christs ordinary way to his Church carried on to after generations, but only by such a *personall succession* of Bishops, Pastors, and Ministers in the Church; such as were in the beginning of the Gospell appointed by Christ, and ever since hath been orderly and constantly derived from one to another, agreeable to the divine constitution; Nor are Christians to expect or presume of daily miracles, speciall revelations, or Angelick missions, to carry on Christian Religion; but humbly to content themselves with that once settled Ministry and holy order, which God by Jesus Christ hath given to the Church, after which example some are still duly tryed, ordained, set apart, and sanctified to this office, the dispensation of the Gospell, and those mysteries which goe with it.

derunt Ecclesiam. Irenæ. l. 5. Audivi à quodam Presbytero qui audierat ab his qui Apostolos viderant. Irenæ. l. 4. c. 45. Eph. 4. 11. 1 Cor. 12. 28.

Indeed I cannot but esteem, as all good, wise, and humble Christians do, and ever did, the *constant, clear, and concurrent* (which is the truly Catholick) testimony of the Church (in which so much of the truth, Spirit, and grace of God, hath alwaies appeared amidst the many cloudings of humane infirmities) to be far beyond any meer humane record, or authority; in point of establishing a Christians judgement or conscience, in anything, that is not contrary to the evident command of the written word of God: However some mens ignorance and self, conceited confidence (like bogs and quagmires) are so loose and false, that no piles never so long, well driven, and strongly compacted, by the consent and harmonious testimonies of the most learned writers in the Church, can reach any bottom, or firm ground in them, whereon to lay a foundation of humane belief, or erect a firm bank and defense against the invasion of daily novelties; which blow up all, and break in upon the ancient and most venerable orders, practises and constitutions of the Church, where ever they are yet continued: which being evidently set forth to me, by witnesses of so great credit, for their piety, diligence, fidelity, harmony, integrity, constancy and charity, I know not how with any face of humanity or Christianity to *question, disbelieve, or contradict.*

consuetudini veritas suffragatur nihil oportet firmitus retineri. Aust. l. 4. cont. Donat. de Bapt. c. 4. In his de quibus nihil certi statuit Scriptura divina, mos populi Dei & instituta majorum pro lege tenenda sunt: si nec fidei nec bonis moribus sint contraria. Aust. ad Casulan. Traditiones Ecclesiasticæ, quæ fidei non officiunt, ita observanda ut à majoribus traditæ: nec aliorum consuetudo aliorum contrario more subvertenda. Jeron. ad Lucian. Si nulla Scriptura determinavit certe consuetudo

suetudo roboravit : quæ sine dubio de Apost. traditione manavit. Tertul. de cor. M. *Sanctæ Ecclesiæ sacerdotes Catholice veritatæ hæredes Apostolica decreta & definita sectantes, maluerunt se ipsos, quàm vetustæ universitatæ fidem prodere.* Vinc. Lyrin. c. 8. *Si quid hodie per totum orbem frequentat ecclesia hoc quin ita faciendum sit disputare insolentissima est insaniæ.* August. ep. 118. Ο κνελθ' υπεσ ιδιδαξεν, αποσολοι εκρυζα, πατερεσ διατηρησαν, μαρτυρεσ ιβεβαιωσαν : αρχεσθνη ιζειν, ος ιδιδαχθης. Bas. M. Cont. Arium Sabel. &c. Otherways, εφ' ε χειρ' παραίεσται, κεινι ει ποστω χειρ' το διαχλινον ημω : κειν ε η η πιστε ημω, η ματιω οι μω μαρτυρησαστε ημαρτυρησαν, ματιω ε τω λαω εδωσαν οι τοιυτοι κη τηλικοι περσωνται. Greg. Naz. de Apollinario. *Post sacram Scripturarum canonicam auctoritatem Ecclesiæ Catholice consensus tantum apud me semper valuit, ut quæ cunque ab hoc consensu confirmata videam mihi sacrosancta & immutabilia videantur.* Bishop Carleton. de Consen. eccles. cap. 11. cap. 277.

Quod universa tenet ecclesia nec consiliis institutum sed semper retentum est, non nisi auctoritate Apostolica traditum rectissime creditur. August. cont. Donat. l. 4. *In Concil. Lodovic. Melito Episc. Sard. missus ut autographa ubique decernat, &c. Constat id ab Apostolis traditum, quod apud ecclesias fuerit sacrosanctum.* Tert. ad Mar. l. 4.

Under which cloud of *unsuspected witnesses*, I confess, I cannot but much acquiesce, and rest satisfied in those things, which others *endlessly dispute*, because they have not so *literal* and *preceptive* a ground in *Scripture*; however they have a very rational, exemplary, analogical and consequential authority from thence, which is made most clear, as to the minde of *God*, by that sense, which the *Primitive Doctors* and *Christians*, who lived with, or next to the Apostles, had of them; and by their practise accordingly, in the ways of Religion: Thus the *Canonical Books of the Scripture*, especially those of the *New Testament* (which no where are enumerated in any one Book, nor, as from *divine oracle*, any where commanded to be believed or received, as the writings of such *holy authors*, guided by the dictates or directions of *Gods Spirit*) we own and receive, as they were after some time, with judgment and discretion (rejecting many other pretended *Gospels*, and *Epistles*) anciently received by the Catholike Church, and to this day are continued. So also, in point of the *Church Government*: How, in right Reason, Order, and Religion, the Churches of Christ, either in single Congregations and Parishes, or in larger Associations and Fraternities ought to be governed; in which thing, we see that sudden variations from the Churches constant patern in all ages and places, hath lately cost the expence, not onely of much Ink, but of much blood, and have both cast and left us in great scandals, deformities, and confusions, unbecoming Christian Religion. The like confirmation I have for Christians observing the *Lords day*, as their *holy Rest*, or *Sabbath* to the *Lord*, and their variating herein (upon the occasion of *Christs Resurrection*) from the Seventh day or *Jewish Sabbath*, which is not so much commanded by Precept, as confirmed by Practise in the Church; so in the *baptising* of the Infants of Christian Parents, who profess to believe in *Jesus Christ* onely for the means of salvation, to them and their children, which, after *Saint Cyprian*, *Saint Jerom* and *Augustine* affirm to have been the custom of the Catholike Church, in, and before their days; so as no Bishop, or Council, or Synod began it, *Cypr. ep. ad Fidum. Aust*

ep. 28. And no less, in this of the peculiar distinct calling, order, of-
fice, and succession, of the Ministry Evangelical.

In all which, if the Letter and Analogy of Scripture were less
clear than it is, so that the doctrines of those particulars (which are
among Christians counted *divine*) were (like Vines, and Honey-
suckles) less able to bear up themselves in full *authority*, by that
strength and vertue which they receive from the Scripture Precept,
(where undoubtedly their root is; and from whence they have grown,
shooted out so far, and flourished in all Churches;) yet the constant
judgment and practise of the Church of Christ (which is called the
pillar and ground of truth,) are stayes and firm supports to such sweet
and usefull plants, which have so long flourished in the Church of
Christ, whose custom may silence perverse disputes of corrupt and
contentious minds: And indeed doth fully satisfy and confirm
both my believe, and my religious observation of those particu-
lars, as sacred and *unalterable*.

Nor hath any of *those things*, more clear evidence from Scrip-
ture or *Catholick practise*, than this of the calling and succession of
the *Ministry of the Gospell* hath, wherein some men, after due tryall
and examination of their gifts and lives, made by those who are of
the same function, and are in the Church indued with a derivable
Commission and Authority, to ordein an holy succession of men in
the Ministry for the Churches use, are by *fasting*, *prayer*, and *solemn*
imposition of hands in the presence of the faithfull people, pub-
likely and peculiarly *ordained*, consecrated, set apart, sent and au-
thorised in the power and name of Christ, to preach the Gospell to
all men, to administer the holy Sacraments, and respectively to dis-
pense all those holy duties, and mysteries belonging to Christian
Religion, among Christian people, that is, such as profess to be-
lieve, that Jesus Christ is the only Saviour of Sinners.

Sacramenta non numero. Calvin. Inst. I. 4. c. 14. sect. 2. Amb. J. 5. ep. 32. ad Valentin. Commends
that sentence, which the Emperours Father had wrote touching judicatories and Judges in
Church matters. *In causa fidei vel Ecclesiastici muneris eum judicare debere, qui nec munere impar, nec
jure dissimilis, constanter assero.*

Which holy and most necessary custom of *ordaining* some fit
men, by others of the same function, to be *Ministers in the Church*,
hath not only the unanimous consent and practise of the Orthodox
Christians, and purest Churches in all ages, from the Apostles times;
But, no *Hereticks* or *Schismatics*, who owned any relation to
the Gospell of Jesus Christ, did ever so much as dispute, or question
the power and succession ministeriall, as to its calling peculiar, and
divinely appropriated, to some men in the Church, Till of later
dayes in *Germany*, and some otherwheres the pride of some mens

Confessores glorie Christi. An. 1543. When they after proved to be Pastors, Vicars, and Priests, which conspired to destroy all the Ministers of the Gospel in Germany, hanging and drowning many of them, casting them into wells, An. 1562. Cl. Sanctus de temp. decept. Irenus, l. 4. c. 43. Qui abstant à principali successione (Episcoporum & Presbyterorum ab Apostolis) quicunque loco colliguntur suspectos habere oportet, vel hereticos, vel scindentes, vel utatos & sibi placentes. Omnes hi decidunt à veritate. Sophiste verborum magis esse volentes, quam discipuli veritatis. Iren. lib. 3. c. 40.

3. What can be the design of any to go contrary, or innovate?

In ea regula incedimus quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo accepit. Tertul. de Præf. c. 37. Radix Christianæ societatis per sedes Apostolorum & successiones Episcoporum certa per orbem propagatione diffunditur. August. ep. 42.

parts, and conceit of their gifts, or the opinion of their raptures and Enthusiasms, mixed with other lusts and secular designs, tempted some weak and fanatick men of the Anabaptistical leaven, to adventure the invasion and vulgar prostration of the office; before ever they broached their reasons against it; which presumption and disorder the Swenckfeldians, who called themselves Confessors of the glory of Christ; afterwards the Socinians and others intending to introduce new and heretical doctrines with their new Teachers, studied to set forth with some weak shews of reason and Scripture. Whereas in all former ages of the Church, such as should have abrogated the antient Catholick way, or have broached any new way of Evangelical power and Ministry, would have been as scandalous, as if he had broached a new Messias, or a new Gospel, and made the old one of none effect; as many of those strive to do, who seek to cry down the former way of Ministers right Ordination, Succession, and Authority. Who if they had not met with a giddy, and credulous, and licentious age, would have needed new miracles to have confirmed their new and plebeian ways of Ministry; or to cashier the old one; which was first began, and after confirmed (as the Gospel was) for some years, with many infallible signs and wonders, wrought by the Apostles, and their Successors, in that Order and Function.

What can it be then, but an exceeding want of common understanding, or a superfluity of malice, or a transport of passion, or some secular lust, either to deny credit to the Testimony of the best Christians, and purest Churches in all times, or to go quite contrary to their judgment and practise, by seeking to discredit and destroy the Authority and peculiar Function of the antient Catholike Christian Ministry, in these or other Churches? And since in primitive times, it could be no matter of either profit or honor in the world, to be a Bishop or Presbyter in the Church (who were the first men to be persecuted or sacrificed;) What motive could there be then, but onely Religion, Duty, and Conscience, to undertake and persevere in that holy and dangerous Calling, that so the Gospel might be continued? And since, now in England, it can be no great temptation of covetousness or ambition (unless it be in very poor and necessitous man) to be a Preacher of the Gospel, upon the new account of the peoples, or self-ordaining (which is as none;) what can it be that provokes so many in a new, and pitiful way, either of egregious ignorance, and popular simplicity, to undertake to be Preach-

ers?

ers? Or in a more refined way of devilish malice and deep design, to seek to level, cast down, and trample under foot all Ministerial power whatsoever, (which is none, if it be common, and not peculiar to some men by divine Sanction:) Certainly, this can arise from no other aim, but either that of destroying us, as a Reformed Church; or desolating us, quite from being a Church, or Christians: Which our posterity will easily cease to be, as to the very form (as many at present are, as to any power and conscience of Religion) if once they cease to have, or begin to think they have not had, any true Ministers in this, or any Church: So that all Preaching of the Gospel, all Sacraments, all the Faith of so many Christians, Professors, Confessors, and Martyrs in all Ages, together with the fruits of their Faith, in Patience, Charity, and good Works, must be in vain. Alas, these poor revenues and encouragements which are yet left to the Ministers here, (considered with their burdens of business, duties, taxes, and envy) are scarce worth the having or coveting, even by vulgar and mechanick spirits; who may make a better shift to live in any way almost than now in the Ministry.

The design then of levelling the Ministry, must needs be from greater motives, such as seek to have the whole honor and authority of the Reformed Religion here in England, utterly abolished; or else, taken up upon some such odde, novel, and fanatick grounds, which will hold no water, bear no weight, or stress; being built upon the sands of humorous novelty, not on the rock of holy antiquity, and divine verity: That so this whole Church may, by the adversaries of it, be brought to be a meer shadow of deformed and confused Religion; or else, be onely able to plead its Christianity, upon meer Familistick, or Anabaptistick, or Enthusiastick, or Socinian, or Fanatick Principles; Upon which must depend all our Christian Privileges, Truths, Sacraments, Ministrations, Duties, and Comforts, Living and Dying; all which will easily be proved, and appear, to a considerate soul, as profane and null, when he shall see they are performed, or administered by those, who can produce no Precept, Scripture, or Practise from Antiquity, for their ways, either of Christianity, or of Ministry, but onely their own, or other mens wilde fancies, and extravagant furies; nor can they have better excuses for their errors, in forsaking the right and Catholike way, but onely a popular levity, credulity, and madness after novelties.

So that, as to this first part of my answer, touching The peculiar Function of the Ministry, I do aver upon my Conscience, so far as I have read, or can learn, That there is no Council of the Church, or Synod; no Father or Historian; no other Writer, that mentions the affairs of the Church; no one of them gives the least cause to doubt, but wholly confirms this assertion; That no part of the Catholike

Church

*Agnitio vera
est Apostolorum
doctrina, &
antiquus ecclesie
status, in uni-
verso mundo, &
charactere cor-
poris Christi,
secundum suc-
cessionem Episco-
porum quibus
illi eam, quae
est in unoquoque
lego Ecclesiam,
tradiderunt.
Ire. l. 4. c. 63.*

Church of Christ, in any age, or place, was ever settled or flourished without a constant peculiar Order, and Ordination of Ministers; who were consecrated to the receiving and exercise of that power in the Church, as from Christ, although by man, which have continued to this day.

Theodoret.

hist. l. 1. c. 22.

De Aedesio &

Frumentio apud

Indos, divina

Ministeria obie-

runt Laici cum

erant; Frumen-

tius postea ab

Athanasio ep.

factus.

Cap. 23. Cap-

tivamulier apud

Iberos Evan-

gelium prædica-

bat, & miracula

edebat. His

Const. M. Epis-

copos misit.

There are indeed three or four examples (in cases extraordinary) of some private unordained Christians in the *Primitive times*, who occasionally trading to *Heathens*, were means first to teach them the Mysteries of Christ, so as they desired to be *baptized*, which was after done by such *Bishops* and *Ordained Ministers*, as were sent them upon their request, from other Churches. To produce particular testimonies out of each *Author*, *Father*, *Council*, and *Historian*, in every age, to prove the *constant succession*, the *high veneration*, and the *unfeigned love*, which was every where conferred upon the *Bishops* and *Ministers* of the Church; also, to shew forth that devout care and religious regard, which the *ordainers*, the *faithful people*, and those to be ordained to the office, had, in their several *relations* and *duties*, when Ministers were to be ordained and consecrated, such allegations were easie, being very many and obvious; but I hold the pains needless, considering, that to *learned men* they are so well known; and all ingenuous Christians will believe my *solemn asseveration*, that, as in the presence of God, what I write, is *Truth*: As for those weak or wilful men, who are in this my *onely opposers*, I know, they consider not any *heaps of authorities*, which they account onely as *humane*; which they cannot examine, nor do they value them, when convinced of the certainty, and harmony of them; were there never so sweet, and many flowers gathered from the testimony of *Antiquity* and *Authority* of the *Fathers*, these *supercilious novellers* will not vouchsafe to *smell* to them: It is well, if I can make them *savor* any thing well out of the *Scriptures*, which favors the Function of the *Ministry*.

4.
Catholike
custom con-
firmed by
Scripture, as
to the Office
of the Mini-
stry.

2. So then, in the next place, This *Defence* of the Churches clear, constant, and *Catholike Testimony*, in this point of the peculiar Office of the *Ministry* (as in any other) becomes a *brazen wall*, an *impregnable bulwark*, able to break in pieces, or to retort all *engines* and *batteries* made against it; when it appears to be exactly drawn, according to the *scale*, *line*, and *measure*, set down in the *holy Scripture*; which are therefore much sleighted by some, who despise the *Ministry*; because, like well-planted *Canons*, they defend the Church, and its constant *Ministry*; as on the other side, the Churches *fidelity* and *constancy*, are the *ground-work* and *platforms*, on which the *Scriptures* are planted; The Church of Christ bearing up as the ground, and holding forth as a pillar, that *divine Truth*, *Power*, and *Authority*, which, from God, they have in them; of which, the Church

1 Tim. 3. 15.

Church is the *Herald* or *Publisher*, but not the *Author* or *Inditer*; Conferring nothing to their *internal Truth*, which is from their *revealer* and *inspirer*, *God*; but much to their *external credit*, and *historick reception*, which we have tendered to us daily; not as immediately from *God*, or *Angels*, or inspired *Prophets*, but by the *veracity* and *fidelity* of the *Church*, chiefly in its *publick Ministry*; which in this point of so *necessary, constant, and universal practise*, for the good of all *faithful people*, in all *Ages* and *Churches*, cannot be thought in any reason, either to have had no *rule divinely appointed*; or that all *Churches* have been wholly ignorant of it, or knowingly have so wholly swerved from it, that never any *Church*, either in its *Teachers* and *Pastors*, or in its *people* and *believers* were followers of the *Scripture-Precept*, and *Patern*, till these last and worst days; whereas, the clear and pregnant *light* of the *Scripture*, is in this point of a settled *Ministry*, so agreeing with the use and practice of the *Catholike Church*; that, as no error can be suspected in the one, so no obscurity can be pretended in the other, by any *Christians*, who will allow the *divine Authority*, and *infallible Truth* of those *Scriptures*, which we call the *New Testament*.

In all which, nothing is more evident, and *self-demonstrating Christ* sent beyond any *cavil* or *contradiction*, than, That our *Lord Jesus Christ*, of the *Father* the promised *Messias*, the beloved *Son of God*, the *Angel* of the new *ther*, as a *and better Covenant*, the *Minister of Righteousness*, the great *Apo-* *Minister of stle*, the chief *Bishop and Father of our souls*, the *Author and Finisher* *Righteous-* of our *Faith*, the *supreme Lord and King*, the eternal and *compassi-* *ness*. onate *High Priest*, the unerring *Prophet* of his *Church*, whose voice we are onely to *hear* and *obey* in all things he commands us; That, I say, this *Lord Jesus Christ*, was sent by the *Father*, to a *personal accomplishment* of all *Prophecies*; *fulfilling of all righteousness*; to a *visible Ministration* of *holy things* for the *Churches* good; That he came not in his own *Name*, as a *man*, to be *Mediator* and *Teacher*; nor did he as a *man* take this *honor* of *Prophet*, *Priest*, or *King* of his *Church* upon him; but had his *mission* or *appointment* from his *Father, God*; who gave evident testimonies from *Heaven* of him; not onely before, and at his *birth*, but afterward, at his *solemn* and *publick inauguration* by *Baptism*, into the *Work* of his *Ministry*, where a *voice from Heaven* was heard, and a *visible representation* of the *Holy Spirit* was seen, testifying him to be the beloved *Son of God*; the *anointed*, with the *gifts of the Spirit*, above all, as *Head* of the *Church*: These, after, were followed with *infallible signs* and *wonders*, while *Jesus* went about doing good; teaching the *Mysteries of the Kingdom of Heaven*; instituting *holy rites*, for the distinguishing of his *Church* from the world, and for the comforting of the *faithful* in the world; by those *seals, pledges, and memorials*

1 Pet. 2. 25.

Heb. 12. 2.

Matth. 17. 5.

John 4. 34.

& 5. 36. & 6.

57. & 7. 16.

Heb. 5. 4.

No man taketh

this honor to

himself but

he that is cal-

led of God as

Aaron.

V. 5. So also

Christ glori-

fied not him-

self to be made

an high priest,

but, &c.

Matth. 3. 17.

of his love, in dying for the Church, and shedding both water and blood upon the Cross.

Christ's sending his Apostles as Ministers.

Acts 1.
Phil. 2.9.

Acts 2.
John 20. 21.

ἐκδοῦναι αὐτοῖς ἐξουσίαν, All Authority, i.e. Legitima potentia.

Matth. 28. 18, 19, 20.

Mark 16. 15.

John 14. 17.

Acts 2.

Christ having thus personally finished the suffering and meritorious part of his Ministry ; after his Resurrection, being now no more to converse in a visible humane way of presence, with his Church on Earth, but ascending (as was meet) to that glory of the Father, which, as God, he had ever with him ; as man, he had merited of him, by suffering on the Cross, and enduring the shame, for his Churches salvation ; yet he left not his Disciples comfortless, but, as he promised, sent his Spirit publicly and eminently upon the Twelve principal Apostles, whom he had formerly chosen, and appointed, in his, and his Fathers Name, to Preach the Gospel ; to whom he gave the Keys of the Kingdom of Heaven, as to the Stewards and chief Deputies, or Ministers of his household in his absence ; instructing them, what to do ; on what foundation of faith in him, to build his Church ; by what Sacramental seals to confirm believers ; giving them full power and commission, to go into all the world, by Teaching and Baptising to make Disciples ; confirming this power to them, by breathing on them, and conferring farther Ministerial gifts of the Spirit upon them ; promising also to be with them to the end of the world, which could not be meant of their persons, who soon died, but of their successors in that Office and Ministry ; that the same power, authority, and assistance, should be with them, in that holy way, to which he thus ordained and sent them, by a divine charter, and durable commission. After all this, for further publication of this great Authority and Ministerial power, given to the Apostles, and their Successors ; and for the confirmation of it, both to their own consciences, and to all the world, the holy Spirit, as was promised, came upon them in the shape of fiery cloven tongues, filling them with miraculous gifts, and all Ministerial power, both extraordinary in their persons, and ordinary, derivable to their Successors ; such, as the wisdom of Christ thought most fit, both for the first planting of the Church with miraculous gifts, attending the Ministry of the Gospel ; and the after propagating of it, by the same Ministry, confirmed by the constancy of the Martyrs and Confessors, which were in stead of daily miracles.

This whole frame, polity, and divine constitution, of the order, power, and Ministry, that should succeed Christ Jesus in his Church, was no other, than the proper effects of Christ's prophetick power, and wisdom, for the instructing his Church ; an act or ordinance of his Kingly power, for the governing of it ; and a fruit of his Priestly power, and care, for a right Liturgy, or officiating, to be continued in his Church ; thus furnishing it with an holy Succession of Evangelical Priests and Ministers, in his name and authority, who might always

always teach, guide, and govern; also supplicate for, consecrate and offer holy things with the faithful, and for them, namely, the sacrifices of prayers, thanksgiving, and praises; especially, that Eucharistical memorial of that one great oblation of himself once made, on the Altar of the Cross, for the Redemption of the World; which is the great accomplishment of the Jewish Prophecies, the abolishing of their Types and Ceremonies, the main foundation of the Christians Religion, and the chief subject of that Evangelical Ministry, which Jesus Christ himself hath thus evidently instituted and sealed in his Church; For whose sake, he hath given those Ministerial gifts, with a distinct power and authority; making some (not all) either Apostles, or Prophets, or Evangelists, or Pastors and Teachers, For the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, &c. And this, by as manifest a distinction, both for gifts, and place, and use, as is in the parts of the body, between the eyes and the hands, the head and the feet; So that all are not Apostles, nor Prophets, nor Teachers, that are Believers, and Members of the Body of Christ his Church; no more than every part is an eye in the natural body; however it partake of the same Soul, as Believers do of the same Spirit, yet in different manifestations; of which difference of gifts and office, those onely are to judge, whom the Spirit of Christ hath enabled with gifts, and indued successively in the Church, with power from Christ to judge of them, and accordingly to invest them, by solemn and holy ordination, into the orderly power of exercising those gifts, which they are judged to have received from the Spirit of Christ, for the good of the Church, both for Instruction, and for Government of it. Without which divinely-constituted Order and Office of Ministry began in Christ, by him derived to the Apostles, and by them, and their successors constantly and duly observed to these days, the Church of Christ had long ere this been a monster made up of confused excrescencies; a very heap and huddle of Ignorance, Heresies, Schisms, all maner of erroneous blindness, and extravagant madness; like those mishapen prodigies, which we may often see among those, who having cast off the lawful succession, the sacred and antient order of the Ministry, do in their varieties exceed, even the mixtures and productions of Africa.

After Christ's Ascension, we have no less evidence of Scripture, for the undoubted practise of the blessed Apostles, when they had by a divine lot, first filled up that place and part of the Ministry, from which Judas had fallen, Acts 1. 25. For having received power Ministerial immediately from Christ, they did, duly, conscientiously, and orderly, and effectually fulfil their own Ministry; and also took care to ordain others that might do so too, both in their times, and after

Heb. 9. 14.
& 10. 12.

Eph. 4. 11, 12.

1 Cor. 12. 4, 5, 21, 28.

Verf. 29.

1 Cor. 12. 6, 7.

1 Cor. 14. 32.

The spirits of the Prophets, are subject to the Prophets V. 33. For God is not the Author of confusion, &c.

5.

The Apostles ordain and commission Ministers.

Gal. 2. 7.

1 Cor. 5. 20.

As Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

1 Cor. 3. 9.

2 Cor. 11. 2.

Esth. 7. 8.

Eph. 4. 11.

Acts 14. 23.

And when they had ordained them Presbyters in every Church, in Lystra, Iconium, Antioch, &c.

Acts 20. 28.

Take heed to your selves, and to all the flock, over which the holy Ghost hath made you Bishops, or overseers, to feed the Church of God, &c.

Paul's speech to the Presbyters of

the Church of Ephesus. V. 17.

1 Tim. 3.

& 5. 22.

Lay hands (i. e.) by way of

ordination to the Ministry.

2 Tim. 2. 2. The things thou hast heard of me, commit thou the

same to faithful men; who shall be able to teach others also.

Tir. 1. 5. I left thee in Crete, that

thou shouldst ordain Elders in every City, as I had appointed thee.

Non tam sollicitus de cura

Timothei, sed propter successores ejus; ut exemplo Timothei ecclesie ordinationem custodirent. Ambr. in

1 Tim. 5.

them; distributing their own labors into several Countreys, and to several sorts of people; some to the Circumcision of the Jews, others to those of the uncircumcised Gentiles; Among whom they exercised their Office and Ministry, not arbitrarily and precariously; but as a trust and duty, of necessity, out of conscience, and with all divine power, authority, and fidelity; as Ambassadors from Christ, for God; as Heralds, as Angels, or Messengers sent from God; as Laborers together with God in his Husbandry the Church; as Woers and Espousers, having Commission or Letters of credence, to treat of and make up a marriage, and espousals, between Christ and the Church; which sacred office of trust and honor, none without due authority delegated to him from Christ, might perform, any more, than Haman might presume to court Queen Esther, before the King Ahasuerus.

During these Primitive times of the Apostles Ministry of the Gospel, before they had finished their mortal pilgrimage, we read, them careful to ordain Presbyters in every City and Church, to give them charge of their Ministry, to fulfil it; of their flocks to feed and guide them, in Christ's way, both for truth and orders, over whom the Lord had made them over-seers by the Apostles appointment; who, not onely thus ordained others to succeed them immediately; but gave command, as from the Lord, to these (as namely to Timothy and Titus) to take great care for an holy succession of Ministers; such as should be apt to teach; able, and faithful men; to whom they should commit the Ministry of the Word of life, so as the Word, or Institution of Christ, might be kept unblamable, till the coming of Jesus Christ, 1 Tim. 6. 14. by an holy order and office of Ministers, duly ordained, with the solemn imposition of hands; as a visible token to men of the peculiar designation of them, and no others but those, to this Office and Function; who must attend on the Ministry, give an account of their charge, and care of souls to God.

Thus we finde, beyond all dispute, for Three Generations after Christ, (First, in the Apostles; secondly, from them to others (by name to Timothy and Titus; thirdly, from them to others; by them to be ordained Bishops and Deacons;) the holy Ministry instituted by Christ, is carried on in an orderly succession, in the same Name, with the same Authority, to the same holy ends and offices; as far as the History of the New Testament extends, which is not above

2 Tim. 2. 2. The things thou hast heard of me, commit thou the same to faithful men; who shall be able to teach others also. Tir. 1. 5. I left thee in Crete, that thou shouldst ordain Elders in every City, as I had appointed thee. Non tam sollicitus de cura

Timothei, sed propter successores ejus; ut exemplo Timothei ecclesie ordinationem custodirent. Ambr. in

1 Tim. 5.

thirty years after Christs Ascension : And, we have, after all these, the next Succession, testifying the minde of the *Lord*, and the *Apostles*. *Clemens*, the Scholar of Saint *Paul*, mentioned *Phil.* 4. 3. who in his divine Epistle testifies, That the Apostles ordained every where the first-fruits, or prime Believers, for *Bishops* and *Deacons*, *Pag.* 54. And *pag.* 57. the Apostles appointed (*αὐτοὶ ὁρίσαντες*) distinct Offices, as at present, (*ὅπως ἔστιν κοινὸν αὐτοῖς*) That when these slept with the *Lord*, others, tried and approved men, should succeed and execute their (*ἀειτεργίας*) *holy Ministry* ; than which testimony, nothing can be more evident : After that, he blames the *Corinthians* for raising *sedition*, for one or two mens sake, against all the *Presbytery*, *Pag.* 62. And exhorts at last, *Let the flock of Christ be at peace with the Presbyters ordained to be over it*, (*μὴτα ἡν καὶ οὐκ ἐστιν ὁμοθυμαδὸν ὁμοθυμαδὸν*.) So after, *Be subject to the Presbyters*, &c.

Thus the excellent methods of Christs grace, and wisdom toward his Church appear, as to this *peculiar Office*, and *constant Function* of the *Evangelical Ministry*, commanding men to work *the work of God*, that they may have eternal life, *John* 6. 29. which is to *believe in him, whom the Father hath sent, sealed, and anointed with full power, to suffer, to satisfy, to merit, to fulfil all Righteousness* ; Also to *declare and confirm this to his Church* ; constantly teaching, guiding, and sanctifying it : He hath (for this end) taken care, that *faithful, able, and credible men*, should be ordained in an holy, constant succession, to *bear witness or record* of him to all posterity ; that so others might, by *hearing*, believe ; without which, ordinarily they cannot, *Rom.* 10. 14, 15. Nor can they hear with regard, or in prudence give credit, and honor to the speaker ; or obey with conscience the things spoken, unless the *Preacher* be such an one, as *entreteth in by the door*, *John* 10. 1. *into the sheepfold* ; such as is *sent by God*, either immediately as the Apostles, or mediately as their Successors, from them and after them ; who could never have preached and suffered with that *confidence, conscience, and authority*, unless they had been conscious, that they were rightly *sent of God*, and *Christ* : At whose Word onely this great company of *Preachers* were sent into the world ; who so mightily in a short time prevailed, as to persuade men, every where to believe, a report so strange, so incredible, so ridiculous, so foolish to flesh and blood, and to the wisdom of the world.

Thus far then the tenor of the whole *New Testament*, (and that one Apostolike Writer *Clemens*) witnesseth, that as *Jesus Christ*, the great Prophet, and chief Shepherd, *1 Pet.* 5. 4. was sent, and impowred with all power from the Father, to carry on the great work of saving sinners, by gathering them out of the world, into the fold and bosom of his Church ; So he did this, and will ever be doing it,

Rom. 10. 14, 15.
Psal. 68. 11.
Isai. 53. 1.
1 Cor. 1. 18.

6.
Distinct Characters and Notes of the Ministerial Office.
John 15. 19.
till

- Mat. 28. 20. till his *comming again*, by ordaining and continuing such means and *Ministry*, as he saw fittest, to bring men into, and to guide them in, the wayes of *saving truth*, of Religious orders and of holy lives; Investing (as we have seen) particular persons whose names are recorded, with peculiar power, to teach, to gather, to feed, and govern his Church, by Doctrine, by Sacraments, and by holy Discipline; Setting those men in peculiar relations and Offices to his Church, as *Fathers, Stewards, Bishops, Shepherds, Rulers, Watchmen*; calling them by peculiar names, and distinct titles, as light of the world, *Salt of the earth*, Mat. 5. 13. *Fishers of men*, Mat. 4. 19. *Stars in his right hand*, Rev. 2. 1. *Angels of the Churches*: Requiring of them peculiar duties, as to Preach the word in *season and out of season*; to feed his *Lambs and Sheep*; to fulfill the work of their Ministry; to take care of the flock; against grievous *Wolves*, false teachers; to stop their mouths, Tit. 1. 11. to exhort, command and rebuke with all authority, Tit. 2. 15. to do their work, as *workmen that need not to be ashamed*, 2 Tim. 2. 15. as those that must give an account of their Ministry, and the souls committed to their care and charge by God and the Church. Adorns them also with peculiar privileges; promises and speciall assistances; takes care for peculiar maintenance, 1 Cor. 9. 9, 19. and double honour to be given them, by all true Christians, 1 Tim. 5. 17. and encourageth them in a work of so great pains, exact care, and consciencious diligence, which must expect to meet alwaies (as now it doth) with much opposition, and contradiction of sinners; promising to them speciall degrees of glory, and more ponderous Crowns of eternall rewards in Heaven.
- for they watch for your souls, as they that must give an account, &c. Luke 12. 43. Blessed is that servant (the faithfull and wise Steward set over the house-hold) whom his Master comming shall find so doing. Dan. 12. 3. 1 Cor. 9. 17. If I do this willingly, I have a reward, &c.
- 1 Cor. 12. 29. By all which, and many others which might be added, the Demonstration is clear as the Sun at Noon day, to all that are not wilfully blind, That some, and not all, in the Church; and these, not arbitrary and occasionall, but chosen and ordained persons, are sent in a succession from Christ, in his name, and by vertue of this divine mission, speciall authority, and ordination, to the care, service, and work of the Ministry; they are bound in the highest bonds of conscience, to the glory of God, and the salvation of their own, and others souls, under a dreadfull woe and curse of being guilty of their souls damnation, who perish by their neglect, to attend diligently, to discharge faithfully, and courageously, as in the name and authority of Jesus Christ the Lord of glory, this great and dreadfull imployment of the Ministry, which Angels would not undertake.
- Joh. 21. 15: Feed my Lambs; my Sheep.
- Acts 20. 28. *Suppliment.* To feed as Shepherds, the flock.
- 1 Pet. 5. 2. Let a man so account of us as the Ministers of Christ, and Stewards of the mysteries of God, &c.
- 2 Tim. 4. 1, 2. 2 Tim. 4. 5. Acts 20. 29. 1 Tim 4. 11. Mat. 28. ult. Heb. 13. 14. Obey them that have the rule over you, and submit your selves; Heaven.
- 1 Cor. 9. 16. Though I Preach the Gospell I have nothing to glory of (as superogating) for necessity is layd upon me, yea woe is unto me, if I Preach not the Gospell.

dertake, without they were sent; nor if sent, without some horror: To which no earthen vessels are of themselves sufficient; but through the grace of God, they are made able and faithfull, 1 Tim. 1. 12. and being such are both successfull, and accepted; while they give themselves wholly to this work; not entangling themselves with other incommberances, but devoting the whole latitude of time, parts, studies, gifts, to this business of saving souls; and this, not in popular and precarious wayes, or only upon grounds of charity; but with all just confidence of having that authority with them, as well as necessity upon them, which makes them bold in the Lord; that they cannot but speak the things for which they have received power and commission from Christ, by the Ordination and appointment of the Governours and guides of the Church, who formerly had received the same power; To which none can, without high impudence, blasphemy, and impiety pretend, who are conscious to themselves, to have received no such authority from Christ; either immediately, or in that one mediate way of successive ordination, by which he hath appointed it to be derived to posterity: which, I have already proved, cannot by any shew of Scripture, no more than in any way of reason and order, becomming Religion, be found to have any other way, than by those that are in orders as Ministers: neither is it intrusted with the community of people among Christians, nor left to every private mans pleasure.

*Onus & opus
ipsis angelicis
formidandum
humeris. Bern.
2 Cor. 2. 16.
Who is sufficient for these things?
i.e. to speak the word of God, as of God, in the sight of God, in Christ, i.e. of sincerity.
2 Tim. 2. 4.
2 Tim. 4. 13,
14, 15, 16.
Acts 4. 19, 20.
The Epistle of Paul to Tim. and Tit. are the constant Canons and divine injunctions for the succession of Ministerial*

power by way of tryal, imposition of hands, prayer, &c.

As then some men are duly invested with power ministeriall, both to act in this power, and to confer it to others after them; and these only are commanded by the rule of Christ, by their duty or office, and by all bonds of conscience, to make a right use of this peculiar and divine power, for the Churches good; So are all other men whatsoever, not thus duly ordeined, and impowred, (though never so well gifted in themselves) forbidden, under the sins of lying, falsity, disorderly walking, proud usurpation, and arrogant intrusion of themselves into an holy office, uncalled, and untent, either to take this office and Ministry of holy things on themselves, or to confer the power, which they never received, on others; which neither Melchisedeck, nor Moses, nor Aaron, nor Samuel, nor any of the Prophets; nor the Lord Jesus Christ, nor the blessed Apostles, nor any Evangelist; or any true Bishop or Presbyter, nor any holy men, succeeding them, did ever take to themselves, either as to the whole, or any part of that power and Ministry, not so much as to be a Deacon, but still attended the Heavenly call, and mission, raining to God, &c. 4. No man taketh this honour to himself, but he that is called of God as was Aaron, &c. 5. Christ also glorified not himself to be made an high Priest, &c.

*7.
None can be true Ministers, but such as are rightly ordeined.
Heb. 5. 1.
Every high Priest taken from among men is ordeined for men in things pertaining to God, &c.
eithe,*

Luke 12.42. either *immediatly*, (which was confirmed by *miracles*, and speciall *revelations* or predictions,) or *mediatly*, in such an order and method of succession, as the Lord of the Church, who is *not a God of confusion*, hath appointed, and to this day preserved: who other-
Who then is a faithfull and wise Steward, wayes would have left his Church short of that blessing, of orderly Government, and Officers appointed for holy ministrations, which is necessary in every society, and which no *wise man*, that is Master of any Family, doth omit to appoint and settle; especially in his personall absence; where he governs by a visible derived and delegated authority given to others; as Christ now doth his Church, as to the extern order and dispensation of holy things.
whom the Lord shall make ruler over his household, to give them their portion in due season? 43.
Blessed, &c.
1 Tim. 3.15.
If I tarry long, that thou mayst know how thou oughtest to behave thy self in the house of God, &c.

Peoples duty. The *duty of all faithfull people* (in which bounds their comforts are contained) are no less distinct and evidently confined, in the order of Christs Church; which are, diligently to attend, *humbly* to obey, *Heb. 13.17.* thankfully to own, *respect, love, esteem* and honor, *1 Cor. 9.11.* *1 Thes. 5.12,13.* liberally to *requite* the doctrine and labors of the true and faithful Ministers, *1 Tim. 5.17.* who are thus over them in the Lord, in a right way and succession of Ministeriall Office *divinely instituted*, and constantly derived authority. In the perpetuating of which, to so many *centuries of years*, since Christs Ascension, by *lawfull and uninterrupted* succession in his Church, the power and providence of God is *not less* remarkably seen, than in the preservation of the *Scriptures*, amidst all perlecution, confusions, and variations of humane affairs. Also the love and care of Christ to his Church, the fidelity of his promise is evident: being no less made true *to the Ministry*, than to the whole Church, to be with them to the end of the world: and by the *Ministry* that is made good to the whole Church, that *the Gates of Hell shall not prevail* against the *foundations* of the Church; which are laid upon the *writings*, and by the *labours* of the *Prophets* and *Apostles*; and after them still layed and preserved by able, faithfull, and ordeined Ministers; The consecrating or ordeyning of whom by the Imposition or laying on of hands in a continued succession for the good of the Church, is reckoned by the holy Author of the Epistle to the *Hebrews* among the principles and foundations of Christian Religion; joyed with doctrines of Faith, Repentance, Baptism, Resurrection, and eternal judgement; for other meaning of the *ἐπιθεσις χειρῶν* Imposition of hands, I find not by Scripture practise, or the Church afterward, so clear and constant as this in Ordination to an holy Ministry. Nor can Confirmation be rightly done to the Baptised and Catechised, but by those who are ordeined.
That

Quomodo valebit homo secularis sacerdotis magisterium adimplere, cujus nec officium tenuit, nec disciplinam agnovit?
16d. Hisp. off. 1.2. c.5.
ὁ λαὸς ἀνδεῶν πρὸς τοὺς λαϊκοὺς ὁρᾷ μὴ δύνανται. The Lay man is bound up by Lay commands to keep his rank and order. *Cl. ep. pag. 53.*
Nor can, faith he, the Presbyters be cast out or degraded without a great sin.
Pag. 57. ἀμάρτυρα ἔμμενα ἡμῖν ἵστα, &c.
Exors officii, exors solatii, & premi, 16. Hisp.
Math. 16.18.
Eph. 2. 20.
Heb 6. 2.

That to deny the *Ordination* and due *succession* of Ministers, by which to carry on the work of Christ in his Church ; or to seek to overthrow it in any Church, is all one, as if men should deny those grand and fundamentall points of Faith, Repentance, Resurrection, and judgement, to have been taught by Christ ; or Baptism to have been instituted ; that to overthrow and abolish the constant Ministry and Office in the Church, can be the design of none, but those, who care not to turn *Infidels*, and to live in all Atheistical profaness.

If then, there be any force or authority from Scriptures as the Oracles of God, to prove by precept, institution, or example, the religious necessity of any *peculiar duties*, or *holy Offices*, and divine Ministrations, by which men are made Christians, and distinguished as the Church of Christ from the world ; if the Preaching the word of life, the teaching of the histories, the opening of the mysteries, the urging the precepts, the denouncing of the terrors, the offering the promises, the celebrating the Sacraments ; the binding to wrath, and shutting up to condemnation, all unbelievers and impenitents ; the *loosing* of penitents and opening Heaven to them, by the knowledge of Law or Gospell ; if these or any other *holy ministrations* be necessary, not to the well-being only, but the *very being* of a Church Christian ; Sure there there is (as I have shewed) no less strength, pregnancy, and concurrent Scripture clearness, to convince, and confirm, the *peculiar office*, divine *power* and *function* of the Evangelicall Ministry ; Without which all those ministrations must needs have ceased long agoe, as to any notion or conscience among men, of holy, divine and Christian ; that is the appointments, institutions, messages, or orders of Jesus Christ ; which could never carry any such marks of divine credit and authority, meerly from vulgar credulity and forwardness of reception ; or from generall common talk and tradition among men, if there had been no peculiar men appointed by God, in his name and by his Commission, to hold forth to the world this great salvation ; to convince, or convert, or leave men without excuse ; As there can be no valid message, autoritative *Embassie*, credible *assignment* or *conveyance*, of truth, promise, command, duty, comfort, bounty, or love to others, where there is only a *generall* fame and *unauthorised* report ; without any speciall Messenger, *Embassador*, *Assigner*, and *Conveyer* ; to the authority of whose speech, and actions, or conveyances, not any mans own forwardness, nor others easiness, and credulity doth suffice ; but some peculiar characters, Seals and evidences, by letters of credence, or other sure and known tokens of a truly assigned and really derived authority, do give ground to believe, or *power* to validate, what any man so performeth, not in his own name, or for his own interests, but to an others ; who principally employs him ; and who only

can make good, what he so far promileth, or declareth, or sealeth, as he hath commissiō and authority from another so to do : No man that speaks or negotiates in anothers name, especially in matters of great consequence, of as high a nature, as life and death, can expect to be believed by *wise and serious men* ; and that they should accordingly order both their affections, and all their affairs; unless they saw the marks of infallible authority ; far beyond the confidence of a trivial *talker*, and a bad *orator*. In this point then of a *peculiar office and function* of the *Ministry Evangelical*, which is divinely instituted, in which, some men are *solemnly invested* ; by which, all Religion is confirmed and preserved to the *Church* ; We have, not onely full measure from *Christ* himself, and heaped up by *Apostolical precept and example*, evidently set forth in the *Scriptures*, and pressed down by *after Histories* of the *Church*, in a constant *succession* ; but it is also *running over* by those necessary accumulations, which all *right reason, order, and prudence*, do liberally suggest, both in the *Theory*, and the *Practick*.

8. For, first, no man by any *natural capacity*, or *acquired ability* as a *reasonable Creature*, is bound in conscience, to be a *Minister* of the *Gospel*, and *holy Mysteries* to others ; for then, all men and women too ought to be such, or else they sin.

The peculiar Office of the Ministry confirmed by Reason.

Secondly, Nor yet by any *civil and politick capacity*, as living in any *Society*, or *City*, can any man be obliged to direct, and guide others in the things of God ; since, that *relation* invests no man in any *civil power, office, or authority*, until the *supreme fountain* of *civil power* calls him to the place, and endues him with such power ; much less, can it put any into an authority, which is *divine, spiritual, and supernatural* ; to act, as in Gods and Christs name, and to higher ends, than *humane*.

3. Nor thirdly, doth any *religious common capacity*, as a *believer*, or a *Christian*, or as endued with *gifts and graces*, furnish any one with *Ministerial power*, and lay that duty on him ; for then every Christian, great and small, yong and old, man and woman, ought to *minister holy things* to others ; to challenge the *Keys of Heaven* to themselves ; to be as in Christs stead, to rule and oversee his house ; which cannot avoide, as the *Apostle* proves, abominable absurdities, and detestable confusions ; no way belceming the *wisdom of Christ*, the *majesty of Christian Religion*, or that *order and decency* which ought to be in *Church-Assemblies* ; being as contrary to reason, as if every *servant* in an house should challenge the power of the *Keys*, and the *Stewards place* ; or every member, the office of the eyes, tongue, and hands, by vertue of that common relation it hath, (as well as these parts) to the same body, the same soul and head.

1 Cor. 12. 25, 29. Are all Apostles ? are all Prophets ? are all Teachers, &c.
18. All are not, nor are any such as they are Christians or gracious, &c.
1 Cor. 12.

As

As then *right reason* tells us, beyond all reply, That neither natural, nor civil, nor religious, common gifts, endowments, or abilities instate any person in the office of *Magistrate, Judge, Ambassador, Herald, Notary, or publick Sealer*, (which places require, not onely *personal sufficiencies* for the office; but an *orderly designation* and *induction* to it, from the *fountain* of *civil power*, either mediately or immediately :) The same *right reason* (which is most agreeable and servient to true *Christian Religion*) requires a *right derivation*, or *conveyance*, of all *supernatural, Ministerial, Church power* (which is in, and from *Jesus Christ*, as the *sole supreme head*, and *divine origin* of it) either immediately, as they and none others had, to whom *Christ* first consigned it, and both by miraculous gifts and works confirmed it to be in them; or mediately, as those *Bishops* and *Presbyters* had it, who without *force, fraud*, or any *sinister way* of *usurpation*, or *bold intrusion*, received this power from the *Apostles*, by *prayer* and *benediction*, with imposition of their hands, *in the name of Christ*; and from them, their *successors* have lawfully derived it (without interruption) to the true *Ministers* of the *Gospel*, even to this day (as I have proved;) which not onely the *Scriptures*, of undilutable *verity*, but even those other, very *credible Histories* of the *Church*, and other *Records* of *learned and holy Men* in all ages to these times, which the *providence* of *God* hath afforded us, do abundantly declare; all which to deny, with a *morose perverseness*, or *rustical indifferency*, is, as if a *Hog* should answer all arguments with *grunting*. And to act contrary to so strong a stream of concurrent *Authorities*, both as to the judgment and practise of the *Church* in all ages, is a work onely fit for *Ranters*, and *Seekers*, and *Fanatics*; or for *Jews*, *Turks*, and *Heathen Infidels*, but not for any *sober Christian* that owns in the least kinde, the Name of *Jesus Christ*; or desires to be a member of any true *Christian Church*: In which, as all true and humble *Christians* have always enjoyed, and with thankfulness owned the *rightful succession* and *authority* of their *ordained Ministers, Pastors, and Teachers*; so the *Lord* from *Heaven*, in all ages, hath witnessed to them; by his *blessings* of *truth* and *peace*, on the hearts of his people, and by their means chiefly continuing the light of the *Gospel*, to these days, amidst those *Heathenish persecutions*, *Heretical confusions*, and *Schismatical factions*, which have sought to overthrow, the *Being*, or the *Purity*, or the *Order* and *Unity* of the *true Church*.

To this judgment and testimony of *Scriptures*, and antient *Writers* (both in *right* and *fact*) I might adde a *cloud* of witnesses, managed by confident *praters*, but by *authoritative Preachers*. *Matth. 7. 28.* To his true *Ministers* teach and administer holy things, as men having *authority*, and not as the *Scribes*.

Fraus est & injuria quicquid agitur sub alterius persona, sine debita ab illo auctoritate.
Reg. Jur.
Matth. 28. 18.
All power
(πᾶσα ἐξουσία)
or authority is
given unto me
in Heaven, and
in Earth;
that is, in order
to perfect
Christ's design,
his Churches
good.
Acts 1. 8.
Autoritas delegata, ab alterius voluntate pendet; tam quoad ipsam potestatem, quam ad derivandum. Reg. Jur.
1 Cor. 4. 19.
I will know,
not the speech
of them that
are puffed up,
but the power.
V. 20. For the
Kingdom of
God is not in
word, but in
power. i. e.
That holy polity
and orderly
Kingdom,
which *Jesus Christ* hath
set up and governs in his
Church, is not
As *Christ Jesus*,
and not as the

Bishop Jewels
Apology.

Ministrium Ec-
clesiæ legitime
vocari oportere,
& rectè atque
ordine præfici
ecclesiæ Dei:
Neminem au-
tem ad sacrum
Ministerium pro
suo arbitrio ac
libidine posse se intrudere.

from later reformed Divines, which were very learned and very holy men, far above the vulgar spirits, both in other Churches, and in this of England, all agreeing with our excellent Bishop Jewel, That no may may intrude himself into the Ministry by his own will and pleasure; or by any others, who are not of that Order and Calling; but he ought to be lawfully called, and duly ordained by those, in whom the lawful succession of ordinative power, ever hath been, and still is rightly placed and continued. Agreeable to which, there is a whole Jury of eminent Modern Divines, alleged by a late industrious and ingenuous * Author, who hath spared me that pains.

* See Master Halls Pulpit guarded.

9.
The Priestly
order among
the Jews.

Joel 2. 17.

Θεὸς πρὸς τὸν λαόν·

ἰσχυρὸν καὶ ἐν

ἀνδράσιν· Νισί.

de vita Mos. &

Aronis Virga.

ὁ θεὸς καὶ τὸ

ἀνθρώπων φέ-

στις πρὸς τὸν λαόν·

Νισί. If. Pel.

1.3. ep. 20.

Philo. Judæus,

de sacerdotio

Aaronis, calls

it, καὶ ἐξ ἑ-

κέρτου, καὶ ἐκ τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

ἐκείνης τῆς

4. I may adde by way of confirmation of that common equity, and rules of order, which must be among men in all things; and most necessarily in things truly religious, The inviolable Function, and peculiar Office or Order of the Priests and Levites; which were the Ministers of the Lord, in his antient Church of the Jews; which is a most convincing instance, to prove not the sameness and succession of that Order, but the equity, comeliness, and exemplariness of a peculiar Ministry, for holy things, among Christians under the Gospel; since that Levitical Ministry was not more holy, or honorable, nor more distinguished in power, and authority, and office from the people, than this in the Christian Church; which is more immediately derived from Christ, as clearly instituted and ordained by him, and more fully exhibitivè of him, both in the Historical Truths, and in the Mystical gifts and graces of his Spirit: Yet we see, who so despised or violated that Order and Ministry among the Jews, under pretence of a common holiness in Gods people, (who were in a spiritual sense indeed called an holy Nation and a royal Priesthood) so as to confound the Functions and Offices, divinely distinguished, either the earth from beneath devoured them, or some other remarkable judgement fell upon them, as on King Uzzah; So long, as Gods love to the Jews was seconded with his jealousy for their good. When (indeed) their Apostacies and Rebellions had alienated Gods love from them, he then suffered those sad and unsanctified levellings to come among them, consecrating the meanest of the people, and who ever would relieve his worldly necessities, by being a Priest to those Talismanick Calves; under which new modes and figurations, the Israelites were for some wicked reason of State, perswaded by Jeroboam to worship their God. So Herod when he had got the Kingdom over the Jews, (ex ima & infima plebe constituit sacerdotes) made of the basest people Priests, &c. Euseb. Hist. l. 1. c. 7. Which severe indulgence of God to them, in suffering them to have such

such sorry and un sanctified Priests, was no other, but a fearful presaging of those desolations, which soon after befel that people of Israel for the sins of Jeroboam; who by his policy of new fashioned Priests, and levelled, that is, abolished, and profaned Religion, is for ever branded with that mark of making Israel to sin, and was the occasion of cutting off his name, and destroying his posterity from off the face of the earth. Certainly, in times, when the Jews feared God, if all the Priests and Levites, whom God had appointed to minister before him, had failed by death, or defection, the Ark in the Wilderness must have stood still, or the service of the Temple have ceased, till by some new Commission or Authority, the Lord had signified his pleasure to his Church and people: Nor would the devout and zealous Jews have thought presently, every stout Porter, or lusty Butcher, would well enough supply the room of the Priests and Levites; much less would they have beat and crouded the true Priests yet living, and serving in their offices and courses, out of their places, onely because those others had naturally shoulders, which could bear the Ark and the holy Vessels; or hands, which had skill to slay a beast, and dress a sacrifice. I see no reason, why the Evangelical Ministry should be less sacred or inviolable, since it hath as much of reason, order, usefulness, and necessity; also no less express authority from Christ, and divine Institution; together with many hundreds of years holy and constant succession in all Churches: That to invade this, or violate and abrogate it, seems no less to any true Christian, than to croud Christ out of his throne; to juggle him out of his Priestly, Prophetick, and Kingly Offices: It is like Julian the Apostate, loudly to blaspheme, or proudly to resist, and insolently to do despite too that holy Spirit of truth, power, and order; by which, these (χαρισμα) gifts of power, and authority Ministerial, have always been, and are still given and dispensed to his Church, in the way which Christ appointed; which the holy Apostles practised, and the Christian Churches have always imitated.

1 King. 13. 34.

Θεὸν τὸ χρίμα ἡ
ἐκδομὴν αὐτῶν
ὅτι αὐτοὶ ἀπαρτύν
πρωτότατον. II.
Pel. l. 2.

5. I might yet adde the common notions and universal dictates of all mankind; who, by the light of nature, and that innate veneration of some Deity, which they esteemed the inventor and institutor of their Religion, agreed always in this; That, whatever Gods or Religions they owned, their holy Rites and Mysteries were always publickly taught, celebrated, and maintained, by such as were solemnly invested with, and revered under the peculiar name and honor of that sacred Office, and sacerdotal Function, which they held divine, as Herodotus tells us; which (καὶ οὐκ ἀμνημονεύει) none not initiated, or not consecrated by the wonted Ceremonies, might profanely usurp: *Light of Nature in the Heavens.*

10.

Light of Nature in the Heavens.

Dis proximi sunt Deorum sacerdotes. Tul.

Herod. Plutarch Euterp.

Plutarch. Mo-
ral. p. 778.

τοῖς ἱερεῦσιν αἰ-
δῶν, καὶ τιμῶν αὐ-
τοὺς ἐν ἑαυτοῖς.
ἅπασαν τὴν ἀγά-
πην τοῦ θεοῦ, ἔ-
χοντες ἐν τοῖς
φίλοις καὶ οἰκείοις.
αἱ δὲ κοινὴ πᾶσι
αὐτῶν τοῖς πο-
λίταις.

Tac. Ann. l. 3.
A. Gellius. l. 3.
c. 15.

Sacerdotes ἐ
rudibus indoctis
& impolitiss
crandi non sunt
quibus non da-
tum est intelli-
gere civilia,
multo magis de-
negatum est dis-
serere divina.

Min. Fæl.
Sacerdotes E-
gyptii constitue-
bant ex optima-
tibus tum genere
tum scientia.

Clem. Alex.
pro. 9.

ἱερεῖς οὗτοι τῶ
πολιτικῷ ἀμύβο-
τες.

Julian.
Imp. epist.
Sacerdotalis

vita politica Præstantior.

ποῦ μὴ καὶ οὐκ ἱερεῖς
ἐστὶ βέλτεροι.

In bello victores cum sint, solent omnes gentes,
3. 3. Ἀχαιοὶ, ἀνόστοι ἀσπράγοι. Unthankful, unholy, without natural affections, disobedient, &c.
2 Cor. 4. 7, 11, 12. Earthen vessels, Death worketh in us, &c.

Plutarch tells us, both among Romans and Greeks, they generally in all Cities paid great honor and respect to their Priests and holy men; because those obtained of the gods good things, not onely for themselves, and their families, but for the whole Cities where they lived. Tacitus tells us, That the chief Priests were also, by the Divine Munificence esteemed the chiefest of men, least subject to anger, envy, or other mean affections from any men: So Aul. Gellius lets down at large the solemnities and honors for vestments and other regards, which among the Romans was used toward the Flaminius Diales, or chief Priests; whom they esteemed next their gods, whose word was always to be taken without any oath; they thought all holy things profaned, if any men unsacred presumed to meddle with them, or partake of them; much more, if such an one officiated in them.

It cannot be any thing of true Christian piety or holiness, which makes any men in the Church of Christ degenerate from the very principles of nature; whose light is never despised by any, but those, that are without natural affections, among other their black Characters, which are proper to those, who have a form of godliness, but deny the power of it; The strangest prodigies that ever were indeed, of so profane a wantonness, under pretences of enlarged piety; striving to remove all bounds of duty, and respect to God or man; nor did ever sober men think themselves absolved from that honor and respect, which is due to God and his holy Service or Ministry, because of the personal infirmities which may be seen in those that are his Ministers to us: We shall neither as men nor Christians, have any to serve God or man in the way of true Christian Religion, if we will allow none with their failings: The Divine is to be distinguished from the Man; there may be the power of God with the weakness of man, as in Saint Paul; Nor need we be more choise and curious, than God himself is.

II. 6. Nor is there a greater benefit and conveniency to the Church, than a necessity of having a special calling and divine institution of the Ministers of the Gospel; For we may not in this trust to the good natures and good wills of Christians in common, (if personal abilities and willingness would make a Minister of Christ, which they will not :) Certainly, no men are so good natured of themselves, (without hopes of gain or some benefit) as of their own good will, to undertake, and constantly to persevere in so hard and hazardous (besides so holy) a service,

vice, as this, of holding forth to a vain, proud, carnal, hypocritical, persecuting, and devilish world, so de picable and ridiculous a doctrine, as this of a crucified Saviour at first was, and still seems to the natural, or onely (ψυχικός) rational man; unless there were by the wisdom and authority of Christ, such ties of duty and calling laid upon some mens consciences, as, onely the mission and mandate of God can lay upon men; who are not naturally more disposed to go on Gods errand, than Moses, or Jeremy, or Jonah were: And however, now the peace, warmth, and serenity of times, hath made the Ministry of the Gospel, a matter of covetousness, or popular ambition, or curiosity, or wantonness, to many of these new Preachers, who with rashness, levity, and a kinde of frolickness, undertake that work, which the best men and Angels themselves, would not without much weeping (as Saint Austine that day when he was ordained a Presbyter) or with fear and trembling undertake; yet the rigor and storms of primitive times (it is very probable) would have quenched the now so forward heats and flashes of these mens spirits: When to Preach the Gospel, and to preside, as a Bishop or Presbyter, in the Church, was to expose a mans self to the front of persecution; to stand in the gap against the violent incursions of malicious men, and cruel devils; To be a Minister of Jesus Christ, was presently to forsake all, and to take up the Cross and follow Christ; to adopt, with holy orders, famine and nakedness, banishment, prisons, beasts, racks, fires, torments, many deaths in one; so that, unless there had been divine authority enjoining, power enabling, and special grace assisting, the Ordainers in the Name of Christ sending, and so in conscience binding; together with gracious promises of a reward in Heaven, encouraging the ordained; doubtless, the glorious Gospel of mans salvation, had ere this been buried in oblivion; none had believed that report, nor heard of it, if none had dared to preach it; and none would of his own good will, have been so hardy, or prodigal of all worldly interests, honor, liberty, safety, estate, and life, as to adventure all needlessly, and spontaneously, on such a message to others, so unwonted, so unwelcome, so offensive to the ears and hearts of men, unless he had been conscious to a special duty laid upon him, by divine authority; failed, which was always derived in that holy and solemn Ordination, which was the inauguration of Ministers to that great and sacred Work.

This indeed gave so great confirmation and courage to the true and ordained Ministers of the Gospel, that, believing, what they preached of a crucified Saviour; and knowing whole work it was, in whose Name they were ordained, by whose power they were sent, *Multi barbarorum in Christum credunt sine characterē vel a-* *tramento scriptum habentes per spiritum in cordibus suis salutem, & veterum traditionem diligenter custodientes, quam Apostoli tradiderunt iis quibus committebant ecclesias; cui ordinationi assentiunt multae gentes.* Iren. l. 4. c. 4.

Vera cruce digni qui crucifixum adorant. Insana religio. Cecil.

Exitibilis superstitio. Tacit. Annal. l. 15.

παλινδίαρ μωρεία (ολίγη δὲ) α. πάντα ἀνατρέπον. Julius Imp.

ep. 7. I Cor. 2. 14.

Exitibilis superstitio: Author ejus Christus, qui Tiberio imperante per procuratorem Pontium Pilatum supplicio affectus. Tac. l. 15. Annal.

Miranda, etiam pudenda credit christianus; cujus fides impudens esse debet. Tert. de Bapt. Sacra sacrificiis omnibus tetriciora. Cecil. de Christian.

Αἱρετὸς τὸς ἀδικοῦ; ἐκ τῆς δὲ Πυλῶνος τοῦ. Euseb. hist. l. 4. c. 14.

Else Christian an Religion would have failed.

Multi barbarorum in Christum credunt sine characterē vel a- *tramento scriptum habentes per spiritum in cordibus suis salutem, & veterum traditionem diligenter custodientes, quam Apostoli tradiderunt iis quibus committebant ecclesias;*

Acts 5. 41.

2 Tim. 2. 10.
I endure all
things for the
elects sake,
&c.

2 Cor. 11. 8
& 12.

Phil. 1.

Tit. 1. 11.

1 Tim. 6. 5.

Rom. 16. 17.
I beseech you
Brethren mark
them which
cause divisions
and offences,
contrary to the
doctrine
which ye have
learned, and
avoid them.

Verf. 18.

For they that
are such, serve
not the Lord
Jesus Christ,
but their own
belly, and by
good words
and fair
speeches de-
ceive the
hearts of the
simple.

1 Cor. 4. 1, 2.

John 10. 1, 2.

to how great ends their labors were designed, even to *save souls*; they willingly bare the Cross of Christ, and counted it a *crown* and *honorary addition* to their *Ministry*, to be thought *worthy to suffer* for the Name of Christ; that what any of them wanted in the power of miracles, was made up in the wonder of their *patience*; when no *Armies*, no *State*, favored them, and both opposed them; when they had no temptations of getting a *better living* by preaching, than any other way; but rather losing of what they had; when they expected *few applauders* of their boldness and forwardness; many *persecutors* and *opposers* of their *consciencious endeavors* to do the *duty*, which Christ, by the Church, had laid on them; when they might not grow *restive* and *lazy*, and *knock off* when they pleased; but a *wo*, and a *necessity*, and an *heavy account*, to be given to the great *Pastor* of the Church, *Christ Jesus*, always sounded in their *ears*, and beat upon their *minde*s: These put them upon those *Heroick resolutions*, to endure all things for Christs sake, and the Churches sake, and the *good of those souls* committed to *their charge*. Nor did they remit their *care*, or slacken the conscience of their *duty*, in preaching diligently the *Gospel*, because of the *forwardness* and *seeming zeal* of those, that were *false Brethren* and *false Apostles*; who out of *envy*, or *spight*, or for *filthy lucre*, or any *vain-glory* among Christians, set up the *trad: of preaching*, upon their own *stock of boldness*; without any *mission* from Christ, or those, to whom he had *delegated that power* to *ordain fit and able men*: Their seeming good will, and readiness to preach, did not free them from the brand of *false Apostles*, and *deceitful workers*; *Satans ministers*, and *messengers* sent to *buffet*, not to *build* the Church; *Wolves* in *sheeps clothing*, serving their *bellies*, and not the *Lord Christ*, or the Churches good; whose order and authority they despise: Nor can they be faithful to *Gods work*, unless they keep to his *word*; both, as to the *truths delivered*, and the *order prescribed*, and the *duties enjoined*, and the *authority established*: Christ doth not onely provide food for his *family*; but *stewards* also, and *dispensers* of it, who may, and must see to give every one *their portion* in due season, rightly *dividing the Word of truth*; There is not onely *plenty*, but *order* and *government* in *Christs house*; nothing less becomes the *servants of Christ*, than this *sharking* and *scrambling way* of these *new men*, who will *inatch* and *carve* for themselves, and dispence to others, what, when, and how they list. It is justly to be feared, they are *theeves*, and come but to *steal* and *destroy*, who like not to *come in at Christs door*, but are thus *clambring* every where over the *wall*; and (confident of their numbers) dare to do it, not in the darkness of their *Night Conventicles*, but (as *Absaloms incestuous rapes*) at the *noon-day*, and in the eyes of this whole Church; to its great grief and *shame*, and to its

no little *danger*; These intruders appearing more *like plunderers* of the reformed Religion, than any way like to be humble able and faithfull Preachers; Nothing can portend good to the Church of Christ, that carrys besides gross defects such a *face of disorder*, violence, insolency and confusion; which, if these wayes of some men do not, many wise and godly Christians have lost their eyes.

7. Furthermore, One great mistake of our *Antiministeriall Levellers* is, from that *mean and ordinary* esteem, they have of the work, duty, and undertaking of a Minister; this makes them have so slight and indifferent thoughts of it, both as to the *ability and authority*; requiring very small measure of true *abilities*, and none at all of due *authority*; further, than any *presumer of his gifts*, will challenge to himself.

When as indeed, all *reason, Religion, and holy examples*, do teach us; That the work of a Minister of the Gospell is not meerly a *matter of lip labour*, of *voluble speech*, of confident countenance; making a shew, and flourish to others of that knowledge, reading, memory and elocution, which any man may have upon an ordinary account: There goes more to make a *work-man*, than to have good *materials* and tooles *amassed* together; To heap up these, or lay them forth to others view is not to build. To be arbitrarily, or occasionally, or impertinently, or charitably busie in exercising mens private gifts, as to Christian knowledge, is not presently, to do that *great and good work*, which the Apostle commends, which Christ enjoyns his Ministers, and which the *Church needs*. Every one that can handle the Hod, or the Mattock, or the Trowell, is not instantly an *Architect*, or may vye with *Vitruvius*. Nor can every knowing Christian discharge that part of a *thoroughly furnished work-man*, who needs not to be *ashamed*: as having materials, and Tools, and skill, and command.

There is a great difference between that *plausible cunning*, which draws *Disciples after mens selves*, and that *Ministeriall conscience* which makes *Disciples to Christ*; between the setting up among the *many popular Masters*, who love to hear themselves speak, and the being sent as *Embassadors*, to speak in the name of *Christ*; which is, not to get a petty *Magistery* and name among men; but to make known, as *they ought*, the holy name and mysteries of Jesus Christ: Nor is this, only to walk in the cool of the day; in the midit of an *Independent Paradise* (which other Ministers labours have planted, (where some elderly, better instructed, and wealthier Christians fancy they want nothing to compleat

17. Who use the word of God as Hucksters do good ware, mixing it with bad to mend it the better. *Negotium illi in verbi administratione, non Ethnicos convertens, sed nostros evertendi; nostra suffodiunt; ut sua edificent.* Tertul. adv. Hær. c. 42.

12.

The weight of the work of the Ministry requires peculiar and appropriated workmen to it.

See St. Chrysost. *πρὸς ἱεροσύνην*, largely and eloquently setting forth what excellencies are required in a Minister above other men; says *ὅτι πρὸς τὰ ἀλφειὰ πῶν λογιστῶν ἀρ-* *εσπῶν διαφορά*, as in a Shepherd heard above the Sheep, &c. 2 Tim. 2. 15.

Hoc habent haeritici artificii, plus persuadent, quam docent, cum veritas docendo persuadet, non persuadendo docet. Tertul. adv. Vul. *παρηγία*. Acts 20. 30. *καταλύοντες τὸν λόγον τοῦ* 2 Cor. 2.

*Vulgas quæ non
intelligunt im-
pensis miran-
tur. Jerom.*

them, but the *contentment* of an *imaginary* *Reign* and *Empire*; and are content to allow liberally to any Minister, that will assume them into a participation of *Church* power, that they may but think themselves *to rule*;) But it requires such an humble diligence, as is willing to *bear the heat and burthen* of the day; to contend with *younger ignorance*, and *elder obstinacy*, and aged *teirricalmess*; not disdainig, nor nauseating the *cramb* of *Catechising*, to which principles few of the new *modelling* *Preachers* will descend: as loath to abate of those *high-soring notions*, and *seraphick speculations*, in which they please themselves, more, than any of their *hearers*; who seek to profit our souls, rather than vainly to applaud their *vainer teacher*; who thus new dressed and set up greatly despiseth his poor *neighbour Ministers* pains, serving only to breed up, as in a *nursery*, such plants, as he is to transplant to his congregational Garden, and so to gather in due time the fruits of them to himself.

*Οὐκ ἐπιτιμῶ
χρὶς οὐκ ἐπιτιμῶ.
Tit. 2. 7. 8.*

De Sacerdote
Chrysost.

Σιμὸν καὶ ἄν-
θρωπος, φοβερὸς καὶ
προσκύων, ἀρ-
χικὸς καὶ νο-
ταριος, τα-
πεινὸς καὶ ἀδύ-
λωτος, σπουδὸς
καὶ ἡμῶν, περὶ
λεπτο.

παρεκκαταθήκη.
1 Tim. 6. 20.

2 Tim. 1. 14. That good thing which was committed to thy trust, keep, &c. Heb. 13. 17. As those that must give an account for their souls. *Horribile effatum (λόγον ἀπολόουσαντες) ministris non sine con-
flernatione & animi deliquio audiendum.*

*What is re-
quisite in a
Minister.*

So that a Minister had need to have *the eye* and *illumination* of an *Angel*, the *heart* and *compassion* of a *Father*, the *tenderness* and *indulgence* of a *Mother*, the *caution* and *courage* of a *Comman-
der*

der, the vigilancy of a *Watchman*, the patience of a *Shepherd*, the zeal of a *lover*, the diligence of a *woer*, the gallantry and honour of an *Embassador*, who as he gives no cause, so knows not how with patience to see his Master or Message affronted or neglected; The wisdom and discretion of a *Counsellor*; The constancy and resolution of a *Pilot*; whom no storm must drive from the Steerage, whom it becomes to be *drowned* with his hand on the helm.

ἵπποκαυτος ὁ ὄν
εἶναι ὁφθαλμοῦ
διδ, πᾶσι τοῖς ὁρώ-
ντι, μηδὲν ποιεῖ-
σθῆναι ὡς πολυ-
έριματα ζῶα.
Ezek. 1. 15.
Pel. 1. 1. Ep.
151.

Δυσμεταχρίστος ἔστιν ὁ διδασκαλικὸς λόγος καὶ ποικίλος ἐπιζητῆς τῶν τῆς ἐπιστομῆς οὐκ ἐκνομίαν. Gr. Nis. de Cast.

For a true Minister who is enabled by God, approved by man, and so duly sent and ordeined by both, to the service of Christ in the Church, hath upon him, not only something of the honour and authority, but of the duty and care of Parents; and that right of primogeniture, which from Christ is derived to them; as from the elder among many brethren; which is to teach, instruct, provide for, direct and govern in the things of God, the younger succession of the family of Christ: Yea more, every true Minister hath part of the work of God assigned to him, having a *Deputation*, or *Lientenancy* from Christ to fulfill what he hath graciously undertaken, (not as to meritorious satisfaction (which Christ alone hath perfected, but) as to Ministeriall instruction and pastorall government; teaching mankind, to know the will of God, how he is to be served, and how they may be saved, yea, and ruling them that are Christs with his Scepter; Furnished as the Ark with the Law, with *Manna*, and with *Aarons* rod, to convince men of sin, to comfort them with promises, and to keep them in holy bounds by just authority and Christian Discipline.

ἰνυρασίαν με-
γίστην τοῦ διδάσ-
καυ. vocat.
Socrat in Pl.
Apol.
Paternum est
docendi munus.
Heb. 2. 12.
I will declare
thy name a-
mong my
brethren, &c.
2 Cor. 6. 1.
We therefore
as workers to-
gether with
(God and
Christ,) &c.
2 Cor. 5. 10.
All things are
of God, (i. e.)
ordered by
him) who

hath reconciled us to himself by Christ Jesus; and hath given to us the Ministry of reconciliation. V. 20. Asthough God did beseech you by us.

So that true Ministers stand as in Parents, so in Gods and Christs stead, as to the visible means and outward work of divine institution; which the Lord hath choien to dispense by such earthen vessels; that, as they have some reflexions and marks of divine authority, and honour more than humane, upon them in their work and Commission, so they may have as they had need more than ordinary divine assistance, to carry them through the discharge of this work, as it ought to be done: In reference to which great and sacred employment, the Lord Christ, fasted, and prayed a whole night in a mountain, the day before he chose, ordeined and sent his twelve Apostles to the work of publike Ministry among the Jews; yea and after they had enjoyed his holy society, and instruction for some years, yet before they were to go forth to the Gentiles conversion, (know-

1 Cor. 4. 7.

Luke 6. 12.

Acts 1.8.

ing what difficulties they should encounter ; what beasts, and men, and devils they were to contend withall ; besides, how *strange and incredible a message* they went withall, to convert a *proud, vain, luxuriant, covetous, and cruell world,*) he would not have them go from *Jerusalem*, till they were endued with power from on high by the holy Spirit, their teacher and comforter.

13.

What opinion the ancient had of the Ministry of the Gospel, and with what spirit they undertook it.

2 Cor. 2.16.

1 Cor. 9.27.

De propria anima negligens in aliena sollicitus. esse non potest Jeron.

Naz. Or. 29.

Reproves that

γλωσσολογία :

Importune &

taking tongues,

that know

neither how to

speak, nor to

be silent :

Such Prea-

chers he calls

ἀνθυμωμένους κό-

πους, θράσους δι-

λόγους, πτω πᾶν

ψυχῶν ἐπιστασί-

αν. After he

shews how

much care is

to be used be-

fore and after the

undertaking that

holy Office. P. 48. 7. c.

Eph. 6. 12. 1 Cor. 9. 22. ἰμῶνα

καὶ ἀγῶνι πάντες φιλοσοφίας. H. Pel.

8. And according to this solemn both *institution* and *preparation* of the first Ministers of the Gospel, which Christ sent (in whose power, and after whose patern, as neer as may be, all others ought to succeed in the Church) all holy, wise, able and humble Christians have alwaies looked, not without *horror, trembling, and amazement*, upon the Office and work of the Ministry, untill the pride and *presumption* of these times ; Antiently the worthy Bishops and Ministers were, both before and after their *Ordination* to this Office, still asking this question, in their souls, *who is sufficient for these things* ; and what shall I do (being a Minister) *to be saved* : still jealous, lest while they *Preach to others*, themselves prove *castaways*. However now *youthfull* confidences, or *rusticall boldness*, or *vain-glorious wantonness*, or *ambitious ostentations*, or *covetous projects*, or *secular interests*, or *friends importunities*, or *fortunes necessities*, and *stimulating despairs*, to live any other way ; these (God knows) are too often the main motives, which put many men upon the work of the Ministry : Yet, Those *grand* and *eminent men of old*, whose gifts and graces far exceeded our modern tenuities, came not to this holy Ordination, nor undertook this service of God to the Church, either as *Bishops* or *Presbyters*, without *infinite reluctance*, grief, dread and astonishment ; They had a *constant* horror of the worth and danger of mens souls ; which only Christ could *redeem* with a *valuable price* ; the losse of which, a whole world *cannot countervail* ; also of the *terrors* of the Lord to slothfull and unfaithfull servants in that work ; also of the strictness of accounts to be given at Christs *tribunall* ; They had before their eyes, that *boundless Ocean* of business into which a Minister, once ordeined *lanthorn forth*, and is engaged ; to study, to preach, to pray, to fast, to weep, to compassionate, to watch-over, to visit, to reprove, to exhort, to comfort, to contend, with evill and unreasonable men, devils and powers of darknes : to take care of young and old, to temper himself to *novices*, *catechumens* ; to confirmed, to lapsed, to obstinate, to penitent, to ignorant and erroneous, to hereticall *surlyness*, to schismaticall *peevishness*, to become all things to all men to gain some.

fore and after the undertaking that holy Office. P. 48. 7. c. Eph. 6. 12. 1 Cor. 9. 22. ἰμῶνα

καὶ ἀγῶνι πάντες φιλοσοφίας. H. Pel.

The work indeed requires faith St. *Crysostom*, a most ample and enlarged soul, lest any under our charge be ignorant, by our neglect; be misled by our errors, justly scandalized by us, and hardened against us; lest any saving truth be wasted or concealed, any soul wounded, any conscience or faith shipwrecked; lest any weaker faith faint, any stronger fall; lest any be tempted and seduced by Satan, or his Factors: In fine, lest any poor soul should be damned by our default; which is by Christ committed to our charge, as Ministers of, and for Jesus Christ; whose work is to see, that the sufferings of Christ be not in vain; that the sovereign salves and balms of his blood, may be duly applied, to the benumbed, to the tender, to the wounded consciences, to the broken, and bleeding, to the stony and hardened, to the fleshy and flinty hearts.

This so prodigious a work, and more than humane undertaking, to be a Minister of the Gospel, either as a Bishop, or Presbyter, (for neither the difference, nor the distance, was great in point of the main work, either of teaching or governing; onely, the higher place, had the greater care, and the more honor drew with it the greater burden of duty) made those holy men of old, so loth and unwilling to yield themselves to the desires, importunities, and even violencies of those Christians, who looked upon them, as fit for so great a work in the Church; they said, *Nolo Episcopari*, in good earnest. Saint Ambrose was for his learning, integrity, piety, and eloquence, so esteemed in his secular employment, as a Judge; that the faithful people of Millan (otherways divided by the Arrian faction) thought none more fit to be their Bishop, and chief Pastor; to guide, by teaching and governing them, in matters of Religion. They in a manner forced him, from the Tribunal, to the Throne, or Cathedral, with pious compulsions, which to avoid, he fled by night, and after a nights wandring, found himself next morn at Millan: He put on the face of cruelty and bloodiness, invited loose and leud people to haunt his house; that he might seem unworthy of that dignity, and deter them from the choice: Which (he tells us) he suffered not without an holy impatience; complaining of the injury done him; and he would not have yielded, if he had not been perswaded, that the impulse and motion of the people, so resolute, so zealous, and so unanimous, was from God; whose pleasure was thereby signified to him; That leaving secular affairs, he had work for him to do in his Church; which he discharged with great diligence, courage, and fidelity, after he was baptized, duly ordained a Presbyter, and consecrated to be a Bishop; To whose learned and holy eloquence, the Church oweth, besides other excellent fruits, the happy conversion of Saint Austine.

In like sort Saint Jerome tells us of Nepotian, That when his holy learning and life had so recommended him, that he was gene-

μεγάλη το αρετή
μαδίται ψυχῆς.
Crysost. in Act.
3. λόγ.
ὡς δὲ μυστὶν ὁμο-
μῶτον φρεσίν
ἡ ἱερὰς: δεῖ αὐτὸν
δοκίματον εἶναι,
καὶ ἀμείλικτον,
&c. Synes. ep.
105.
ὡς αὖτ' ἰδὲ, ἀλ-
λ' αὖ καὶ ταῦτα
ἔστιν ἀνὰρ. Id.
2 Cor. 11. 29.
Who is weak,
and I am not
weak? who is
offended, and
I burn not?
ἔργον ἐργαζέσμετον.

Ambr. off. l. i.
c. i. Ego invitatus
de tribunalibus
atque admini-
strationis insulto
ad sacerdotium.
Vita, B. Am-
brosii.

Nepotianus eo rally desired to be made a *Minister* of the *Church*; he first hid him-
dignior erat quo self; When he was found, they brought him to *Ordination*, as it were
se clamabat in- to *execution*, weeping, deprecating, and deploring with *unfeigned*
dignum, popu- earnestness; protesting how unfit, how unworthy he was, for that
lus quæredat, great work; whom nothing could have made more fit and worthy,
Etc. Humilitate than so great *humility*, with so great *holiness* and *ability*: Some (as
superabat in- *Ammonius*) did maim and deform themselves to avoid this great
vidiam, Jer. ad *undertaking*. Saint *Austine*, a man of incomparable abilities, pro-
Heliodorum. fesseth, That he esteems nothing more difficult, laborious and dan-
Ammonius fu- gerous in this world, than the *office* of a *Bishop*, or *Presbyter*; though
giens aurem dex- nothing be *more glorious* and *accepted* before God, if the work be
tram præcidit; discharged so, as we have in charge from our *chief commander* and
cum ad Episco- *Bishop*, the *Lord Jesus Christ*. Hence (saith he) were those *tears*,
patum quæriba- which he could not forbear to shed plentifully on the day of his
tur, ut de formi- *Ordination*; which others wondred at then; and he after gives the
tate impediretur world an account of them: O humble, holy, happy, well-placed
electio, Zozom. *tears*, which watered on that occasion, one of the most devout,
l. 6. c. 32. diligent and fruitful souls, that ever the *Church* of *Christ* en-
Socrat. l. 4. joyed.
c. 18.
Nihil in hæc *tears*, which watered on that occasion, one of the most devout,
vita difficilius, diligent and fruitful souls, that ever the *Church* of *Christ* en-
laboriosius, peri- joyed.
culosius Episco-
pi, aut Presbyteri, aut Diaconi officio; sed apud deum nihil beatius, si eo modo militetur quo imperator
noster jubet: Hinc lacrymæ illæ quas ordinationis meæ tempore effundebam, August. epist. 148.
Greg. Nis. in vita Thaum. tells how, *Greg. Thaum. omni cura fugiebat τὸν τῆς ἱερωσύνης ἐργασίαν*
ὡς φε, τὸν δουλεύειν. *Nax. Orat. 25.* Tells how unwillingly he was brought to be a *Bishop*, which
 others hastned to so ambitiously.

Μυρίαν ὁμιλίαν
πανταχόθεν ὅφ.
δωρὸν δέ.
 Chrysoft. In
 act. 3. Γογ.
ἐν οἷσιν εἶναι
πολλὰς ἐν τοῖς ἱε-
ρεῦσι τὰς σωζ-
όμενας, ἀλλὰ πολλὰ
πλείους τὰς δυνά-
μεις. Chryf.
 Γογ. 3. in 1. c.
 act.

Saint *Chrysostome* also (a great and glorious *star* of the *first*
magnitude in the *Firmament* of the *Church*; who filled the *Orb*
 in which he was placed, and equalled by his *eloquent worth*, the
eminency of the *City* (*Constantinople*) where he sat as *Bishop*) *passi-*
onately bemoans his condition, and all of his order, as *Bishops*, and
Ministers of the *Church*; professing, That he thinks the work, the
 danger, and the difficulties so great, that a *Bishop* and *Minister* had
 need have an *hundred hands*, and as many *eyes* to avoid scandals, and
 to dispatch the employment: So that he protesteth, That he cannot
 see, how many *Bishops* or *Ministers* can be saved; yea, and believes
 far more are damned, than saved. *Synesius* also professeth, Had he
 been aware of the *vastness* of the work, and charge of souls, he would
 have chosen *many deaths*, rather than have been a *Bishop*, or *Presby-*
ter in the *Church*; as he was, and a very worthy one too, from an
 eloquent and learned *Philosopher*. Thus, and to this tune, generally

ὅτι οὐ πολλὰς εἰς σωζόμενους ἀντὶ τῆς δὲ τῆς λειτουργίας εὐδίας. *Synes. ep. 11.* *Thuanus* (*Anno 1555.*) tells
 of *Marcellus*, a wise and sober man, When the Scripture was read before him of the office of a
 Bishop, he with earnestness protested, He could hardly see how any man in the eminency of his
 place, could be intent to the salvation of his own soul.

all those *antient Bishops*, and most *eminent Ministers* of the Church; and this, not out of *restiveness*, *cowardise*, or want of *zeal*, *piety*, and *charity*, but meerly out of *unfeigned humility*; (as *Moses*, *Jeremiah*, *Isaiah*, *Ezekiel*, and others,) abasing themselves, out of the high esteem they had of the glory of Christ, the honor of his Religion, the dignity of his Ministry, and the pretiousness of souls, for which, he had shed his *sacred blood*.

ἐν αὐτῷ τῷ Χριστῷ
καλεῖν ἡ ἀγάπη
καὶ ὁ Θεὸς πάντα
τὰ κατὰ εἰς ἑαυτὸν
βίον. Greg. Nis.
vita Thaum.
Quanto in præ-
cipitio stant illi,
qui tot mortibus
Cleman. Spel.

sunt obnoxii, quot habent in tutela animas?

9. Nor is the *work* (God knows) less or easier now, on our hands; nor the *burden* lighter; nor are our *arms* and *shoulders* stronger in these days, than in former times; that any *mens confidence* in undertaking, or forwardness in obtruding on that *calling*, should be now so great; when, indeed, we have (now) not onely *down-right ignorance*, and *blunter rusticity*, or *heathenish simplicity*, or *barbarous unbelief* to contend with; but also *schismatical curiosities*, *fanatical novelties*, *heretical subtilties*, *superstitious vanities*, *cruel hypocrisies*, *political profanenesses*, *spiritual wickednesses* to encounter. We are to deal, as *Ministers* even here in *England*, not with *raw Novices*, and *callow Christians*, or meer *strangers* to *Religious Mysteries*; but with such, as by much handling matters of Religion, are grown *callous men*, of *brawny hands*, *gross humors*, of *tough hearts*; such as think themselves fat, and so full fed with *Religious Notions*, that they are grown *pursey*, almost *surfeted*, and *past their appetite*; longing like *glutted and pampered Jews*, for any *novelties*, though it be for *Garlick*, and *Leeks*, and *Onyons*, amidst their superfluities of *Quails* and *Manna*: Nothing pleaseth their clogged stomachs, that is old, though never so true; nothing comes amils, if it be but dressed up with *novelty*; old Christianity set on the *new block of faction*: O how welcome to many is a *new Church way*, a *new fashioned Ministry*, *new ordered Sacraments*, *new interpreted Scriptures*? With these wanton, proud, idle, lazy, coy, and scornful tempers, have we *Ministers* now to contest; with such *Sophisters*, as are ignorant, yet proud of their knowledge; need teaching, yet affect to be teachers; such as cast off all true *Ministry*, and *Church Orders*, and *Government*, when they most want them (as *Feaverish men* do clothes to make them sweat, when they kick them off.)

14.
The Work
not now easi-
er, than it
was, requires
able Mi-
nisters.
Periculosis-
simus
animo morbus
est (ἀεστία) spi-
ritualis inappe-
tentia, & παθ-
μία, illa nau-
seabunda, quæ
satietate in sa-
cris laborat.
Cameron.
Numb. 11. 5.

It is harder to deal with such mens arrogant, extravagant hu-
mors; with their various, subtil, and sublime fancies in Religion, (which are like the *running Gout*, every where painful, no where permanent; very *offensive*, though very *unfixed*) than with those plainer *simplicities*, and that *down-right profaneness*, which are in *Heathens*, and meer ignorant ones, who never took any *tincture* of *Christian*

Difficulties
in the Work
of the Mini-
stry.

Christian Religion; whose ruder and open persecutions, were not more pestilent to the true Christian Ministry and Religion, than these craftier underminings are.

Basil. Mag.
lib. de Spir. S.
c. 29.

μυρία δὲ ἀχαι-
σίας ἄξιον ὅτι
πράττει καὶ παρ-
εὐρεῖται τὰς εἰσβολ-
ὰς τὰς ὁσας ἀν-
τιχριστιανὰς ἰσχυ-
ρῶς. Greg.
Niss. οὕτως
θαυμάσιον.

Nor do the Ministers of *England* so flatter themselves, that se-
cular powers are so propitious to them, as not to finde more than
ordinary cause to keep up the *dignity* and *authority* of their *Calling*,
by all *internal sufficiencies*, and *external industry*, rather than trust
to the *favours* and *benignities* of men, either great or small, few or
many. *Gregory Thaumaturgus* when he was a Bishop of *Neoce-*
sarea in *Pontus*, blesteth God, That when he came first to his charge,
he found not above seventeen Christians; and when he departed
from them, he left not in all his Diocesis, so many *unbaptized*, or *un-*
believers: But the sad task of many excellent Ministers now is, after
many years labors, to work upon the most rugged and ingrateful
Christians, in many places, that ever were: Many grave men after
many years pains, having merited, and expecting from their people,
that Christian usage for love, and respect, which becomes both sides;
the more they *preach*, and the better they *live*, and the more they
love their people, the more peevish and froward they finde them:
Like *hot irons*, they flie in the face of those that have heated them,
and are daily forging them, both to *solidity* and *beauty* in *Religion*;
these like *cross-grained pieces*, run with splinters into the hands and
eyes of those that seek to polish them; they affect a *petulant piety*,
and are taught by some, That much of their Religion consists in *de-*
spising and *separating* from those Ministers, who have baptized
and instructed them, and to whom the care of their souls is orderly
committed.

Nor is it onely, hence, that the *dignity of the Ministry* is
wounded, and the *difficulties of the work* encreased, but even from
our selves also, who profess to be Ministers here in *England*; The
Lord of the harvest pardon our over hasty intrusions, our importune
forwardness, our unfitness for the work, our idleness in it, our vapor-
ings of it, our sinister aims, our crooked motions, our improving
both our selves and others, more to private *Factions*, than to the
Catholike Faith, or *Publick Peace*; to popularity, rather than to
piety; to *pleasing*, rather than *profiting* of people; by which ways,
it must be confessed, many of us, *Ministers*, have miserably pro-
strated the honor of this *sacred Function*; increased the *difficulties* of
our work, laid *blocks* and *bars* in our ways; helped to level the
dignity of the Function to *vulgar insolencies*; either *contemning* or
invading it.

As in all times, so especially in these, *Ministers* of the Gospel
had need to be *more than men*; above the *pitch of mortals*, little
lower than the *Angels*; who are to counter work deep and deceitful
workers;

workers ; to *undermine* and *uncase* false Ministers ; to *bear up*, and *recover* Christian and Reformed Religion, with it main pillar and support, (the *true Ministry*) against those that seek to overthrow it. In the most serene and favorable times to the *Church* and the *Ministry*, a wise and gracious man should fear and tremble (though never so able, and by others recommended,) to undertake this *work* ; so *sacred*, so *divine*, so *justly* to be avoided ; If men looked not at *high*, *holy*, and *eternal designs* ; yea, I should even think, the *best men* might well refuse the *charge* and *calling*, till God called thrice (as he did to *Samuel*,) till he even *chid*, or *threatned* them to the *work*, as 1 Sam. 3. 8. he did *Moses*. For if in any undertaking in the world a Christian Exod. 4. 14. might be disobedient, or would be *deliberating*, and *demurring* ; and ask oft of God and man, *Shall I, shall I run*, it ought to be in this : Let him that findes not *care* and *work* enough to look to his own soul, *covet rashly* to take charge of other mens ; how sad is it to see loose and indifferent livers, forward, and earnest to be *Preachers*, and undertake a *Pastoral Charge* ? The Lord forgive, what hath been thus hastily huddled, and inconsiderately entred upon by any of us Ministers ; and grant us, that after *grace*, which may recompence, and as much as may be, expiate the *rashness* of the *admission* and *adventure*, by the *seriousness*, *diligence*, and *conscienciousness* of the *performance*. Men, if they were well advised, and in good earnest, should rather need *spurs* and *goads* to be driven by others, than *bridles*, or *pikes* to keep them off from rushing into the *Ministry*.

Nothing hath more *debased* this *holy calling*, and *discouraged* 15. *able men* from it, than the *necessity*, here in *England*, in many places, *Discourage-* to admit some mens *tenuity* and *meanness* into the *Ministry* and *ments from* *Living*s ; who had no other *motive*, but to obtain a *morsel of bread*, the *tenuity* and scarce found that for their pains ; For which necessity a *relief of mainte-* was long ago hoped for, and expected, if not promised, from the *nance*. *piety*, and *nobleness* of the *Parliaments* of *England* ; who could not, but see, that in many, if not most parts, either the *Ministers abilities* and *pains* exceeded the *Benefice* ; or the *starving tenuity* of the *Bene-* *fice*, like an *hungry* and *barren soyl*, eat up and consumed the *Min-* *isters gifts* and *parts* ; which at first were florid, and very hope- *ful*, and so would have thrived, had they not been planted in a soyl that was rather a *dry nurse*, than a *kinde mother*.

Nor was there then, or is there now, any way to avoid the mis- chief of admitting such *minute offerers* of their selves to the *Ministry* in places of so *minute maintenance*, unless the entertainment were enlarged ; as is requisite in many *Living*s, where the *whole salary* is not so much, as the *interest* of the money, bestowed in breeding of a *Scholar* would amount to, which an able Minister cannot live upon,

In no vercane
solo satæ arbores
quamvis gene-
rosiores & ferva-
ces cito steri-
lescunt. Varro.
Tenuitatem be-
neficiorum ne-
cessario sequitur
ignorantia sacer-
dotum. Bishop
Jewel.

upon, so as to do his *duty*; yet this fault of ordaining and instituting weak Ministers (which arose from the hardness of *Laymens* hearts) was better committed, than omitted by the *Ordainers*; for it was better, that such small *timber* (if as *strait* and *sound*, as can be had) be put in the *wall*, than the house in that place lie quite open, and decayed; Better the poor people be taught in *some measure*, the *Mysteries* and *Truth of Religion*, than left wholly wilde and ignorant. I know, that as in a *building* it is not necessary that all *pieces* should be great and *massie timber*, lels will serve in their place and proportion; yet the *principal parts* ought to be so *substantial*, that they might relieve the *weaker studs* and *rafters* of the burden; so that no danger might be to the whole *Fabrick* from their *feebleness*, so assisted: The state of the Church ought indeed to be so ordered, that there should be a *competency* for all, and a *competency* in all, *Ministers*; but in some there ought to be an *eminency*; as in *employment*, so in *entertainment*; upon whom the greatest *recumbency* of Churches may be laid; whole *learning*, *courage*, *gravity*, *tongue*, and *pen*, may be able to sustain the *weight of Religion*, in all *controversies* and *oppositions*; which *assertings* and *vindications* require, not onely *good will* and *courage*, but great *strength* and *dexterity*. The ablest Minister, if he well ponders what he hath to do, hath no cause to be *very forward*, nor should the meanest, that is *honest* and *congruous*, have cause to *despond*, or be *discouraged* in his *good endeavors*.

Great care
ought to be
had for Or-
dination of
able Mini-
sters, and for
augmentati-
on of their
Means to
competency.

To restore the *Reformed Christian Ministry* in this Church, to its true honor, there should be greatest care had in the matter of *ordination*, before which, antiently the Church had *solemn Fasting*, *Prayer*, and *Humiliation*; But in vain (as to many places, which all need able Ministers) will this care be, unless there be also some *necessary augmentation* of Ministers maintenance; As the ablest men should be invited to the work, so none *unable* should be admitted; and none, once *admitted*, should have cause by the *incompetency* of their condition to be *ashamed*; and by their *poverty*, contract *inabilities*; as *Trees* grow *mossie*, and *unfruitful* in *barren soyls*. Nor would this *pious munificence* be thought much by any *Christian Nation*, to which God hath been so *liberal* in his *earthly bounty*; if they did indeed value his *heavenly dispensations*, and the *necessity*, *work*, or *worth*, either of *true Ministers*, or of *poor mens souls*; whom *itinerant Preachers* cannot feed sufficiently, with a *bit* and a *way*; but they require *constant* and *resident Ministers* to make them *thrifty* and *well-liking*. I conclude this Paragraph, touching the *great work* of the *Ministry*, with that *Character* of an *able Minister*, which *St. Bernard* hath admirably set forth to *Eugenius*, the then Bishop of *Rome*, by which we may see, what sense was in those days (Four hundred and fifty years ago) of the duty of Ministers, and what kinde

kinde of ones, *holy men* then required in the Church; from whom, our *succession*, without any disparagement from mens personal faults, is derived.

Such (saith Saint Bernard) *are to be chosen, and ordained for* *Ministers of the Church, who are composed for their maners; approved for their sanctimony; ready to obey their Superiors; subject to Discipline; strict in their Censures; Catholike for their Faith; faithful in their Preaching; conform to the peace and unity of the Church;* *Who to Kings, may be as John Baptist; to Egyptians, as Moses; to Fornicators, as Phineas; to Idolaters, as Elias; to Covetous, as Elisha; to Lyars, as Peter; to Blasphemers, as Paul; to Symoniacal and Sacrilegious Traffickers in the Church, as Christ to the Buyers and Sellers in the Temple. Such, as may not burthen, or de-* *spise the poor, but nourish and instruct them; not flatter, and fawn on the rich, but rather rouse and affright their proud security; not terrified by threats of Princes, but living and acting above them; not exhausting mens purses, but comforting their consciences, and filling their hungry souls with good things; who in every duty may trust more to their Prayers, than their Studies; to Gods grace, than their own gifts and industry. O (saith he) that I might in my days see the Church of Christ, set, and built on such Pillars! O that I might see the pure Spouse of Christ, committed to the care of such pure and faithful Guardians! Nothing would make me so securely happy.*

blasphemantibus, Christum negotiantibus. Qui vulgus non spernant sed doceant, non gravent sed foveant. Minas principum non paveant sed contemnant, qui marsupia non exhauriant sed corda reficiant. De omni re orationi plus fidant quam industriae suae. O si videam in vita mea Ecclesiam talibus nixam columinis. O si Domini sponsam cernerem tantae commissae fidei, tantae creditae puritati; quid me beatius, quidve securius. Bern. l. i. ad Eugenium.

Thus, this devout and holy man in his times, to whose pious and earnest desire, I could heartily say *Amen*, if I did but hope that ever the request might be heard, and granted in my time; but, though *all men be liars*, yet we have a true God to trust in.

As for that *Liberty* which some Christians plead, (not upon a *Socinian* or *fanatick* account, as against any peculiar office, and *power Ministerial*, but) onely in a fair and orderly way of *Christian charity*, and useful conversation; wherein private believers soberly and publick, and wisely communicate of those gifts of knowledge they have attained; not to the subversion of faith and peace in the Church or Consciences, but to the further confirmation of them; This, as it is no way envied or denied by any good Ministers, so far as God hath granted it, or the charity and zeal of any modest and humble Christian desires it; So there is no ground, either in Reason or Religion to be urged

against the peculiar Calling and Function of the Ministry, from this Christian Liberty of Charity; any more, than there is cause to pull down any mans dwelling house, because there are some sheds and pent-houses leaning to it; which have their uses and conveniences in their kinde, and proportion, but not comparably to the main mansion; which hath far more strength, order, beauty, and usefulness: I shall afterward give a fuller account of that Christian Liberty in Preaching and Prophecyng, which is by some arrogantly urged against the Authoritative Ministry, as any peculiar office and appointment of Christ.

Onely at present, I would endeavor to satisfie the sober and humble Christian, That the Calling of the Ministry, which is and ought in all Religious Reason, to be peculiar to some men, both in abilities and ordination, as well as in exercise of a divine authority, and special power, this (I say) doth no whit quench or repress, but rather regulate and preserve that true Liberty, which consists in private Christians conferring, admonishing, informing, and strengthening, one another in every good word and work; without any neglect, or undervaluing of the Publick Ministry, where it may be had. To which, as commonly all well-taught Christians ow (under God) the light, and soundness they have in Religion, so they know, That all gifts are bounded by the Word of God, which is the measure and touchstone of grace; that nothing is further from grace, than unruly living, and disorderly walking; that the gravity of Religion abhors all uncomly motions, and rude extravagancies; which are as far from true piety or zeal, as mad-pranks and ravings are from being heights or excesses of reason. Private presumptions (be mens abilities never so great) may not proudly and uncharitably usurp against publick order, peace, and authority in the Civil State; much less against that divine polity, which Christ hath established in his holy Family, the Church.

1 Thes. 5. 14.
Warn them
that are (ἀνταρ-
τοι) unruly,
disorderly, out
of their ranks
and places,
where God
hath set them
in his church.

2 Thes. 3. 6.
We command
you Brethren
in the Name

of our Lord Jesus Christ, that ye withdraw your selves from every brother, who walketh disorderly, and not after the tradition which he received from us. Tit. 1. 10, 11. There are many unruly and vain-talkers, &c. whose mouths must be stopped.

Ministers What wise Magistrate will allow it in a Subject? what discreet Commander (as Clement writing to the Factious Corinthians observes) will countenance that private and heady confidence in any Soldier, under pretence of valor, or hatred of the enemy, or zeal for the Generals honor, and Armies good, without any Order, Commission, or Command, to engage himself upon fighting the enemy, or commanding any part of the Army; to the violating of those just and

ἡ πάντες ἐν τῷ ἴ.

παρχοι, ἐν δὲ χλίεχοι, &c. ἀλλ' ἵνα οὐδὲ ἐν τῷ ἴδιῳ ταγματι τὰ ὀπιπασσόμενα ὑπο τῆ βασιλείας ὑπὸ τῆς ἐξουσίας
ἐπιπλεῖ, ὑποτασσόμενα ἵνα οὐδὲ ἐν τῷ ταγματι αὐτῷ, Clem. ep. ad Cor. p. 46.

necessary

necessary Rules of Discipline; in the exact observation whereof, the safety, strength, and honor of an Army, infinitely more consists, than in the *Thrasonick forwardness*, and *fool-hardiness* of any person in it, be he never so able or willing? which, *Manlius Torquatus* expressed, by that *severity* of putting his own son to death, for fighting without order from him his General, although he fought *successfully*: For wise men consider, it is not so necessary to fight, or to preach, as to do both *decently*, and in *order*; nor shall any man be *commended* or *crowned* for either, unless he do them *lawfully*: *Rashness* is no part of any mans *fortitude*, much less of his *Religion*; nor is *confidence* any sign of *true valor*; nor *boasting of courage*; neither is *confusion* any ingredient in *Christian charity*; nor *Faction* any support of the *Faith*; nor *disorderly walking* any fewel of those *holy flames*, which dwell in the *humble breasts* of true Christians, and fill them with *commendable zeal*.

Livius. Dec. 1. lib. 8. *Disciplinam militarem qua stetit ad hanc diem Romana res solvisti, &c.*

Triste exemplum sed in posterum salubre, &c.

2 Tim. 2. 5. If a man strive for mastery; yet he is not crowned, except

he strive lawfully. *Secundum leges Athleticas.* Ἀντιτάκται, *Refractarii.* Disorderly Agitators. A Sect which Clem. Alex. tells of, *apud* 3. 320.

The Church of Christ is compared to a *City that is at unity in it Liberty must self*, and to an *Army with Banners*: These *holy allusions* are so far not *expel* argumentative, by way of *right reason*, and *religious proportions*, as to *Order out of* assure us, That neither the *strength* nor *beauty* of this holy City can *the Church* be preserved, unless the *comeliness*, *order*, and *exactness*, of those *gem-* Psal. 122 3. *meous foundations* and *walls*, which Christ, and his holy Apostles Cant. 6. 3. Rev. 21. 19. have laid, and set up in *doctrine*, *holy institutions*, and *peculiar Ministry*, be observed and kept; which are not onely *guides* and *fences* for the Churches safety and direction; but also *limits* and *boundaries* to all mens extravagancy in Religion: Nor yet can the *majesty* of this *Heavenly Host*, the *Sacred Militia* of Christs Church on Earth, continue, either, as to its *safety* in it self, or its *terror* to its *enemies* round about, unless the *Standard-bearers*, the *Ministers*, whose office is to hold up the *Banner of Christs Cross*, against the *wil-* dom, power, and malice of men and devils, be supported and maintained; for these are appointed by Christ, the *Captain-General* of our *Salvation*, to be the *directors* of the Churches motions; and as the *centers* of its peace, and order, in its several *bands* and *companies*; which are the *several Congregations*: Who, without *Ministers*, duly placed with *authority* among them, will soon be *as sheep without a shepherd*; or, as *soldiers*, are when the *standard-bearer* faileth, easily *scattered* and *destroyed*. And indeed, nothing seems more to reprove and confute, the *perverse disputings* of some men against the *settled order* and *calling* of the *Ministry*, (who pretend to *Military Discipline* and *Orders*) than this consideration: For they cannot, but in reason be *self-condemned*; since, if they have any *grains of Salt* in them,

Chrysost. in 1 Tim. hom. 5. ἀπειρία ἐστὶ ἀκαταστάσις, καὶ ἀκαταστάσις, ψυχῆς &c.

Heb. 2. 10. Ἀρχὴ τοῦ σπασμῆτος.

1 ai. 10. 18. ἰχθυὶς παύσει σιωχουσι ἐν ἱερῷ ἀλλοτρίῳ, ὃ πρὸς ἐνείκητος τῆς ἀποξίας. Naz.

ταῦτα τὸ πᾶν
σωθήσονται, ἐν
ἐκείνῃ, ἐν αἰῶνι-
ταις, ἐν ἀσέβει, ἐν
ἀκαθαρσίᾳ, ἐν πᾶσι
ἐν πειρασμοῖς.

Naz. Or. 26.

ὁ δὲ ὁ δὲ ὁ
ἀνὴρ. Inter
Cyclopes.

Non tam spe-
ctandum quid
agat quisque,
quam quo ordi-
ne; nec tam
quo animo,
quam quā disci-
plina. Ep.

Wint. An-
drews.

Ordo postulat
ut virtute e-
minentiores sint
& loco superio-
res, qui habeant
rationum φυχῆς
ἐν τῷ σώματι
ἐν τῷ σώματι
φυχῶ. Naz.

Or. 1.

V.d. Clem.

Ro. Epist. ad
Corinth.

Numb. 11. 17.

Cypr. Epist.

76. De Bap-
tismatis No-
vatiensis, ad
Magnum.

Novatianus in
Ecclesia non est,
nec Episcopus
computari po-
test, qui Evan-
gelica, & Apo-
stolica autorita-
te contempta,
nemini succe-

dens à se ipso ortus est. Habere enim aut tenere Ecclesiam nullo modo potest, qui ordinatus in Ecclesia non est. Quomodo gregi christi annumerari potest, qui legitimum non sequitur pastorem? quomodo pastor haberi debet, qui manente vero pastore, & in Ecclesia Dei ordinatione succedanea presidente, nemini succedens, à seipso incipiens alienus sit, & dominica pacis & divina veritatis inimicus.

them; they cannot, but daily see, a necessity of exact order, and distinct power, which must be observed among themselves as soldiers; without which, Armies will be but *heaps upon heaps*; *confused crowds* and *noises of men*; if any one, who fancies his own, or an others sufficiencies, shall presently *usurp* the power, and *intrude* into the office of Captain and Commander; whose work is not onely to use a few good words now and then, but to fight valiantly, and yet to keep both himself, and others in good order.

No less is order necessary to the Church in its Societies; over which able and fit Ministers duly placed, have, not onely the work of Preaching, lying on their Consciences, which requires more than ordinary and vulgar abilities; but, they have many other great, and weighty affairs, which they are to discharge, both publickly and privately; as workmen that need not to be ashamed; as those, that are meet instruments, and workers together with God and Christ, in the great work of saving souls; to which, if onely memory, and a voluble tongue, and an oratorious confidence, would have served, there needed not so great preparations, and power of the Spirit from on high, to come on the Apostles; which not onely furnished them with Matter what to say, and Languages wherein, but, with just and full authority to preach Christs Gospel in Christs Name; and to settle, a like constant Authority, Order, and Power Ministerial in all Churches, for holy Administrations; putting upon their Successors, whom they ordained in every place (as the spirit of Moses was put on the seventy Elders) of that Spirit; that is, of that same power Ministerial, which they had immediately from Christ. Nor was any one not rightly ordained, antiently esteemed, as any Minister of the Church, nor any thing he did valid; nor were any that adhered to such disorderly walkers and impostors, ever reckoned among good Christians, or as sound Members in the Church; As Saint Cyprian, most eloquently and zealously, writes concerning Novatianus, who usurped the office of a Bishop and Pastor, among some credulous and weak people; despising the Ordination of the Church. How can he be counted a Bishop or Minister in the Church, who thus like a Mushroom grows up from himself? How can he have any office in the Church, who is not placed there by the officers in the Church; which hath ever had in it true Pastors, who by a successive Ordination, have received power to preside in the Church? He that sets up of his own new score, and succeeds none formerly ordained, is both an alien to, and an enemy of the peace and truth divine: Nor can that sheep

be reckoned, as one of Christs flock, who doth not follow a lawfully ordained Pastor. Thus Saint Cyprian, a Learned holy Bishop, and after a Martyr for Christ, testifies the sense of the Church, and all true Christians in his time, who flourished in the third Century after Christ.

I will onely adde one place more out of Tertullian, who lived before Saint Cyprian, in the end of the second Century, whom Cyprian usually called his Master, for the learning, warmth, force, and eloquence, which were in his works, till his defection. Let these new Masters (saith he) and their Disciples, set forth to us the Original of their Churches, the Catalogue and Succession of their Bishops and Ministers; so running upward without interruption; that it may appear their first Bishop or Presbyter had some Apostle, or some that persevered with the Apostle, for their predecessor and ordainer: For thus the true and Apostolically planted Churches do ever make their reckonings; as the Church of Smyrna had their first Bishop (Polycarpus) placed among them by St. John the Apostle: So the Church of Rome and Antioch had their Pastors, or Bishops, settled by the Apostle Peter. Thus Tertullian, and with him Irenæus, and all the antients; who sought to keep the unity of the Spirit, and the bond of peace, Eph. 4. 3. The purity of doctrine, and power of holy Discipline, in the Church of Christ. These holy men never dreamed of Self-ordiners, or of gifted, yet unordained Ministers; nor did they own any Christians in Church Society, or Ecclesiastick Order, and holy Communion, where there was not an evident, distinct, and personally demonstrable Succession of Bishops, Pastors, and Teachers, in Ministerial Authority, so constituted by holy Ordination, lineally descended, and rightly derived from the Apostolical Stem, and the Root, Jesus Christ.

Tertul. lib. de Præscrip. adv. Hæreses. Edant (Hæretici) origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per successionem ab initio decurrentium, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris (qui tamen cum Apostolis perseveraverint) habuerit autorem & antecessorem: Hoc enim modo Ecclesie Apostolica census suos deferunt. Sicut Smyrnæorum Ecclesia habens Polycarpum, à

Johanne Collocatum, refert; Sicut Romanorum Clementem, à Petro Ordinatum, &c. Traditionem itaque Apostolorum in toto mundo manifestatam in Ecclesia adest perspicere omnibus qui verè velint audire. Et habemus enumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis; & successores eorum usque ad nos. Quibus etiam ipsas Ecclesias remittebant, suum ipsorum locum Magisterii tradentes. Qui nihil tale cognoverunt neque docuerunt, quale ab his delivatur. Irenæus, lib. 3. cap. 3. De iis qui decedunt ab Apostolica Successione.

Nor is this, so divine an Institution, so solemn an Ordination, so sacred a Mission, and so clear and constant a Succession of Ministers, Peculiar Of- (whose office it is to bear witness of the Name of Christ, in his love, sufferings, and merits, to the end of the World, till the number of Saints be perfected, till the work of the Ministry is finished, and most necessarily the Body of Christ, his Church, fully edified, Eph. 4. 12.) This, I say, is not of more concernment to the glory of God, (whose infinite common pleasures good, as conducing to the honor of Christ, in his wisdom, love, and care, for to Religion his

1 Cor. I. 21.

his Church, than it is every way most necessary for the *common good* of those, whom the *Lord* is pleased to call to be *his people*, at any time, in any *Nation*, whatsoever; whose interest and benefit the *Lord Jesus Christ* far more considered (and so should all good Ministers do in their work,) than any particular ends, or advantages of their own;

2 Cor. I. 23.

Etc.

Princeps in prædicando princeps in perpetiundo.

Bern.

(Alas, the *divine* advancement of *true Ministers* in this World, is their *faithful labor*; their *honor* must be their cares, and studies, and fears; their *crowns*, their sufferings and sorrows, persecutions, and perils, contempts, crosses, and deaths for Christs sake, and the Churches welfare :) But the peculiar benefit and advantage of the

Christian flock, the *faithful people* of all sorts, is that which is most to be regarded; over whom the *Lord* hath made Ministers overseers; (not onely at the first plantation of the *Gospel*, as the *Socinians* say, but also in a *constant* and *clear succession* of *Publick Ministerial Authority*;) for this very purpose, That poor people may never be left

Mark 6. 24.

as *sheep without a shepherd*; that they may not either wander up and down in the *wilderneſſes*, or *mountains* of their own fancies; or be led away by others seductions; or be beguiled by the devils wiles, and temptations; That they may hear, and believe, and persevere *stedfast* in the *Faith*; that they may neither be ignorant, nor erroneous, nor scattered and divided; that they may be preserved from

כאין חוץ

פרע עם

Prov. 29. 18.

פרע signifies, Perire, denudare, feriari, dissipare, rebellari, retrocedere.

Buxtorf.

Isai. 30. 20.

Thy Teachers shall not be removed into a corner any more; but shine eyes shall see thy Teachers.

rustical simplicity, *hypocritical formality*, *heretical pravity*, and *schismatical novelty* in matters of Religion; that they may not perish (or be left *naked*, *separated*, *scattered*, *idle*, and *rebellious*) for want of

vision; thereby sinning against God, and their own souls. The pregnant significancy of that one word, which *Solomons* wisdom useth, hath these *swarms* or *spawnings* of several senses: All which variety shews, That the *state* of *common people* is never more desperate, than when their *Seers* fail; when their *Teachers* are removed into corners; when God sends them no *Preachers*, or *Prophets* after *his own heart*; when people are not onely without *light*, but put it out, quenching the *Lamps* of the *Sanctuary*, and loving *darkness* more than *light*; when they are given up to their own delusions, and others seductions; who blindly follow the *visions* of their own hearts, and the *Prophets* of their own sending, or the *Ministers* of their own ordaining; whom they shall have no cause to credit, esteem, love, or obey, as finding no competent gifts Ministerial in them, no Characters of divine Authority, or holy Succession, upon them.

Ezek. 3. 17.

Heb. 13. 17.

They watch for their souls, &c.

People will easily be surprised when they have no *watchmen* to foresee, give warning, prevent, and encounter any dangers, of sins, errors, and temptations, which easily surprise the generality even of Christians; who are for the most part so busied, and incumbred, or so pleased and ensnared, or so burthened and oppressed with the secular and sensible things of this world, that they can hardly watch

one

one hour with Christ, no not in his agony; if they had not some Ministers divinely appointed, to put them in remembrance; to stir up their affections, to provoke them to piety, to prepare them for eternity, both instructing them in the Faith, and praying for them that their Faith may not fail. Nothing indeed is more deplorable and desperate, than the condition of mankind, yea, and of any part of the Church of Christ would be, if the Lord had not commanded, and by a special providence continued an holy constant succession of the Ministers of the Word and Sacraments; who may be always, either planting, or watering, or pruning; and so, according to the several proportions of Christians, still preserving the truth, life, and power of Religion, so as it may descend to after ages. For there is no doubt, but without this holy and happy Succession of Ministers, either people would ever persist in their original ignorance, and heathenish sotteness; or, although once planted with piety, yet they will soon relapse to barbarity, Atheism, and unbelief; or at best, content themselves with idle formalities, spiritless superstitions, empty notions, mouldy traditions, lying legends, plausible fancies, novel inventions, vain imaginations, or most desperate errors, and damnable doctrines; which is evident by the experience, as of former, so of these times; where few of those, that have cast off, and despised the lawful, and true Ministry of this Church, but either give over all Religion; or else think themselves capable, every night to dream a new and better way of serving God, and saving mens souls, than ever yet was used.

1 Cor. 1. 21.
It pleased God by the foolishness of Preaching, to save them that believe.

This natural tendency to Apostatize from truth, to relapse to profaneness, to rest in hypocrisie, to run out to extravagancies, or to persist in errors, no people under Heaven are more subject to, than those of this Nation, England; whom, as God hath blest with a land flowing with milk and honey; so they have much of the iron sinew, and stiffneckedness of the Jews; for being full fed, they are also full of high and quick spirits, various and vehement fancies, finding out and running after many fashions and inventions. Don Gundamor, who had much studied the English temper, and knew how their pulse beat, both in Church and State, was wont to say, He despaired not of those violent changes here in England; which in no other Nation could be expected; who are generally content with their customs, and constant to their principles; whereas the English are always given to change, to admire novelties, and with most inconsiderate violence to pursue them: So that no Nation or Church under Heaven, have more need then, of constant, learned, able, and honest Ministers; who may shew them, guide, and keep them in the good, right, and safe way of true Religion; From which, none are more easily seduced, than those that have either a sequacious softness, and credu-

18.
As all Christians subject to Errors and Apostacies, so none more than here in England.

Anglorum ingenia sunt aut varia & mobilia, superstitionibus & vaticiniis dedita; aut feroci quadam pertinacia aspera & contumaciter superba. Bodin. & Lanfius. & Phil. Com.

Hab. 2. 14.

The greatest
enemies of
Ministers
make them
most neces-
sary.

Psal. 32. 9.

lity toward other men, as divers of us have; or an *high conceit* and *confidence* of themselves; which people, much at ease, rich and high fed, (as many in *England*) are most subject to; Inſomuch, that we ſee the *greatest diſeaſe*, as to Religion, now is, among us, not ſo much a *famine*, as a *ſurſet* of the *Word*; and knowledge, which hath here been *as the waters of the Sea*, diſdains thoſe ſhores of *order*, *office*, and *duty*, which the *Lord* hath ſet for its *bars* and *bounds* in his Church: Chriſtians in many places, having had *great fulneſſ*, are come to *great wantonneſſ*; and the enemies of the Miniſtry, and Reformed Religion in this Church, are not ſuch, as have been kept meager, and tame with emptineſſ, and ignorance; but ſuch as have been *pricked with provender*, *high fed*, by an *able* and *conſtant* Miniſtry. Theſe are grown to ſuch *ferocious ſpirits*, like *pampered horſes*, whom no ground will hold; daily neighing after *novelties*; ruſhing upon any *adventures*; and impatient to bear thoſe Miniſters any longer, by whoſe bounty they have been ſo liberally *nouriſhed*, with all means of *knowledge*, *preaching*, *conſerring*, and *writing*; Theſe now affect *high racks*, and *empty mangers*; *ſubtilties* rather than *ſolidities*, and *novelties* more than *nouriſhment*; yea, they are become the *rivals* of their Miniſters, and undertake like *Balaams Beaſt* to teach their Maſters; not onely ſpeaking with them, but againſt them; yea, ſeeking to caſt them quite off, lifting up their heel againſt them, and trampling their *feeders* under their feet: Thus having either got the *bridle* between their teeth, or having caſt quite off their neck the reigns of *Order*, *Government*, and *Discipline in Religion*, they are become like *Horſe and Mule* without *underſtanding*; without *gratitude*, *civility*, and *common humanity*; ſo far they are from *ſober piety*: Running furiously without their guides, wantonly ſnuffing up the wind, and proudly lifting up themſelves in their high creſted opinions and preſumptuous fancies of *notions*, *giſts*, *prophecying*s, and *inſpirations*; Glorying in this *riotous liberty* and *mad frolicks* of Religion; which all wiſe, humble, and holy Chriſtians know, are not more unworthy of, and uncomfortable to, all good Miniſters (who taught them better) than they will be moſt dangerous, deſtructive, and damnable to thoſe men themſelves, who proudly affect thoſe ruder and dangerous follies in the Church of Chriſt; who cannot (either they, or their poſterity) be ever ſo ſafe, as in *Chriſts way*, at his finding, and under *his cuſtody*; where, with holy and juſt reſtraints (becoming *Reason*, *Order*, and *Religion*) there are alſo the *moſt ingenuous liberties*, and the *moſt liberal fruitions*: Wandering prodigals in Religion, who forſake the order and regularity of their Fathers houſe, *which is full of bread*, will ſoon be reduced to a *morſel of bread*.

And we ſee already, ſuch as have in their *pride* and *diſdain* moſt
forſaken

forfaken the true Ministry, are come by their riotous courses, to feed on husks; and from the harlotry of their wanton, and fine opinions, to consort with swine; having hired out, and enslaved themselves to all rude, unjust, and profane designs, or else wallowing in filthy and sensual lusts, which makes them sin against Heaven and Earth, and be no more worthy to be called the sons of God, or the children of this Christian Reformed Church. So that we evidently see, That those men fight against God, against Christ Jesus, against the Reformed and Christian Religion; against the Word of God, which is the standard of Religion; against the Unity, Order, and Catholike conformity of the Church of the Christ in all ages; against the future Succession of Religion; against their own souls; against their posterity; against the common good of all mankind; and all such, as may want and enjoy the inestimable blessing of the Gospel, who ever fight against the holy office, divine authority, necessary duty, sacred dignity, and constant succession, of the Evangelical Ministers, and Ministry; without which the Church of Christ, like a Field or Garden, without diligent and daily Husbandmen and Gardiners, would, long ago, have run to waste; and been over-run with all manner of evil weeds, (which grow apace, even in the best Plantations;) if God in his wisdom and mercy to mankind, and to his Church, had not appointed some men, as his Ministers, to take care from time to time, that the field of the Church be tilled in every place; that the Garden be weeded, and the vineyard fenced; and this especially for their sakes, who are the (most) most of men; whose cares and burdens of life, or whose dulness and incapacity, or whose wants and weakness, or whose lusts and passions, would never, either move them to, or continue them in any way, worthy the name of true Religion, if God had not sent and ordained (ἐκκλησιαστικῶν) Cryers, Heralds, and Ambassadors, to summon, invite, and by pious importunity, even compel men to come into the ways of true piety, and happiness; which, being not onely far above sinful flesh and blood, but quite contrary to them, had need have a Ministry, whose authority, for its rise, assistance, and succession, should be beyond what is of humane original and derivation; which who so seek to oppose, destroy, or alter, will certainly bring upon themselves, not onely the guilt of so high an insolence against Christ, and injury against this Church; but also, will stand accountable to Gods justice, for those many souls damnation, whom their vanity and novelty have perverted and destroyed, both in the present age and after generations, for want of true Ministers.

These first weapons then, which the Adversaries of the peculiar Calling of the Ministry, hoped to finde in the Armony of Scripture, or Right Reason, whereby to defend their own intrusion, and to

Luke 15.

1 Tim. 2. 7.
Praecones, vel
Caduceatores.

1 Sam. 17.

Heb. 2. 10.

αὐτὸν ὁ θεὸς ἁγιάσας
καὶ ἁγιασθέντα

offend that *holy Function*, and *divinely instituted Succession*, are found (I think) to have, as little force in them to hurt the *Ministry*, or to help the *enemy*, as *Goliath's* Shield, Helmet, Sword, and Spear had, either to injure *David*, or secure himself; yea, (we see) those *smooth stones*, those *pregnant and piercing Authorities* of many clear and concurrent *Texts of Scripture*, both for *precept* and *example*, which I have produced, according to *right reasoning*, from *Jesus Christ*, and the *blessed Apostles*; To which, the *Catholike practice*, and *custom* of all *Churches* in after times, is as a *sling* directing them, more forcibly and firmly against the *brazen foreheads* of those *Anakims*, that oppose the *Ministry*; All these together, are sufficient to *prostrate* to the ground their *proud height*, and to put to flight that *uncircumcised party*, who have defied, and seek to destroy, the *holy Ordination* of *Evangelical Ministers*; whose poor and oppressed estate, although it may now seem, but as little *David*, with his *Scrip* and *Staff*, in the eyes of *self-exalting adversaries*, who despise and curse them in their hearts; yet these may finde them to come in the *Name* and *Power* of the *Lord*; sent by *Gods mission*, furnished with *Christs commission*, and appointed by the *Churches* due *Ordination*, to be *Leaders*, *Rulers*, and chief *Officers* in the *Church Militant*, under *His Excellency* the *Lord Jesus Christ*; who is the *Generalissimo*, chief *Captain*, and *Prince of our Salvation*; who having in former times delivered his *Servants*, the true and faithful *Ministers*, from the paws of the *Lions* and the *Bears*, (*Heathenish force*, and *Heretical furies*) will also deliver them out of the hands of these *uncircumcised Philistims*; who, having received from their *Ministry*, what ever honor and privilege, they can pretend to as *Christians*, yet now carry themselves, as if they were *aliens from the Israel of God*; and had never had relation to, or blessing from, this or any other true *Church*; where hath been a constant *Ministry*, not more famous for *Learning* and *Industry*, than *blessed* with all *Evangelical excellencies*, and *happy successes*: To which now, the *Lord* is pleased to adde this *crown of patience*, under great *tribulations*, and of *perseverance* in *suffering* much *evil discouragement*, where it hath deserved so well.

CAVIL

CAVIL III.

Or Objection about Christian gifts, and exercising in common as Preachers or Prophets.

ALl impartiall spectators may hitherto behold the salvation of God; how the insolent opposers of the Ministeriall function, the men of *Gath*, are in their first encounter so deeply smitten and wounded, that they ly groveling on the ground: The remayning motions which they may seem to have, are but the *inordinate strokes* of hands and heels, the last *batteries*, and weak struglings, which attend impotent revenge and *expiring malice*; It will be no hard matter, to set *my foot* upon their prostrate power; and to sever their Heads from their Shoulders (that they rise up no more) by the means of that *two edged* and *unparalleld Sword* of the Scriptures, rightly applyed; which hath both sharpness, weight, and brightness; the clearest reason, potentest conviction, and divinest Authority; with which they thought to arm themselves against the peculiar Office of the Ministry.

*Inconditi-
mentum motus
& invalidi ex-
pirantium co-
natus. Sym.*

Yet there are some *seconds* and *recruits* (who seem to have less fury and malice against the Ministry) who seeing the chief *Champion* of the Antiministeriall faction, thus *Levelled*, come in, either as to the spoyle, or rescue, (as *Ajax* to *Ulysses*) holding before them the shield of manifold Scriptures; Alleging, That notwithstanding there may be granted some peculiar Office and Institution of the *publike Ministry*; yet, as to the power of *preaching*, or liberty of prophesying, the promise is common to all believers, for *the pouring out of the spirit upon all flesh, in the later dayes*: for the *Annointing* from above, which shall lead every believer into *all Truth*; so that they shall *not need* any man *should teach them*: being *all taught* of God. That the manifestation and *gifts of the spirit* are given to every one for the good of the Church; in teaching, exhorting, prophesying, &c. Which every one is *to covet*, and may communicate to others, for their conversion, or confirmation; as *Aquila* and *Priscilla* did to *Apollos*, and other Christians in *Primitive dispersions*; exercising and employing their talents received, if not as *Ministers* in Office, and ordeined, yet as *Prophets* and *gifted Brethren*; if not as *Pastors*, yet as *Teachers*; In like sort Christians, now, find their gifts of knowledge and utterance so great and good, that they cannot smother them, nor suffer them to be restrained and oppressed by the Ministers *encroachment* and *Monopoly*. Thus they, who would seem to be somewhat more civil and equanimous to the calling and Office of the Ministry.

Joel. 2. 28. cited Acts 2. 17.

1 Joh. 2. 27.

Rom. 12. 6.

1 Cor. 14. 1.

1 Thet. 5. 19.

20.

1 Cor. 12. 7.

39.

Acts 18. 26.

1 Pet. 4. 11.

Answer. 1.
 Gifts in o-
 thers no pre-
 judice to the
 Office of the
 Ministry;
 nor warrant
 to any man
 publike ar-
 rogancy.
 * Socinus lib.
 de Eccl.
 * Osterod. Inst.
 c. 42.
 * Smaltzius
 de Ord. Ecc.
 * Radeccius de
 Eccl.
 * Theoph. Ni-
 colaides defens.
 Socin. c. 1.
 Acts 14. 23.
 When they
 had ordained
 them elders in
 every Church.
 Acts 13. 2.
 Separate to
 me Paul and
 Barnabas
 1 Tim. 4. 14.
 & 5. 22.
 Acts 18. 28.
 Heb. 14. 17.
 2 Tim. 2. 4.
 1 Thes. 5. 12,
 13.
 1 Tim. 5. 17.
 1 Cor. 12. 18,
 &c.
 1 Cor. 14. 32.
 V. 33. & 40.
 Rom. 16. 17.
 2 Thes. 3. 6.
 2 Tim. 4. 3.
 Primitive
 prophecyng,
 what.
 1 Pet. 1. 19.
 Prophetæ Scrip-
 turarum inter-
 pretes erant

My Answer first in generall is: That all these and the like
 small shot, which *Infauftus*, * *Socinus*, * *Osterodius*, * *Smaltzius*,
 * *Radeccius*, * *Nicolaides*, and others of the revived *Arians* have
 afforded these *Semiantiministeriall* adversaries, have been oft
 discharged, and received, without any hurt, as to the divinely e-
 stablished Office of the Ministry; Having been either satisfied with
 all *ingenuous concessions*, as far as *order*, *modesty*, and *charity* will
 carry them; or refuted with just *replies*, against all vanity, arro-
 gancy and confusion, by those learned men, who formerly or lately
 have given very sober, solid, and *liberall satisfaction* to any pleas
 urged, or scruples alleged out of Scripture; which will in no sort
 maintain idleness, vanity, pride, and confusion in the Church; un-
 der the *specious names* of liberty, gifts and prophecyng; There are
 indeed many places exciting Christians to labour, to *abound* in e-
 very good gift and work; but yet as many to keep them within
 due order and holy bounds, becomming the honour of Religion.

All those (*χρηματα*) gifts were never more eminent and com-
 mon in the Church of Christ, than in those times, when the Mini-
 steriall power was by peculiar marks, ceremonies, and duties, di-
 stinctly and undoubtedly conferred on some *peculiar persons*; as,
 the *Apostles*, and 70. *Disciples*; on *Timothy*, *Titus*, and others,
 who were separated, and ordeined, by fasting, praying, examina-
 tion and imposition of hands, to be Bishops or Presbyters in the
 respective Churches, as they came to be capable of settled order and
 Ministry. And notwithstanding the *extraordinary gifts of the Spi-
 rit*, which were then conferred upon many, not yet ordeined *Mi-
 nisters*, we see, the Office and honour of the Ministry was never
 more clearly asserted, as *divine* (being set over the flocks by the
 Lord) so to be owned and esteemed, as distinct from *secular in-
 tanglements*, as an retire and compleat *employment*, even for the best
 and ablest men, to which they should once ordeined *wholy give*
 themselves, and attend on it. Never was *order*, and *peace*, and *pro-
 portion* in the Church more enjoined, and duly observed; never
 were *disorderly* and *unruly* walkers, false *Apostles*, *self-obtruders*,
*house-creeper*s, *heaps of teachers*, who caused divisions, more *severe-
 ly* repressed, than in those Primitive times, when believers enjoyed
 most eminent gifts and graces for some ends: either in miracles, or
 tongues, or prophecyng, (which was not that eminentest sense of
 prophecyng (that is, *foretelling things* to come;) but the opening
 and applying the places of the Prophets, in the *old Testament* (which
 was then the only Scriptures the Church had; which St. Peter calls
 the *more sure word of Prophecy*) by which it might appear to the
 Church more clearly, that the crucified Jesus was the *Christ*, the
 promised, prefigured, and prophecyed *Messias*; so establishing
 the

the tradition and history of the new Testament (which concerned the Nativity, life, miracles, sufferings, death, resurrection, ascension, &c. of Christ,) by the places of the old; wherein oft times an Auditor among them *might have* that further *light* revealed to him, as to the fuller *sense* of any place, which another was handling; and this, but occasionally, not as a constant habit; only at present, it was beyond his naturall abilities, or endowments acquired by studies, &c. Nor was this (then an extraordinary gift, for the confirming and establishing of the new planted Church, or Christians in the faith) ever used, as it ought, but with great order, all gravity, charity, humility and peace among those, that were truly so enabled: And when any *vain pretenders* came up to abuse it; the Apostle requires, that there be a due *tryall*, and *subjection* of these *spirits of the Prophets* to the Prophets, who might wisely discern between true and false, between holy, wise, and excellent *inspirations*, (which were pertinent *interpretations*, or apt clearings of Scriptures,) and those *weak*, impudent, and *impertinent ostentations*, which were either very *false and foolish*, or *vulgar* and ordinary.

Which, Secondly, is the most, that our *Antiministeriall adversaries*, who affect the name of *Prophets*, commonly amount too; while they handle the *Scriptures* (most what) with very *unwashed hands*; so brokenly, corruptly, rudely, rashly and perversely, as makes them not any way extraordinary Prophets, but *ordinary* *Scriptures*. *proclaimers* of their own ignorance, shame, and impudence: who think they may take *liberty* in nothing more, than in abusing and wresting the holy Scriptures, which are sufficient to make any man of God perfect, both in gifts and graces, in abilities and in humility: And which should not be handled either privately, or publikely, but with great humility, care, diligence, exactness and conscience; Since, as they were not of *private* and humane invention, so nor are they of *private interpretation*, after every mans sudden, unstable, and unlearned fancy; Who rashly singles out *texts* of Scripture here and there (as they do a *Deer* out of a Herd,) and runs them down, till they fall at the foot of his fancy or opinion; *torturing* and racking the places till they speak to his mind, and sense: Thus often times the Church of Christ hath seen men of proud and corrupt minds (as they say *Toads* of good Eggs hatch *Cockatrices*) from some places of Scripture ravished from their fellows, and *wrested* from the main scope and context, bring forth most *hereticall* and *monstrous productions*; contrary to those truths, which are most clearly set forth in the whole *tenour* or Analogy of the Scriptures, as their great design and main intent: Such those of old were, against the *divinity* and *humanity* of Christ; Against the holy Trinity; Against the grace of God; and of late against the Law, the Souls Immortality,

maximè prophetarum & obscurarum.
Ambr.
Theoph. Chrysost.
Prophetarum munus erat mysticum Scripturarum sensum ad salutem auditorum explanare. Erasim.
in. 1 Cor. 14.
1 Cor. 14. 30.
1 Cor. 14. 29, &c.

2.

Of right interpreting and applying
2 Cor. 2. 17.

2 Pet. 1. 20.
2 Pet. 3. 16.

Omnia adversus veritatem de ipsa veritate constructa sunt: operantibus emulationem istam spiritibus erroris. Tertul.
Apol. c. 47.
Dominici eloqui fures & violatores. Aug.

De Donatistis
Retra. l. 21.
Falsa interpre-
tatio Scripturæ
est nervus Sa-
tanici regni.
Hilar.

mortality, good works, both the Sacraments, all holy duties as forms; Against any resurrection and judgment to come, against the very being of any Catholick Church, against the Scriptures themselves; And so now against any *Succession* or peculiar order of ordeined authoritative Ministers, to hold forth the Gospell of Christ, and true Religion to the world: So the Maniches from *Eph. 2. 2.* *By nature you are the Children of wrath*, argued Nature of man to be Evill, And from a principle of darkneis and sin, coeternall with the good God. *Aust. Retract. l. 15.* *Apollinaris* and *Eutiches* argued from *the word was made flesh*, That Christ had not two distinct natures, but only one, the flesh turned into God. So *Arrim* against the Divinity, *Nestorius* against the Unity of the person of Christ. The *Anthropomorphites* urged Scripture for those humane shapes, which they grossly imagined to be in God, as in Man; because God speaking to man, speaks as man, not as he is in himself, but as he is most conceivable by us. In none of all which errors, those Patrons of them, any more than these (for liberty of opining and of prophecy as they list) will seem to want either *reason* or Scripture; which sometime they will call a dead letter; yea and killing too; Affirming that both it and the Ministry too are needles; that all are taught of God, by a *quickning Spirit* and a *Speciall unction*, &c.

1 Cor 3. 22.
23.
2 Cor. 4. 15.
Rom. 13. 8.
Joh. 6. 27.

Mat. 6. 25.
1 Pet. 3. 3.
Tit. 1. 15.
Mat. 23. 9.

1 Pet. 2. 9.

Exod. 19. 6.

Mincer and
Phifer. Hacket
and Arthington.

The same men can prophesy too if you let them alone, against all *civill property* and common equity and honesty, out of that place, *All things are yours, and you are Christs, and Christ is Gods*; Against borrowing, or at least paying any pecuniary debts; by *On no man any thing, but love*; Against all honest labour and diligence, by *Labour not for the meat that perisheth, Take no thought for to morrow*; Against all modesty and decency in cloaths, by that, *not of putting on of apparell*; Against all restraints of Laws and bounds of holiness in any thing, by that, *to the pure all things are pure*; *All things are lawfull for me*, 1 Cor. 6. 12. Against all duty to Parents, subjection to *Masters and Magistrates*, by *call no man Father, or Lord: be not ye the servants of men*, 1 Cor. 7. 23. by being *Gods freemen*; for, you are a *royall Priest-hood*, ergo, no peculiar Ministry; whereas that was said, to the Jews first, who had a peculiar Priest-hood, by which the whole Nation was blessed and honoured of God. Thus the devill, and his seducing instruments, never want *their lectures, quotations, and common places*, out of the Scriptures; When pride, poverty and liberty, once meet together to *prophecy* as they list, what mad work do they make, with *Scriptures, Religion, conscience, and all order and Laws of Church or civill societies*? As those false Prophets in *Germany*, not long ago did, and others after in *England* designed to have done, making the holy Scripture, which is the pure fountain of life, the very sink and receptacle of all heady opinions and sordid practises. Where

When as the *Holy Scriptures*, which are the oracles of God and hold forth his mind to the world in matters of Religion, are to be understood and interpreted (not by minds leavened with hereticall pride, or Schismaticall peevishness, or captious and criticall moroseness, or Scepticall cavilings and janglings (which commonly drive some other secular and sinister end, rather than any thing of true faith, good manners, and an holy life :) but, with all pious and cautious consideration, all humble diligence, and ingenuous candor ; Which first regards, the joynt *Analogy*, the concurrent tenor, and that clear proportion, or rule of faith and holy life, in doctrine, both for mysteries, and moralities, which are evidently shining from many places, that are *Indisputable* ; either for the clear Instructions in morals ; or Institution in mysteries ; or Imitation in illustrious and commended examples for order and policy : All which are enough to make a man of God, and any Church of Christ, perfect to salvation.

Purissimum veritatis fontem in putidissimam errorum sententiam vertunt heretici. Jeron. S. Scripturae locis multi abutuntur, ut si quis medicinalibus ferramentis se graviter vexet : quæ non ad vulnerandû sed ad sanandû sunt instituta. Aust. Ep. 141. Sensus Scripturae expetit veritæ interpretatio-

nis gubernaculum. Tert. Nulla vox divina adeo dissoluta est & diffusa, ut verba tantum defendantur, & ratio verborum non constituatur. Tertul. de præf. ad Hær. Rom. 12.6. & Tim. 3.17.

And such light, from the clear proportion, and concurrent harmony, or constant tenour of Scriptures old and new hath this point of the peculiar function of the *Ministry Evangelicall* ; both from the practise and precept of Christ, and his Apostles, and others after them ; to which the use and judgement of all Churches do fully attest : In that tryall, approbation, benediction, imposition of hands, Ordination and solemn mission of some men in the Church to the Office and work of the *Ministry*, which is set forth in the New Testament : Against all which, so full clear proofs, and so constant a light, what ever can be urged, by single texts, or solitary and occasionall examples, out of Scripture, must needs be by these objecters either weakly, or wilfully mistaken in the phrase and manner of speaking ; or else is wrested as St Peter tels us by ignorant and unstable minds from the scope and design of the Spirit of God in that place, (which is the measure of all right Interpretation :) Or else it only relates to something done by the rule of occasionall prudence ; or speaks of some practise, which was only temporary not binding ; or miraculous, and extraordinary ; which cease, when the gift and occasion ceaseth ; or it may be in some cases of urgent necessity, which might befall an Infant, planting, incompleat, inorganicall Church ; either not fully formed and settled in the due order, or suddainly pressed and scattered with vehement persecution, and so forced from that order and exactness in outward Ministrations of the Church, *lim.* Tert. de præf. ad Hær. c. 17. ἡ πῶ λαβόντες τὰ πλεονέκτα τῆς ἀποστολῆς, Epiph. h. 75. Acts 8.4. They that were scattered abroad went every where Preaching the word.

Notant agnoscere ea loca S. S. per quæ revincuntur : hinc nituntur quæ ex falso composuerunt, & quæ de ambiguitate ceperunt. Tertul. de præf. 2 Pet. 2.16. Tantum veritati obstruit adulter sensus quantum & corruptor Sti-

ut cresceret
plebs & multi-
plicaretur, om-
nibus inter initia
concessum est
Evangelizare
& Baptizare,
& Scripturas
in Ecclesia ex-
planare. Ubi
autem omnia
loca circumplexa
est Ecclesia
conventicula
constituta sunt
& rectores &
cetera officia,
&c. Ut nullus
de clero auderet

qui non ordinatus esset presumere officium, quod sciret non sibi creditum, &c. Cæpit alio ordine & provi-
dentia gubernari Ecclesia. Com. in Eph. 4. Amb. ascripta. Tit. 1. 11. Gal. 5. 12. 1 Tim. 1. 20.

3. Those and
the like pla-
ces answered
in generall.
The no vali-
dity of such
captious dis-
putings by
Scripture,
against
Scripture.

Adulteria
Scripturarum
& expositionum
mendacia. Ter-
tul.

which regard a sociall, publike, and common, more, than a solitary, and private profession of Religion, and which, in the Churches set-
led condition, they otherwaies duly and conscientiously observed, as
the will of God. All which extraordinary cases are, in all wise mens
judgement, very far different and distant from that of this Church
of England, unless it may seem under some persecution, by flande-
rous tounge, by false Brethren, and deceitfull workers, and disorder-
ly walkers, the troublers of our Israel; whom the Apostle Pauls
charity to this reformed Church, would (no doubt) have wished,
that either their mouths might be stopped, or they might be cut off,
and delivered with Hymenæus, Philetus, and Alexander the Copper-
Smith, to Satan, that they might learn not to blaspheme the Scrip-
tures, and the true Ministry, and this true Church, and in all these,
the Gospell and name, with the Spirit and grace of Christ, all which
have been manifested among us by the Ministers of this Church.

Truly I do not think that the so oft repeaters of their Socinian
Crambes, The objectors of those and the like single places, or those
temporary and occasionall practises in Scripture, by which men or
women unordeined to be Ministers, did privately teach, or publicly
prophecy, can be so weak and silly (many of them (for some of
them are men only in malice, against the Ministers, but children
in understanding;) as to believe, That there is any such weight or
force in any of those objections, which their own reason and con-
science (if not blinded with passion and prejudice against the Office
of the Ministry,) will not tell them have very easy, fair and full
solutions; Either first from the extraordinariness of the gifts, which were
but temporary, and to which these men can with no face pretend,
by any thing yet discovered by them, (Their zeal to disgrace and de-
stroy the Ministry, by perverting and wresting the Scriptures, is no
sign of their Apostolicall gifts, but of their Satanicall or Schismaticall
malice;) Or secondly they are answered from the case of the Church
in some places newly planted, or persecuted and scattered; Or third-
ly, by the common exercises of private Charity among believers one
to another; which all good Christians and Ministers allow still,
and rejoyce in the order, usefulness and modesty of those charitable
gifts, and Brotherly exercises, which may in their proper place (be-
ing duly regulated) as well consist with the divine authority and
peculiar eminency of the Ministeriall function, as the Moon and
Stars may be in the same firmament with the Sun; Although shi-
ning in a different time and orb, with different lustre, and to far
less degrees of influence, yet to the same common end, the good of
this inferior world.

So

So that no wise and gracious Christian in reason can, or in conscience ought to sheath *those or other Scriptures* in Ministers bowels, which are rather for *their defence* and assistance, Shewing indeed the great use of a *constant* peculiar Ministry, to prevent the Churches desolations and such necessities of meaner supplies: So far are they, from affording any ground, either wholly to give a *bill of divorce* to the settled Ministry (which by so many clear and pregnant texts is plain to be *divinely Instituted*;) or to encourage any Christians to entertain those proud and *spitefull Peninnahs* of pretenders to be *gifted* men; thereby to *grieve and vex* the Souls of the true and faithfull Ministers (as she did *Hannahs devout meekness*, with her malipert *insolency*) It is no argument to perswade the Church therefore to cast out of Christs family *the Stewards* and dispensers of *holy mysteries*, which he hath appointed, because Christians have sometime in their enforced wandrings, been relieved by some strangers, or private and mutuall *Charity*; which may in such cases be *great*, though their gifts and provision be but moderate. However it were madness for Christians now where no necessity or disorder presseth, and when *neither gifts* are so good, nor *Charity* so great in any of *these new men*, to venture themselves upon their powers for supplies; who (like the *foolish Virgins*) have too little for themselves, however they boast of their full Lamps and Oyl to spare.

1 Sam. i.

Multum differunt lex necessitatis & ordinis: quod ita fieri debet, & quod aliter fieri non potest. Reg. Iu.

Such small and feeble oppositions then, which (as *Tertullian* tells us) *either Hereticks or Schismatics* are wont to bring from *broken and abused Scriptures*, for their novell opinions, their proud and pragmatick *confusions*, against the *antient and Catholick* sense, which the Church hath alwaies held forth by its practise, agreeable to the many clear and unquestionable places, do no more weaken the *divine authority* of those things which the Catholick Church upon lively grounds observeth (as it alwaies hath this of a constant ordained Ministry) no more I say, than if *Dalilah* should have plucked two or three of *Sampsons* hairs, instead of cutting off his goodly locks and prodigious tresses. Nor may these false and flattering *Dalilahs* of our times, (who by cauponating Religion and handling the *Scriptures deceitfully*, seek to betray the strength, honour, and order of this reformed Church in *England*, under pretences of great kindness) think, that by twitching thus one or two hairs, the Ministers *strength* will fail them; or that the *Anti-ministeriall* Philistins shall presently be upon them, so as easily to prevail against the whole function of the settled Ministry; which being *divinely* instituted, and derived, will ever be *divinely assisted*: No, we find yet, (through the might of *Gods grace*, and the testimony of good *consciences*;) so great a strength and holy courage, in all

Lib. de præsc. adv. Hæres. Proprium hoc est hæreticorum ex paucioribus Scripturæ locis plura intelligi velle. Tert. ad Praxeam.

Judges 16.

2 Cor. 2. 17.

Mat. 28. 20.

Judges 15.17.

Ps. 118.12.

Et multitudine
inimicorum &
magnitudine
pressus : & vi-
ribus & numero
valentium.

Ps. 22.12.

Ps. 68.30.

The evill
designs of
such capti-
ous disputers
against the
Ministry.

1 Sam. 5.

Rev. 9.7.

Mat. 7.10.

Zach. 4.12.

true and faithfull Ministers, as is abundantly able to assert themselves, their function, and the reformed Religion of this Church of England, against all these *Apollyons* and *Abaddons*; We are not so *dispirited*, nor *distressed*, but that we can still rowle up our selves in the strength of God, and in the Spirit of Jesus Christ, and in the authority of our holy function; so, as easily to *break in-sunder* all such *withs and cords*, by which the *enemies*, not so much of our persons, as of our calling and Religion, hope to *afflict* us; so that these *uncircumcised in hearts* and lips, shall not safely touch us, or mock us. Only, as *Sampson* did of the *men* of Judah, we humbly crave of the secular powers, which are now over us, *that their hands may not be against us*, to fall upon us themselves, however they expose us, thus to contend with those men of *Askdod* alone: Who came about us first like *Bees* with their importune stings, their vexatious disputings; But now they threaten to come upon us like fat *Bulls* of *Basan* on every side, with their *horns* lifted up on high to destroy us; But the *Lord* will be on our side, so that we shall not need greatly to fear what these beasts of the people (these unreasonable men) can do unto us; Who will soon be extinguished, as fire among the *thorns*, when once the *Lord* shall arise to plead his own cause, not only by the *zeal*, and *patience*, and *constancy* of his servants the true Ministers; but also, by stirring up the *spirit of wisdom* in the hearts of all true Christians; who will soon be asham'd of that *levity*, contempt and confusion, which these mens vanity, or impiety, and hypocrisy, would fain bring upon them, and their posterity, in this great concernment of the setled Ministry, and the true reformed Religion.

There are (no doubt) who of a long time have endeavoured and sought opportunity, when they might bring with *Carts and high shoos*, by the illiterate *rudeness* of the *seduced vulgar*, the *Ark* of our Reformed Church and Religion, into the house of their *mishapen Dagon*, which hath upper parts like a mans, but the lower as a *Fish*, the head adorned with Christian Religion, but the tayl deformed with superstition. They softly and fairly pretend *liberty* and improvement, with mens faces and womens hair (as the *Locusts* which rose out of the *bottomless pit*) but they will end in the *Scorpious* tayl of *licentiousness*, superstition, and profaness; Such *Reformation* will soon prove *deformity*. They speak of *bread*, but it will proove *stones*, and *Serpents* instead of *Fishes*. Such manifestations of *private gifts* in wanton and presumptuous Spirits, will soon turn to the *quenching* and *resisting* of the true light and heat of Gods Spirit, whose purer flames are only fed with that *holy Oyl* which flows from the golden vessel of the Scriptures, divinely infused into them, and diffused into the humble hearts of all good Christians by those

those pipes of the Ministry, which Christ hath appointed for that service: This *Anti-ministeriall Liberty*, which some seek thus to dress up, by an *adulterous* and wanton bravery, against the calling of the Ministry, is like the woman which sits in the midst of the Ephah of wickedness; upon the mouth of which God will (ere long) cast such a talent of lead, as shall cover and stop it up, by the just indignation and abhorrence of all good Christians, to see themselves, this Church, the Ministers of it, and the Reformed Religion so much wasted and abused, by such prodigies of profaness as some of them are: who speak nothing, but proud, and perverse things; full of bold blasphemies, and Anti christian confusions; under the colour of gifts and Liberties of prophesying; whereto as the wisdom and holy order set forth in Scripture give me countenance; so, in the next place, neither do these mens gifts, which they so boast and vapour of give any encouragement.

Zach. 5. 7.

For first no wise man doubts of those mens emptiness, which their great noyse and sounding sets forth every where: shewing they are very full of themselves; puffed up with their own leven; applauded also by some others, and blown up by people of their own size; who are as prone to flatter confident talkers, and undertakers, as Children are to fill empty bladders with wind; Pint-pots will cry up one anothers capacity and fulness, till they are set neer or compared and emptied into quart or gallon vessels; 'Twill then appear, though they were soon full and ran over, yet they held but little, and are soon exhausted. These Behemetick Preachers, Spagyrick-Illuminates, Familistick Prophets, and Seraphick Teachers, who pretend to such strange Prerogatives of gifts, and new Lights, above all other Christians, yea and beyond the ablest Ministers; like frantick men alwaies boasting of their riches, strength, treasure, beauty, &c. amidst their sordid necessities, If a wise man come neer them, he shall find, that as to any true light of good learning, or sound Religion, they are as dark and dusky, as if they had been begotten in the Eclips of the Sun, and born in the last quarter of the Moon.

4. The vanity and emptiness of these Anti-Ministerials as to their pretended gifts. Vasa, quo inaniora eo sonantiora. Vultus hominum, quæ non intelligunt impensius mirantur. Jeron. Male sanorum Christianorum ut phreneticorum hominum & delirantium illud proprium est, Sibi semper adblandiri; de se suisque magna polliceri: jactabundi de Thesauris suis & divitiis, cum sint pauperimi; se reges somniant & ostentant, cum vineti, & cæsi, & laceri sint: vel uno hoc miserimi quod sui ipsorum non misereantur. Erasmus. Quartâ Lunâ nati plerunque moriones & Lunatici: Cardan.

In good earnest, I wish I could find any just cause, by their speech, or Pamphlets, to set my hand to those ample testimonials, which these gifted men every where give of themselves and their party: I have no envy at their parts, nor ill will against any of their persons, nor have I suffered (or at least am not sensible of) any

ἡ μακάριος οὖτος
ἔστιν ἡ ἐξουσία.

Iloc.

Magno co-

nati nugas &

nihil agunt.

Fortentiloquia

fanaticorum.

Iren.

Et sana & sa-

nantia verba.

2 Tim. 4. 3.

ἡ μακάριος οὖτος

Felices gentes
quibus hæc nas-
cantur in hortis
Numina. Juv.

Non credentium

sed credulorum;

non sanctorum

sed insanorum;

non illuminato-

rum sed deli-

rantium Theo-

logia. Iren.

particular injury from any of them: So that I can without any passion or partiality profess, that I never yet perceived any such sparks of eminent gifts, either in reason, or Religion, as renders them, either *envyable* or any way *considerable* in comparison of those Ministers whom they list to cry down, and disparage: Poor men, they are indeed *admirable* (but not *Imitable*) for a kind of *chimi-call Divinity*; which after much pains and puffing, *vapours into smoke*. They are rare for odd expressions and phantastick phrases, instead of the *antient Scripture forms of wholesome words*; Nothing is more wonderfull (as *monsters are*) than their *affected raptures*, wild speculations, and strange expressions: imagining that none sees their folly, because they shut their own eyes, and soar above the common mans capacity in specious nonsense: and calling those *glorious Truths*, which are *lottish vanities*, or *shamefull lyes*: What honest hearted Christian can bear the *filthy and unsavory expressions* of some of these Anti-ministeriall Ranters, Shakers, and Seekers? their *metaphysicall mincings* of Blasphemy; their *ridlings* of Religion; their *scurrilous confounding* of the *Incomprehensible excellencies of God*, of the Lord Jesus Christ, and of the *Blessed Spirit*, with the nature of any creature never so mean and sordid, that to them its no wonder, if the *Egyptian found so many Gods in his Garden*, as he had Leeks and Onyons, or Frogs and Toads; Thus amusing their poor and silly auditors with high blasphemies, and most *obscure extravagancies*. Such of old were the rare speculations, inventions, and expressions of the *Valentinians*. Their *Butbi*, *Aones*, *Syzugiai*, *Psendevangelia*, *Pleromata*, *conceptio spiritualis*, *umbra*, *unigenitus*, And a thousand such blasphemous whimsies, which *Irenæus* tels of in his times. So that their *Dungeon-like Divinity* and *Mid-night Doctrines*, instead of *fair explications* of Truth by Scripture reasonings and the *demonstration of the Spirit* therein, are rather like *Hedge-hogs*, when they are handled, they wrap themselves up into such *prickly intricacies*; as makes them not *only useless, ugly* and *untractable*; but hurtfull and scandalous to sober Christians and all true Religion; which these fellows dress up with their *foul fingers*, as *Black-Smiths* would do fine Ladys, fulying all they touch, while they would seem to adorn.

Certainly, If *spirituall gifts*, and *prophecyng of old*, had been such *ordinary stuff*, such *raw and rude conceptions*, such *short thrums*, and broken ends of *Divinity*, such *ridiculous and incoherent dreams*, such *senseless and sorry confusions*, as some of these Familisticall fancies usually bring forth, either *extempore*, or *premeditated*, I do not believe the wildom of the Apostle would have bid Christians either *covet it*, or *not despise it*. Both which precepts import, that such prophecyngs as were of old, and are only fit to be used in

1 Cor. 14. 1.
& 39.

1 Thes. 5. 20.

in the Church, had and ought to have such tokens of excellency and worth in it, for the edifying of Christians, as may induce wise and good Christians both to esteem it, and desire it; of which sort I think these presumptuous Propheciers find but a few, either to follow them or desire them, which is not the least cause of their great envy and indignation against those excellent Ministers, who so much stand in their light, as far out-shining them in all reall abilities, gifts and graces, they still retain the best and wisest of the people in some fair degree of order and discretion, which forbids them to choose the figs of these new Enthusiasts, which are very bad, before those of their ancient Ministers, which are very good; between whom (indeed) nothing but extreme ignorance, or ranting prophaneſs can make any comparison; Nor will their lowd (Ευρηκα) boſtings of rare discoveries, admirable inventions, and singular manifestations, ſalve their credit, or long ſerve their turn: For what are their rarities and novelties, but either old Truths in new tearms, purpoſely translated by ſuch brokers of religion, out of the old forms of ſound words? or elſe ſome putrid errors long ago buried, which theſe (τρυβόρυχοι) ſearchers of the graves of old heretiques newly light upon, and take for ſome rare hidden treasures. Their ſplendid fancies like chips of rotten wood may ſhine for a while, and ſerve to amuſe, or ſcare thoſe ſilly ſouls who are ſtill in the dark, ever learning, and never comming, (by the means of theſe Teachers) to the knowledge of the Truth; but they will never be eſteemed as beams or ſparks of divine light, untill all wiſe Chriſtians have loſt their eyes.

Merito contem-
nendi ſunt iſti
nugivenduli
Prophetae qui
Ministerii E-
vangelici con-
temptores fa-
ſtuoſiſſimi, ni-
hil tamen ipſi
proſerunt præter
nugas nugaciſſi-
mas, & mera
deliria. Zanch.

ὁλαθὲρα πᾶσαι
ἐκρήσεις ἐστί, καὶ
ὑπερδόντος αἰσθη-
τοῦ τῶ θεοῦ ἐκ-
λάματος. Chry-
ſoſt.

καὶ ἀνθρωπίνης βε-
βαίας. Profanas
vocum novita-
tes affectant,
qui antiquas
doctrinarum
veritates deſe-
runt. Auſt.

In aliquibus
splendor eſt de

putredine. Verulam. 2 Tim. 3.7.

I have many times been even aſtoniſhed to hear, and read of the rudeneſs and incivilities of theſe Anti-ministeriall boasters: their blustering and crowding into Ministers Pulpits; their voluble and ranting tongues; their no foreheads, their lowd clamors; their active hands, their indefatigable agitations. I never wanted or wiſhed any thing more in them, to make them compleat Prophets, and Preachers, but only ſolidity, gravity, modeſty, charity, ſome ſavour of gifts a-learning joyned with humility, and zeal with humanity; ſome methods of intelligible reaſon, and profitable Scripture-Divinity.

Sunt qui victum quaritant non ſudore vultus ſed impudentia frontis. Eraſ. de Monachis. Ventosa & earum iſta loquacitas Religionis modeſtiam velut peſtilenti quodam ſydere afflat; nec veritatem ipſam minus quàm caſtiores illam Eloquentiam, rebus ſacris, & officiis divinis debitam & decoram cor-
rumpit. Verul.

Of all which they having ſo little, as amounts to nothing, yet I find they are alwaies more than Conquerours in all their adventures; If they do but affront a grave, ſober, learned, and godly Miniſter, (who

Deiorem diu dicit
causam. Naz.
Or. 26.

Apud omnes
gentes illud in-
valuit auctoritas,
Sacra publica
non sunt teme-
randa. In hoc
enim uniuscu-
jusque gentis ho-
minisq; constat
honos, quod a-
liquem numini
suo honorem de-
ferunt. Camer.
Pro. 26. 4.
Isai. 36. 21.
Vt flammæ
frigida suffusa,
sic & silentio
nonnunquam
gravissime re-
primuntur, &
coercentur pe-
tulantiorum lin-
gue. Aust.
Perdes vocem
in contentione,
& nihil conse-
queris, nisi bi-
lem de blasphē-
matione. Ter-
tul.

1 Kings 18. 26

Their inso-
lent boasting
after their
vain oppo-
sings of able
Ministers.

(who is fit to be *their father* in Instruction, and possibly hath been so, before they thus degenerated) if they dare (as what dare they not, when they go sometimes *like Wolves in herds*, from place to place, seeking what flocks, yea what *Shepherds* they may devour, seduce, or scatter?) If I say they dare oppose him in his own place with their impudent cavills, frivolous quæries, or scurrillous objections: If they can but interrupt him in his holy ministrations, or give him some astonishment to see such unwonted evill spirits *appear in the Church*; If at length they can by barbarous and *intollerable insolencies*, both of words and actions, disorder and hinder him in his *holy offices*, or at least sufficiently shew the rest of the amazed people, how safely they can contemn, and interrupt the *publick service* of God (which kind of *religious riot*, never was tolerated in any civill Nation under Heaven, or among any the *most barbarous*, that owned any *publick worship of their God*,) If the Minister (good man) blush, and be ashamed, or something disordered by them, and for them; If he in wisdom think fit to confute them *with silence*, not answering *such fools according to their folly*; as *Hezekiah* advis'd his servants to entertain the petulancy of rayling *Rabsakeh*: Or if he so far gratifies their importunities, and bears with their *rusticall manners*, and *confused janglings*, as to dispute with them, and by sober managing good arguments, without any passion, to drive them to apparent *nonplusses*, to all manner of confusions and contradictions; to a thousand absurdities, against all common principles of reason, against all *fundamentals* of Religion; against all Scripture evidences; against all *Maximes*, Logicall, Morall, Historicall and Theologicall; If his forward opponents, impatient to be so *soberly baffled*, are forced to quit all clear reason and Scripture proofs, retreating in vain, to their *new lights*, fond interpretations, and false glosses; to their *Seraphick whimsies*, and *Enthusiasticall dreams*, (which can save them, no more now from shame, than *Baal* could his *self-wounding* and vainly *Clamorous priests*) so that at length they fly to *down-right rayling* and threatening to scare the *good man* with the *next troopers* which they can get to appear with them; if at last, like *Wasps*, they are forced (by the godly Ministers learned gravity and constancy) to quit the place, and only leave their stings of reproaches behind them, being full of infinite malice, regret and despite for their confusion;

Yet presently, after *this great Atchievement*, the *Trumpets* (or *rams horns* rather) must every where sound among the *Anti-ministeriall party*; The (*triumph*) *Triumphant songs* must be sung; Every where it must ring; that the *Walls of Jericho* are *fallen*; *Babylon* is *stormed*, *Antichrist* is *plundered*; The *Pulpit guards* are *routed*. The *victory* is *cried up*; The *Triumph* must be adorned with colourable Narratives, bitter Investives, lying Orations, and Philippick decla-

declamations : signifying, what glorious successes these doubtful Champions had. Lastly, the poor Minister, without any regard to his age, learning, worth, or credit, together with his whole tribe and function, must in a fanatick pageantry be led captive ; In their black coats, and mourning habits, they must sadly follow the Chariot of these invincible Heroes ; who like Caesar, do but come, and see, and conquer any true Minister whatsoever, be he never so fortified with learning, prudence, experience, good credit and conscience ; all these are but stubble to that fiery spirit, which is in these holy Incendiaries, who, like Don Quixots, or Knights Errants, have so many Romances of religion in their heads, strange fancies and charming opinions, that they never want Windmills and Giants to encounter ; yea, and they never make adventures without glorious successes, and unimaginable Miracles ; doing more wonderfull feats with a Dwarf, or a Squire, and an Enchantment, than ever the most fortunate Generall did, with the best disciplin'd Army of horse and foot. And in the heat of these Rodomontades of that credulous and cruel Faction, their disdain of Ministers ariseth so high, that they meditate nothing less, than to sacrifice them all to their just wrath and indignation ; as Elias did Baals priests (for so they call the best of our Ministers) as if all the English world had lately been convinced, by these gifted men, of their former errors, and converted by Miracles and fire from heaven at the word of these rare Teachers, from listening to, or regarding any more, their true Ministers.

Thus is their ordinary overvaluing of themselves ; thus their scorn of all others ; thus their implacable anger against all able and good Ministers, which is therefore the more black and desperate, because it ariseth from Envy, and amounteth to despair, while they cruelly suspect, and sometimes smartly find, and sensibly feel the real abilities of Ministers, both publickly appearing, and generally esteemed by all wise and good Christians, far beyond their Phantasms, their frothy noyses, and meer shews of being (as Symon Magus coveted to be esteemed) some great one ; when he bewitched the people of Samaria, both great and small, so far as to think him the power of the great God. This makes them so touchy and impatient of fair disputes, of calm and sober Conferences, contenting themselves to be blustering scorers, and tumultuary opposers of those excellent Ministers, whom to compare to such Zanyes, Dwarfs and Pigmies, (as to any true worth of men, or excellencie of Christians, or abilities and gifts for the Ministry) were to honour these, and to disparage those too much.

eminentiam assequi aut emulari nequit. Laet. Act. 8.2.

Et hoc proprium est eorum, qui de fide & catholica Ecclesia minus recte sentiunt se suosq; sectatores & affectas magni semper facere, omni grandiloquentia ornare, contra sentientes vilipendere, & summo dispectui habere. Hoc Gnostici, & Symoniani, & Manichei, & Novatiani, & Donatistae olim, & omnes ubiq; heterodoxi & novatores graviter agunt. Tert. Quod deest meritis & sapientia, hoc clamore suppleunt & jactantia.

1 Kings 18.

6.

The compare between the abilities of true Ministers, and these pretenders to be gifted men.

Insensissima est ira & minime placanda similitas quae ab invidia ad desperationem procedit, & ideo idio habet quod alterius

ἐξουσίαν ἰσχυρὰν ἵνα τοὺς πρῶτους οὐκ ἔτι ἐκείνους

For what, I beseech you, (O wise and excellent Christians (for to you still I must appeal) are in good earnest those great gifts, and rare abilities which these later Donatists so much boast of against the true and Ordeined Ministers of this Church? Are they those grave, learned, and well digested-collections; or those judicious, sweet, and wholsome Confections; or those cordiall and spiritfull distillations, of divine and saving truths, diligently gathered (as Industrious Bees do their Honey) from various readings, by assiduous studies, frequent prayers, serious meditations, and well-made observations? Are they whence the from search and understanding of the Sacred Originals of the Divine Oracles, or from much converse in elaborate Commentaries upon the Scriptures; from diligent reading of secular and Ecclesiastical Histories; from good insight into all commendable Authors and Sciences? All which the studies and labours of holy and learned Ministers have competently or plentifully afforded them; and they have brought forth to the Churches of Christ, in all ages; and in no age or Church more liberally, than in this last age, and in this Church of England. By which Methods of wisdom attending daily at her Posts and Gates, true and able Ministers have filled, and are daily filling the treasuries of their minds, with excellent and well-digested matters, both old and new, fitting themselves for every good word and work: All which digestions of holy studies, they seasonably, orderly, and discreetly bring forth with all the advantages (for the peoples profiting) of grave, clear, Methodicall and lively Eloquence, both in Praying and Preaching. These indeed have been, and still are, by Gods blessing, the reall Ministeriall sufficiencies, which the true Ministers of England have been, and still are blest withall; which these pretenders envy, despair of, despise, and would destroy.

Mat. 12. 35.

Vetera legendo
& meditando,
nova invenire
discimus.

Quint.

The insuffi-
ciencies of
of the Anti-
ministeri-
als, and
whence.

Because they know indeed (and so do the most and best of men) of that their short teddar will by no artifice of clamour, rayling, and Popular flatteries ever stretch neer to that proportion which true Ministers have, no more, than the Toad in the fable, could swell it self to the emulated Ox. Alas, all the frippery of these Brokers and brokers, (who have nothing but a Long-lane, or second-hand divinity, which they so much hang out at their shop windows) extends to no more than a plagiarie way of filching and stealing whole discourses, or taking some Sermon notes, from some able Ministers preaching, or writing; This good matter they miserably prophane and deface, with their evill prefacings, odd patchings, ragged mangings of it, and wild digressions from it, the better to conceal their theft; yet is this laziness and the every the very best of their shifts; and among the most veniall arts, which are used by these Wasps and Drones, which now begin to grow Hornets, and hope to drive the true Ministers, as the

the old Cananites, out of this good Land, that they may inherit it; Jos. 24. 12. They have no other *staves* and *crutches* to lean their *lameness* upon, but only such as they have gathered out of the Ministers own woods, and now (like ungracious children) they beat with them both their own *Parents*, and the *Planters*.

For, if at any time these *brazen orators* adventure to entertain their *leaden Auditors* (who like *Callow* birds gape wide, and are greedy to swallow any thing which is brought them,) with stuff of their own proper *mal-invention*, *un-preparation*, and *dis-composure*; Nothing is commonly more *weak* and *flashy*, (like whites of Eggs without salt,) Nothing more *loose*, *spongy*, *insinnewie*, and *unsubstantial*, than what ariseth from no higher source than their own brains: their *sudden and shallow fancies*, which like *Rheum* easily swims out of their lips, yea worse, many times nothing is more *pestilently erroneous*, and more *fanatically confused*; Even most *unwholesome*, and (to well-tasting Christians) most *unsavoury medlies* of *filthy falsehoods*, desperate and *damnable doctrines*, tempered (as the *Ratsbane* of old Hereticks (which *Tertullian* tells of) was wont) with some *mixtures of Scripture Texts*, some *light inspersions of Truth*, to make them more *appetitious* and *passable* with their (at first it may be) somewhat *squeamish disciples*, who by little and little, as *Mithridates*, wonting themselves to nibble and sip off poysons, come to that confidence, that they venture to quaff up any draughts, into which their bolder *Mountebanks* evidently squeeze, and infuse the *venome* of most loathsome Creatures; such as have spit out their poyson, like the *Racovian Catechism*, and such like *primers of the Devill*, against Christ, and the holy Spirit; against the *grace of God*, the *Law*, the *Scriptures*; against the *glorious Essence*, *goodness*, and *wisdom of God*; against the *Sabbath* and *Sacraments*; against all *duties*, all *distinctions of order*, or *office in the Church*; against all *restraints of humane lawes*, against all *holiness*, *Morality*, and *modesty in mens lives*; The only Antidote which their wretched hearers have against all these, or the like poysons of souls, is no other, but their *custome* of drinking such horrid and *abominable liquors*, whose venom hath so *stupified their consciences*, that they are past all feeling and sense, of either sin, shame, or sorrow. Nor is there ever any of these *new Rabbies*, who can content himself with either the *orders of this Church*, or the *Articles of Sound doctrines*, or *Catechisticall foundations* and principles which it hath embraced and propounded, upon very *grave and good advise*, as most safe and necessary for Christians; They must ever have some *new fangle*, either of opinion, or practice, to make them *remarkable*.

*Ferrea frontis
Oratores, plumbei
cerebri auditoribus
delectantur.*

*Nihil proficit
Congestio Scripturarum,
nisi plane aut stomachi
quis ineat everfionem
aut cerebri.*
Tert. de Hæret.

*Adjectionibus
& detractionibus
ad dispositionem
instituti sui scripturas
intervertit illorum
pravitatem.* Cap. 17.

*Ibid. Appian. in Bell. Mith. Modestiora sunt errorum ut
& vitiorum initia,
ex quibus tanquam
ex minutis ovis
ingentes non raro
enascuntur serpentes.*

Eras. Consuetudo peccandi tollit

peccandi sensum & conscientiam. Ber. Ephes. 4. 19. *De novitate nomen, & ab improbitate famam querunt.* Tert.

7. Gifts alone make not a Minister, nor furnish him with true Ministerial power and authority.

But, if I should yield (which I cannot do with truth) or only suppose some of these men to have *even ordinary Apostolicall gifts*, (as they vainly and falsely pretend) yet even these would not make them beyond, or better than *false Apostles*, unless they had the *call, mission and authority*, which *true Apostles* had immediatly from Christ, and which *false Apostles* untruly pretended to, who, though they taught the truth, yet with falsity pretended, they had seen the Lord Jesus, and were sent as other Apostles by him; Nor will those *common gifts* make them ordinary Prophets or Ministers in the Church, unless they have the *ordinary call and mission*, which Christ hath settled in the Church; A Serpent of gold, would not have brought those *healing effects*, which the *brassen* did, at Gods appointment. *Gifts of knowledge* and utterance alone, are not *qualifications sufficient* for men to challenge the *right of Ordination* to publick Ministry; for the moralls and practiques of men, as well as their *intellectuals*, are much to be considered; the Priest might be able, and the Levite lusty for service, when they were unclean, and so unfit for the Temple. The levity, haughtiness, rudeness, boastings, and inconstancies *observable* in some mens looks, gesture, habit, and carriage (as *St. Ambrose* guessed at the mine and garb of two *Presbyters*, who afterward proved stark naught) makes them less fit to be ordained Ministers in the Church, than many, who have weaker gifts, but discover more prudence, gravity, meekness, humility, and diligence.

Autoritas Charismata presupponit, at Charismata auctoritatem non possunt. Gerard. de Ministr. *Qualis ordinatio talis successus.* Luth. 1 Cor. 3. 3.

In actionibus tam sacris quam civilibus id validum quod legitimum. Reg. Ju.

Quo meliores eo deteriores. Verulam. de J. suis.

A stock, and gifts, and parts, either naturall or acquired, though never so thrifty and spreading, is of it self, but as a crabstock, and can of it self bear no other than *four fruits*, of Factions, Schisms, Emulations, and *carnall confusions* in the Church, till it is *grafted with holy ordination*, by that due ministeriall power, which is in the Church: As there are *formally*, or truly, no true *Sacraments*, where the same *Elements and words materially* are used, unless there be also a *right Minister* of holy things, who acts and consecrates not in any naturall or civill capacity as from his own mind, or other mens will, but by delegation and appointment from Christ; nor can there be a *right Minister*, or Officer from Christ (as I formerly proved) where there is not a right patent, divine power and commission *given in his Name by due ordination*; as it is but *treason and rebellion*, for the ablest States-man or Lawyer, to undertake and act the part of an *Embassadour* or *Judge*, untill he be made such, by those, in reference to whose will and work, such power and employment only can be conferred; That cannot be done in anothers name, which is not done by his consent, and according to his declared will. Men of the *greatest gifts*, if they are disorderly in the Church, are but as *Wens in the head*, the greater the worser, the more they swell beyond the modell and true proportion of the *bodies features*, the more defor-

deformity and inconvenience they bring to the whole body; nor hath any man any cause to boast of them; for it is not *the greatness, but fitness of parts*, which makes them handsome or useful to the whole; who knows not that *great wits and parts are oft-times great temptations*? as was said of *Origen*, whose frequent Preaching in the Church of *Alexandria*, before he was Ordeined Presbyter, gave great offence to grave and godly men, imputing his after errors and fall to his too great forwardness and presumption. The Serpent, which was *subtiller than other beasts*, is chosen by the Devill, as a fit *organe* for to convey his temptations: Proud and presumptuous gifts in men, are no better than those *inordinate excrescencies*, which exceed mens noses, or blind their eyes, or sometimes swell bigger than their heads; nor will their fate be better at last, than that of the *Giants* was, who presuming of his vast limbs, and the extraordinary number of *his fingers and toes*, (which were twenty four in all) yet there wanted not of *Dauids worthies*, who slew him, when he defied the Church of God: If men be left to *measure themselves only by themselves*, (as most of these *overwise-men* do) which of them but is prone to think very *highly* of himself? and like the *Apes in the fable*, fancy they can build as brave Houses, and Cities, and Churches, as the ablest man, but when they come to the *Wood*, they have not so much as *Sawes*, or *Axes*, or any tools to begin the work withall?

But these *over-forward men* usually reply with great sadness and feverity against Ministers *Monopolising* of the duty and office of *Preaching the Gospell*, That *Paul rejoyced if any preached Christ*; though of *envy and evill will*, though not Ordeined, &c. I answer, first, It doth not appear, but those men might have *due Ministeriall power*, to preach the Gospell; and yet through passion or faction they *abused* this power, seeking their own things, and not the things of Christ. Or secondly, It may be their preaching was, but *privat, domestique, and charitative Instruction or confirming of others*, repeating as the *Bereans*, what they had learned of *St. Paul*, or other Apostles, which is not denyed to any sober Christians, but only required to be kept within those bounds of *Order* and humility, so as it neither becomes *rivall* to, or opposer of, nor yet a *despiser*, and at last an abolisher of the office of the publique Ministry, which is the design of the presumptuous, and pretenders against the Ministers. Thirdly, If those whom the *Apostle* speaks of, were not *Preachers by office*, but only by their own little *motives* of applause or profit, or *Envy* and the like, they were moved to preach the Gospell of Christ, yet they did not like our modern *Intruders* and *Usurpers*, boast of *Extraordinary gifts* and call; nor did they deny, or seek to overthrow in others the ordinary power and office of that Ministry, which Christ

Magnum ingenium magna tentatio. Vinc. Lyrin. de Origine, & Terul. Gen. 3.

1 Chron. 20. 6

2 Cor. 10. 12.

Phil. 1. 18.

8. Of St. Pauls rejoycing that any way Christ was preached.

Phil. 2. 21.

Acts 17. 11.

and the Apostles had settled in the Church, and to which they pretended to have a zeal. Fourthly, at the worst, what ever they were, or did, regularly or irregularly, as to the point of *Preaching Christ crucified*, the Apostle so far rejoyced, not, as they were passionate, or peevish, envious, disorderly, &c. but so far, as God restrained them in any moderate bounds of truth-speaking. It was some joy to see a less degree of mischief, and scandal arise from their perversities and spite; That they did not *blaspheme* that Name, and preach another Gospel; or corrupt this in points of doctrine, with Jewish or Hereticall leaven; no less than they did with those *tinctures of passions*, envy, and defects of Charity: A good Christian may rejoyce at any preparation of men to receive the Gospel, as in the *Indies*, tho they be first taught it, in much weakness and superstition; It is so far happy, in the worst of times and things, that there is no simple or sincere evill, which hath not some mixture of good in it, which it abuseth, else it could not be at all; and some extraction of good may be from it by the omnipotent wisdom of God, causing all things to work together for the good of his Church.

In omni malo est aliqua boni mixtura; Simpliciter enim absolute malum esse non potest; Neque enim est malum pura negatio, sed de-

biti boni privatio, neque est cognoscibile nisi per bonum. Tho. Aqu. 1. q. 14. Non humane est imbecilitatis plena indagare cognoscere quâ ratione Deus mala fieri patiatur, quæ non incuriâ sed consilio permittuntur. Salv. l. 1. Gub. Mirandum non est quod mala exurgant, sed vigilandum est ne noceant, nec permitteret Deus ex surgere nisi sanctos per huiusmodi tentationes erudiri expediret. Aust. Ep. 141.

Gods permissions not to be urged against his Precepts and Institutions.

But what sober Christian will urge Gods permissions against his Precepts and Institutions? The rule in the Word is still right, constant, and divine, though in the water of events, providence may seem crooked and irregular. Gods toleration of evill, of disorders, or heresies in the Church, doth not justify them in the least kind against his Word, which forbids them. The Apostle was glad (and so may we be in evill times) that things were no worse, but he allows them

Quæ permittit Deus non approbat in permissio pravi agentis, quamvis approbet permissionem suam profundissimè & potentissimè sapientia quæ bona ex malo

not to be so bad; nor would he approve the doing of evill, or the envy and spightfulness in preaching, that good might come thereby; He only considered it in the event, as to Gods disposing, not in the agent or fact, as to mans perverting; A sober and wise man may make a good use of others madness and folly, as God doth of mans and devills malice. One may rejoyce, that there are some poisonous creatures, by which to make Theriacas and Antidotes; Many venomous beasts have the cure in them against their own stings and poysons.

discenda novit. Vid. Aust. Ep. 120. & Ep. 159. In abdito est consilium Dei, quo malis bene utitur, mirificans bonitatis suæ omnipotentiam. Rom. 3. 8. Multa sunt in intentione operantis mala, quæ in eventu operis bona sunt. Aquin. Præscientia & præpotentia sua non rescindit Deus libertatem creaturæ quam instituerat. Tertul. lib. 2. cont. Marcion. vid. Synes. ep. 57.

The same Apostle might rejoyce in the supposed (not decreed and absolute) *Necessity of Heresies* (*There must be heresies ;*) that (as in these times) the *constancy* of judicious and sincere Christians may be made manifest. It is some ease that *Impostumes* break, whereby corrupt humors are let out and spent : possibly the Apostle might in some sense or notion have rejoyced in the storm he suffered, and the shipwrack, so far as it discovered Gods extraordinary protection to him, and for his sake, to those with him. And so may all his faithful Servants the Ministers, have cause at last to rejoyce, when the Lord hath brought them and this Church to the fair haven, after this foul weather, which seeks to overwhelm them. But Christ is in the ship, and they have a good Pilot God, whose Spirit, with their own, bids them be of good cheer. The Lord can and will save his that be godly, from so great a death. But such joyes are the serious and sincere raptures of very godly and wise men, far enough sequestered from the flashes of the world ; which hardly ever discern in events, what is of God, from what is of man ; Good events, in which Gods over-powring is seen, are oft consequentiall, not intentionall, as to the second agents, and flow not from their will or vertue, but follow their work, through Gods sovereign over-ruling ; who, as St. Austin sayes, would not permit any evill of sin to have been in, and from the creatures pravity of free will, and infirmity of power, if his infinite both power and goodness, had not known how to extract the good of his glory, out of the greatest evill.

And truly this good, we hope, through the mercy of God, both all true Ministers, and all true Christians in this Church of England, which will reap, by this envy, contention, spitefull, unsincere and uncivill dealing of these *Anti-ministeriall Adversaries*, (who cry up their new preaching, and prophesying wayes, thereby thinking to adde affliction to those bonds and distresses which are upon Ministers in these dangerous and difficult times,) That this will make all true Ministers more study to be able for to walk worthy of, and alwayes to adorn that holy profession, and divine Ministration which they have upon them, that so they may stop the mouths of gainsayers, who lye in wait for their halting, and rejoyce at their fallings ; Also it will breed in all others that are serious, sound, and good Christians, a greater abhorrency of these insolent and disorderly wayes in the Church, the root and fruits of which are carnall, not spirituall, pride, faction, strife, bitterness, confusion, scom of religion, corruption of all true doctrine and holy manners, neglect and diluse of holy duties ; prophaneis and disposition to all superstitions, licentiousness, flatteries, and lukewarmness, as to the power of the true reformed Religion ; As is most evident in those places, where these *New-pretenders* have most intruded themselves, and extruded the true and able Ministers.

Sad

Plus est juven-
ditalis in sapi-
entia Dei, que
bona è malis ex-
trahit, quàm in
malis molestie.
Lact. l. de Ira.
Respondet Epi-
curi quæst. cur
Deus permittit
mala, cum &
potens sit, &
bonus, permittit
malum ut emi-
caret bonum.
Id. Acts 27.

Severa res est
gaudium. Scri.
Cl. Alex. ser. 4.
το θεὸν κατὰ
ἀνάγκην οὐ κατὰ
ἐκλογὴν τοῦ
ἀποστόλου τοῦ
ἐκείνου.

Phil. 1. 16.

Tit. 1. 9
Saluberrimus
est malorum &
inimicorum
sus, quo illorum
quadam animi-
corruptio, & me-
liores & vigi-
lantiores redda-
mur. Erasmi.
1 Cor. 3. 1.

Contempt of Sad experience will shortly teach all such as love this Church and the Mini- Reformed religion, how much it concerned them to have endeavoured sters of the great vindications, and by civill Sanctions of the honour of the pub- Gospel, paves like Ministry; That there may be exact care in the right authority and strowes for ordination, and true antient succession, which confers the Divine the Devils power and office; as also good encouragements, and assistance in the high-way to due execution of it, that it may not be exposed to so many affronts, all impiety, reproaches, and disgraces, of vile men, and insolent manners, who fear not, openly to contemn such a reformed Church, and its so famous Ministry, together with the whole Nation, and the Lawes of it, even in so high a nature and measure as this is, to vilifie their publike Religion, and to seek to extirpate the true Ministry of it.

Nulla magis
illustrantur &
confirmantur re-
ligionis Christia-
ne dogmata,
quam quæ ver-
issimæ hære-
ticorum pravi-
tas & deturpare
& eradicare
conabatur.

Chamier.

Doctis medicis
dant pretium
medicæstri, ut
veris Theologis
insulsi & impu-
dentes Theolo-
gastri: Ipsi mor-
bi minus noxii
sunt quàm me-
dici imperiti.

Fernel.

9.
The Chara-
cter of Anti-
ministerial
pretenders to
gifts,

Μία τις ἀν-
εργατικός ἡ κρυ-
φὸς ὁδοὺς ἀπο-
κρυφῶν. Naz.
Μυστὴς τῆς πρε-
βῆς ἡ ἰσχυρία.
ἰσχυρία ἡ ἰσχυρία.
Naz. Ol. I.

As good Lawes oft rise by the occasion of evill manners, like Antidotes from Poysons; so advantages may at last accrew to the Reformed religion, and to the true Ministry of it, by these oppositions. Nothing makes the lustre of truth to shine more clear and welcome, than those cloudings and blasphemies, under which it may, for a time, be hidden and Ecclipsed; Nothing will make able Physicians more necessary and valued, than the swarms of such ignorant Quacks, as are of no valew, who are more dangerous than any Plague or Epidemical disease; Nor is the estate of any Church, as to Religion, more safe, by the multitudes of preaching Mount banks, in stead of True and able Ministers. In stead of Propating the Gospell, they will every where so corrupt it with errors, so abase it with pre-judices and scandals, so harden men against the power of it, by the rottenness and hypocrisie of their wayes, that there will be more need of able and true Ministers to recover and settle the honour of the true Christian religion in this Nation, than if it were now first to be converted from Paganism; For the Devils strongest holds are those, which are fashioned after the platforms of religion, and pretend to more than ordinary piety.

So that when I consider the temper and form of this Anti-ministeriall faction in England, I find, that their heads by a ricketly kind of religion, are grown too heavy for their weak and overburthened limbs; Their self-conceit of their extraordinary gifts and abilities, presuming themselves to be able to do, what ever they fancy, makes them more than ordinarily disabled, as to any good word or work; Like Narcissus, they are so deluded with the flattering Ecchos of their silly admirers; and so taken with their own fashion, in such false glasses; that they are like to doe, till they die, and starve themselves, as to all reall sufficiencies, by the fond imagination of how great gifts they have, and their ignorance of how much (indeed) they want. Nothing more hinders reall abilities, than too hasty presumptions of them: If any of these gloriosoes have any competent

competent gifts of knowledge, as to some things of Religion, yet (like the *Chickens* hatcht by the force of Ovens in the heat of *Camels-Dung*, as at *Aleppo*, *Damascus*, and other places in the East) they have commonly something in them, *monstrous*, *odd*, *extravagant*; either defective or superfluous in opinions, or practise; In intellectuals, or morals, or prudentials; Either vain or morose; *Humanis oculis locata Religio.* light or tetricall; rude or proud; *popular* or *affectated*; Impatient of nothing so much as the bounds of that honest calling, in which *Crys. l. 9.* God, and the Laws have placed them; Unsatisfied and ever quarrelling with that sober, peaceable, settled way of judicious and humble piety; which becomes good Christians, adorns the Gospel, and keeps up the honour of the Reformed Religion, and of this Church of England; which, these mens late *violent extravagancies*, and *disorderly walkings*, beyond and contrary to all holy rules of Religion, all modest bounds, of reason, Law, and common order among men and Christians, seek to make *weary*, *sick*, and *ashamed* of it self; when it shall see it self robbed and spoyled of all its *able Ministers*, Reverend Bishops, learned Presbyters, and orderly Professors, and only guarded by *riotous and incompounded* rabble of such, whose ignorance, weakness and confusions will only serve to betray and destroy, the Reformed Religion; but never to defend it, against those many, malicious, crafty and well armed *adversaries*; who do but ly in wait for opportunities, to weaken, dishonour, disorder, and quite overthrow, both this and all other Reformed Churches.

Alas, these *gifted men*, who spread so large sayls, hang out such fair *streamers*, and seek to make so goodly a shew to the *vulgar simplicity*, as if they were strong built, *well rigid*, and richly laden vessels, (fit to endure those *rough Seas* and storms, to which both the Truth and Ministry of the Gospel are frequently exposed;) are easily judged by all wise and truly learned Christians, to be but light keels, and flat bottomed Boats; by their *floating* so loftily; by their running so boldly over any *shelves and rocks* of opinion; by their putting into every small *creek of controversy*; which shews, they draw very little water; that they have not the due *ballast* of weighty knowledge and sound judgement; the want of which makes them so *fool hardy*, so apt to be tossed to and fro with every *wind of doctrine*; so prone to grow *Leaky* and foul, either letting in under water, cunningly and secretly, corrupt and brackish opinions, or shipping in above deck, openly and boldly, *whole Seas* of any *sinister ends*, and *worldly interests*, that are abroad in the storms and waves and confusions of *civill affairs*; from which the best

ἡ γὰρ αἰ τῆς ἀμαθίας γένεσις αἰ διαπραξαίνεσθαι. Synes. Ep. 14. *Confidentia stultorum imperatrix prudentium scurra.* Sido. *ἄρατος ἀμαθίας ἐκτρον.* Naz. or. 26. *Temeritas inscitiae filia.*

Christians study alwaies to keep themselves most free and unspotted.

Mat. 23. 5.

Confirmatur hy-
pocrisis Phari-
sæi quando am-
pliantur Phi-
lacteria. Chryl.

The large *Philacteries* of pretended *preaching gifts*, which some men so *Pharisaically* set forth to the vulgar view (who as St. *Jerom* saith, easily admire what they hardlyest understand) do not presently make them such *Rabbies*, and *teachers* in *Israel*, as they fancy and affect to be counted, where there is or may be had far better supplies of such able, and right *ordained Ministers*, as the Church of *England* hath brought up. There are graces and gifts of the Spirit to be shewed in mens silence, as well as in their speaking: (as he that knew how to hold his peace put in his name among the famous Orators;) Yea if the case of this Church were so *desolate* as some pretend, and destitute of able and faithfull *Ministers*, (which blessed be God it yet is not) yet few of these *forward intruders* of themselves have such sober gifts, and well-grounded knowledge in the mysteries of Christian, and in the ordinary controversies of the *Reformed Religion*, as might supply the Church in its *cases of necessity*; wherein any Christians or Churches may possibly crave and have some relief, as to the *teaching*, *confirming*, or *comforting* part of the Ministry, from the larger and *golden rule of Charity*; Where Christian communion makes believers usefull to each other, not out of Office and speciall duty, but out of love, and that generall relation they have to each other; Which necessity thanks be to God is not yet the Case of this Church, nor shall ever need to be (by Gods blessing) if *Magistrates* and true *Ministers* would do the duties, which become them in their places: Though the Harvest be great, yet the Labourers are not few, which are of the *Lords sending*, if they may be suffered to do the Lords work: And if those *sturdy gleaners and pilferers* (who thrust themselves into others mens *fields and labours*) did not every where disturb and hinder them by their *sharking and scrambling*.

Mat. 9. 37.

10.

The Churches supplies
in cases of
necessity,
When true
Ministers
cannot be
enjoyed.

John 2.

Lauda factam
de necessitate
virtutem; sed
plus illam quã
elegit libertas non indicit necessitas. Ber. Ep. 113. 1 Kings 17. 6. 1 Kings 17.

Who doubts, or denyes, but in cases of reall, not feigned, affected, or imaginary *necessity*, when Christians are forcibly deprived of their true Pastors and Ministers, the Lord *Jesus Christ*, who hath speciall care of his Church, by the assistance of his Spirit, can turn the water of some *Lay-mens weaker gifts*, into wine, for the Instruction, confirmation, and consolation of scattered and *desolated Christians*; Although those teachers are not every way *exactly prepared*, nor fitted for every work of the Sanctuary? Rather than poor Christians, that hunger for the food of Heaven, should wholly want refreshing, *Ravens* shall feed them, as they did wildred and banished *Eliab*: A lay mans *barrell of meal and cruse of Oyl*, that is, his good skill and sound understanding in the *main fundamentals*

of

of faith, and holy practice; Also in those gracious promises which God hath made to upright hearts; these may have miraculous augmentations and effusions to sustain a widowed Church and Orphan Christians in time of dearth: But we must not therefore suffer these Acephalists, these circulators and beggars to persuade us, that we are famished in our fathers house (where we see servants are wanton with fulness of Bread) merely that they may boast, how they have made us to eat of their mouldy scraps, and drink of their musty bottles. In the confusions of a family, where violence overbears settled order, (removing both chief and inferior Officers;) those supplies are commendable, which the charity and discretion of any servants can afford one the other, yet without usurping any place and authority, which they have not, over others: But in a settled and orderly family, where there are Stewards and Officers appointed, it is a preposterous charity for every Servant to undertake to give to the Children, or Servants of the family, their portions. Precedents of extraordinary sustentation with Bread, Wine, and Oyl, either by miracle or Charity, are no warrant for any mens presumptions, rashness, and disorder, in ordinary cases, any more, than those forenamed examples should justify any man from madness, who presuming of extraordinary supplies, would cut up all Vines, or plant no Olives, or use no tillage and Husbandry, which are the wayes of Gods ordinary providence, both to exercise and reward mens honest and orderly industry: In like manner, where the Churches or societies of Christians greater or smaller are blessed with the enjoyment of those institutions and gifts which Christ hath appointed and bestowed for the joynt and publike good of his Church, in planting, preserving, and propagating true Religion with good order: (which ever was, and is to be carried on by the right Ministration of the word and Sacraments, and other holy Offices properly belonging to duly ordeined and authorised Ministers) there, no pretended liberty, or affected and self-made necessity, no right of commonage or levelling zeal, may violate the bounds, which Christ hath set, and the Churches ever observed; He that breaks the hedges of Religious order in the Church, the Serpent of an evill conscience shall bite him.

De Acephalis.
Hos neque inter
laicos neque in-
ter clericos Reli-
gio detentat di-
vina: mixtum
genus est pro-
lesque biformis.
Ibid. Hispan. de
off. Eccl. lib. 2.

c. 3.

Prima est necessitas quam precipientis Dei autoritas imponit; Secunda, quam permittentis providentia dispensat; Tertia quam deficientis in officio negligentia cogit, quam & peccatum esse & sui penam credat. Bern. Necessitas quod cogit defendit, modo abest malum morale, Eccl. 10. 8.

All true Christian Liberties, that is, such as are comely, orderly and usefull, are by all godly and learned Ministers, allowed, and encouraged, in all faithfull people, of whatsoever calling, quality, and condition; Masters in their families; Magistrates on their Benches; Commanders amidst their Souldiers; Princes among their

Prima est neces-
sitas quam præ-
cipientis Dei
autoritas impo-
nit; Secunda,
quam permit-
tentis provi-

II.
Of Christi-
ans Liberty
to use their
gifts.

* Libertas ut
sub-matrona, decora

non est honesta
si non sit. Gi-
beuf.

1 Kings 8.

Augustior Salo-
mon in genua
procumbens, quā
in solio sedens :
oratione orans
quam imperans.
Jeron.

Acts 17.11.

Spontanea vo-
luntate non sa-
cerdotali auto-
ritate obtule-
runt sacrificia,
Abram, Isaac,
Jacob. I sid.
Hisp. l. 2. off.
Eccl. c. 3.

subjects, cannot appear, more to their honour and advantage with-
in their places and callings, than, when, like *Salomon*, they shine
with that wisdom, piety, and devotion, which becomes all true Chri-
stians, on all occasions; and may make them merit the honour of
Princes and *Preachers* too in *Jerusalem*; which liberties and a-
bilities, the humble piety of wise and modest Christians knows, how
soberly and discreetly to use as to any occasion of private charity,
or publike edification in their places; yet not insolently and un-
seasonably to abuse it: so, as to disparage, neglect, and usurp upon
the *publike ordeined* Ministry. Every one may read and recite, and
tell others of an Act or Proclamation, and help them to understand
it; but only an Herald or Officer may publicly proclame it, in the
name of him that grants it. Children or servants in any family may
impart of their Provision and Bread to one another in charity and
love: but this they do, not as Stewards and Officers, whose place is
to give to every one their portion in due season. We read the *Be-
reans* were *inquisitive*, More noble: Not for undertaking to Preach,
but for industrious searching the certainty of the truth, duly Prea-
ched to them by the Apostles. Nothing is more generous and noble
than orderly and Religious Industry. It were happy for all good
Ministers, if there were every where more of those noble, gene-
rous and *industrious* Christians among their hearers, who like the
Bereans, by often meditating, searching, repeating, mutuall con-
ferring, applying, and (if need be) by further explaining, as they
are able and have experience, of the word, duly Preached to
them, would as it were *break the clods*, and *Harrow in the good*
Seed, after the *Ministers Plowing and Sowing*: Yet still there is a
large difference, between a true *Ministers* Preaching in Gods name
to the *Judges at Assizes*, and the *Judges* reciting or applying some
points of the Sermon, with wisdom and piety; so far as suites with
the charge he gives; not as a Minister but as a Christian Magistrate;
whose Commission is only civill, to do civill Justice according to
Law, and power given by man, between man and man; the other
as a Minister is sacred; to reveale the *righteousness* of God in Christ,
to men, for the eternall salvation of their souls.

But why any Christian should affect in *peaceable times*, and in
a plentifull soyl, to have either any man that lists to imploy him-
self, or no Husbandmen or labourers at all in *Gods Field* and Vine-
yard, who by speciall care, skill, and authority should look to its
right ordering and improvement most to the encrease of Gods glo-
ry, and the Churches benefit, I can yet see no reason; save only
those *depths and devices of Satan*; which are hid under the arbi-
trary speciousness and wantonness of some poor gifts, the better to
cover

cover those designs, which the pride, malice, hypocrisy, and profaneness of some mens hearts aym at; which are not hard to be discerned in many men, by that extreme loathness, and tenderness, which those tumors, and inflamed swellings of their gifts, and self conceited sufficiencies have, to be tried or touched, by the laying on of hands; that is in a due, exact, and orderly way of examination, approbation and Ordination; The fear is, lest if such pittifull Prophets Spirits should be subject to the Prophets, they should be found to have more need to be taught the mysteries, and principles of Religion, than any way fit to teach others, by a most preposterous presumption; whose foolish hast makes but the more wast, both of Peace and order, truth and charity in the Church.

Sophistæ verborum magis esse volentes quam discipuli veritatis. Irenæus de iis qui successionem Apostolicam deserunt. l. 3. c. 40. 1 Cor. 14. 32. In docti præpro-pere docentes plerunque docenda docent; plus rixanii quam critici seminantes: culturam Domini inficiunt magis quam perficiunt. Augst.

The greatest abilities of private Christians, being orderly and humbly exercised, are no way inconsistent with the function of the Ministry; they may be easily and wisely reconciled, however some men (whose interest lyes in our discords and divisions) would fain set them at variance; That Ministers should be jealous of their ablest hearers; and these emulous of their faithfullest Ministers. No hearers are more welcome to able Ministers, than such as are, in some kind, fit to teach, reprove, admonish, and comfort others: Nor are any men more humbly willing to be taught and guided in the things of God, by their true Ministers, than those who know how to use the gifts of knowledge, they attain, without despising the chiefest means by which they and others do attain it; which is, by the publike Ministry of the Church: This enables them to benefit others, in charity; but not to boast of their gifts in a factious vanity; or to give any grief, or disorder to the Ministers of the Church; who besides their labours in the Pulpit, have so furnished the Church with their writings from the Press, that, such Christians as can content themselves with safe and easy humility, rather than laborious and dangerous pride, may, upon all occasions, (I think) full as well, and for the most part, far better, make use, in their families, of those excellent English Treatises, Sermons, and The use of Commentaries, which are judiciously set forth in all kinds of Divinity, than any way pride and please themselves in that small stock of their own gifts, either ex tempore or premeditated; which serious reading of those learned and holy Ministers works would do every way as well, and far better than this, which weak men call prophesying, that is, reciting (it may be by rote) some raw and jejune notions, and disorderly meditations of their own; which must needs come far short of reading distinctly, and considering seriously those excellent discourses, which learned and wise men have plentifully furnished them with, both with less pains, and more profit to themselves,

themselves, and others; I am sure with less hazard, of error, froth, and vanity, than what is incident to those self Ostentations of gifts, which have more of the tongue, than heart or head; and oft-times resemble more the Player, than the Preacher.

12. *Animad-
versions on
some passa-
ges in that
Book called
The Peoples
Privilege
and Duty as
to prophecy-
ing, &c.*

So that the late published Patron of the *Peoples privilege and duty as to the matter of prophesying*, needed not to have added to his Book the *odious title of the Pulpits and Preachers encroachment*: For, if that Author will undertake to regulate the tryall and exercise of those gifts of *Lay people*, which he finds or fancies in them, within *such bounds* of reall and approved abilities, of humble, usefull, and seasonable exercising of them, without any Enterfering with, or diminution of the function, and authority of the true, and *ordained Ministry*, which is the aym he seems to propound, I wil undertake that no able and good Minister shall *forbid the Banes*, which he hath so publikely asked; Finding indeed no cause, why these two may not be lawfully joyned together, in a Christian and comfortable union, the *publike gifts* of Ministers, in a publike way of *divine Authority*; and *private gifts* of the faithfull, in a way of *private Christian Charity*: Nor ever did the Godly *Fathers and Ministers* of the Church encroach upon, put away, or give any *bill of Divorce* to the *humble and usefully gifted Christians Liberty*; Only, finding by experience, that (like *Dinah*) it is prone to gad abroad, run out through wantonness, pride, or weakness, to *much disorder, vanity, and confusion* (besides foolish and corrupt opinions,) and of late, to a petulancy, *contempt, and emulating* of the publike Ordinance of the Ministry, the wisdom of the *Church*, in all ages (for ought I can see) did think fit to keep it, within those safe and *private* bounds of families, or at most within such friendly meetings, as are short of *publike solemn Church assemblys*: Nor was the modesty of any humble Christian ever grieved, that his abilities should be so wisely *restrained*; While yet, it had all *private freedom* and due encouragements; And in publike far better and more orderly supplies from Gods rich treasury, than from its own purse and penury.

*Inconveni-
ences atten-
ding that
prophesying
of the people
on the Lords
Day.*

As for the publike use of *that Liberty and gifts of prophesying*, which that *Gentleman* so much crys up and magnifies; I do not think him so much a *puny in discretion*, but that he must needs see, it will be incumbred with many and hardly evitable *inconveniencies*, so that it will be easy for a wise man to see the *Quare impedit*. For first, most good Christians are commonly well satisfied with those solemn publike exercises, and duties, upon the *Lords-Day*, as praying oft; reading oft; expounding the Scriptures; Catechising many times; and twice Preaching alwaies; besides the celebrating of one,

or

or both Sacraments ; All which are the *blessings* , which the bounty of God hath plentifully provided for Christian people, and powreth on them every Lords Day by the *Labours* of their faithfull and able Ministers ; whom Christ and the order of the Church, have undoubtedly set over them in the way of Divine Authority ; And to whom all serious Christians attend, as of duty and conscience ; affording means *sufficient* , by Gods blessing on their devout *attentions* , judicious *understandings* , retentive *memorys* , fervent *affections* , and suitable conversations, to *save their souls* ; For whom it were infinitely better, to have every where such a *Minister duly settled* , and competently maintained, by those *Revenues* , which are in all Law both divine and humane, due, as given for this service of God and the Church ; than for Christians to be *fobbed off* , with new projects of Prophets, gifted Brethren, and modern *Itinerant inconstant and Mendicant Preachers* ; which will amount to nothing but mischief ; however they may make a shew for a while, as if there needed no constant resident Ministers, or other settled and ordained Ministry ; That so a way may be made to ignorance, superstition, Atheism and profaneis, First ; And in time, that sacred *Revenew* which is given to God, for the maintenance of his public service and Ministry, may be turned to some secular uses, and come into private purses. It is most evident, that what *prophecyng exercise* is by any gifted Brethren added (in publike) on the Lords Day to this *sufficiency of the Ministry* , will (for the most part) come very short of that weight, worth, and Authority, which usually is in the Ministers learned pains ; So that, it will seem, but as a *Churl upon the Gentleman* ; as tedious and nauseating, as *small Beer and Water* , after men have drank well of the best *Wine* ; Or as the scraps of *coarse and plain Country fare* , after men have been filled with a feast of *marrow and fat things* .

Besides, this exercise of *prophecyng* , which that Gentleman so pleads for, will hardly find any *convenient time* , or *temper* in Christians minds, on the Lords Day, either among or after the public duties of the Ministry ; It must needs seem, as *unseasonable* , flat, and *tedious* , as all *superfluities and excesses in matter of Religion* easily do, when they border never so little upon the *Nimety* or too *much* : It is great wisdom to keep people short from a surfet of ho-

Cavenda vel maxime in sacris, ne sit satietas ; Ne nimium devorando, fastidiosa sit regurgitatio cibi. Cui digerendo vacare debes, ut salubriter nutrire,
Greg.

hundred

τίκται γὰρ κίε: hindred from that profitable Meditation, and carefull remembrance,
 "ὕβρις, Cl. 41. of what they have already plentifully heard from the Minister, whose
 πρ. 6. Solonis lips ought to preserve knowledge, and on which the people ought
 διδ. κίε: τὸ to wait, as those that must give account of their souls.
 ἰδύμεν. Ναζ.

Instantur poti-

us ad morbos & vanitatem, quam superfluis ferculis nutriuntur ad sanitatem & vires. Ber. Amarat ni-
mietas quod poterat condire mensura. Chrysost. p. 125. Pro. 27. 7. The full soul loathes the Honey
comb. Mal. 2. 7. Heb. 13. 7.

It will then be neither convenient nor usefull (as it is not necessary,) to bring up *Propheſying* thus in the rear of *preaching*, as to the common peoples capacities or occasions; yea, rather it will be to the injury and hindrance both of Minister, and godly people, on the Lords day, unless you be sure to provide the people seldom any Minister; and none constantly resident; or else such weak and short-winded Preachers, that they may be sure to give time and room enough to these eager Prophets, and to be only as foys to set off their fresh and more glistring gifts; or, as an antepast of coarser meats, to whet on the appetite for that more delicate fare, which these prophets will pretend to bring forth; we see already many of them stickle for the Pulpits, and are smart rivals against the Ablest Ministers, whom either small maintenance, or some factious and ingratefull people have almost quite dispirited; Upon whom the Cryers up, and admirers of these new prophetick gifts look, but as the forlorn hope, which is to make way all this while for the main body of those gifted prophets; Many of whom have so great an activity and confidence joyned with their weakness, that they had need be very well-disciplined, and kept carefully in their due ranks and posts, or else they will soon rout all order, and honour of Religion in this or any Church; Notwithstanding all the good hopes, all the soft bespeakings of esteem, and gentle insinuations for their acceptan for made by that Charitable writer, who hath so largely pleaded ce, them, at the common peoples bar; And who merited indeed, to have bestowed his pains so publikely, upon a subject that had a better title in the Scripture, and the Church, than this of peoples prophesying seems to have.

Besides this, (which I have alleged for inconvenient, superfluous, and so far hurtfull, as it is inconsistent with the ministers and peoples duty on the Lords day;) That Gentleman cannot but consider, how many childish triflings in discourses, how many triviall skirmishes in disputes, how many captious bickerings in words, how many uncomly thwartings are prone to arise (as in Country cudgell-playing) among the vulgar, be they never so godly; if you put them one pin above their pitch, they either crack or sound like strings over-strained, harshly and out of tune; although they may have good gifts yet

*Ignorantie &
 imbecilitati
 proxima est Te-
 meritas.*

*Tot erunt vene-
 na quot ingenia,
 tot perniciēs
 quot & species,
 tot dolores quot
 colores, as Ter-
 tul. begins his
 Scorpiacum*

yet as *Arelins* a Painter in *Julius Casars* time, who had good skill, in this corrupted his art, that when he was to paint any Goddeſs, he alwayes made them like ſome of his Miſtriſſes; ſo theſe are prone to adorn by their gifts, ſome error or odd opinion, and ſet it forth as a divine truth, and rare doctrine. Nor can you avoid (beſides erroneous and fond opinions) *envyings*, *evill ſurmifings*, *jealouſies*, *unsatisfiedneſs*, and *ſatious bandings* among the people, whoſe minds will ſoon be divided; ſome *liking*, others *diſliking*; ſome *admiring*, others *deſpiſing*; ſome *attending*, others abſenting from this unwonted uncouth exerciſe of Propheſying, which thus confuſed and abaſed will ſoon appear to judicious and ſober Chriſtians, a tedious and uſeleſs buſineſs (like Fiddlers alwayes tuning, and never playing any good leſſon) and no way fit for a *Sabbath-dayes* ſanctification; when once the Country gaping, or the gloſs and novelty of it is faded.

againſt the vanities and varieties of the *Gnoſticks*, who pretended to know more, and be more perfect than the Apoſtles. *Arelins ſlagitio corrupt artem, Deas dilectas imagine pingens. Plin. l. 35. 10.*

So then, if the *Guardian* of the peoples Liberty, and privilege in Propheſying, can find any other time on the week-dayes, wherein to ſet up this exerciſe of *Lay-mens propheſying*, (that ſo people may not at all times come ſhort of that, which he calls their duty;) He muſt be ſure to provide Prophets of ſome competent gifts, beſides their diſcretion, elſe he will have much adoe to perſwade people, that it is their duty to neglect their weekly occasions, and to loſe both their time and labour in attending ruſticall impertinencies, and ignorant triflings in religion, which (of all things) ſhould by wiſe men be avoyded among the vulgar, whoſe affections like the poor womans wort is oft very hot in the point of Zeal, when it is very ſmall in point of judgement, And is prone to run out from familiarity to contempt, from contempt, to down-right prophaneſs and Atheiſm in matters of Religion, when made cheap and vulgar: If he can indeed, furniſh out men, or women, (for they propheſied too 1 Cor. 11. 15.) of ſuch prophetick gifts, as are worthy, to be eſteemed and encouraged by ſober and judicious Chriſtians, I ſhall promiſe him that I more willingly, and more conſtantly will be their auditor, (at convenient times and places,) when I hear they do, what becomes wiſe, humble, ſerious and modeſt Chriſtians, than moſt of theſe pretenders to be ſuch gifted men, and to have ſuch prophetick ſpirits, are hearers of the true Miniſters of this Church, be they never ſo able, either on the Lords day, or on any week-day Lecture; For, the fiſt way, that many make to bring in their Lay-prophets, and gifts, is with their feet, trampling, as it were, upon the beſt Miniſters, and their faithfulleſt pains, while they ſcorn to ſtep out of doores to hear them, either Praying or Preaching, which pride and negligence, are not the leaſt of thoſe vertues, which recommend thoſe Prophets.

Of peoples propheſying on the week dayes.

το γδ δημοτικη φιλοσοφειν, μεγαλως υπερ τω βειων καταφρονεισιν. Synes. ep. 142. ex Lyſide Pythagoreo. Contempt of Religion riſeth from making holy things too triviall and common.

Mat. 23. 7.

To be plain, the truth is, so much bran, filth, and dross of pride, popularity, schism, malipertness, and contempt of all men, that differ in any way form or opinion from them, and (of all Ministers above all) do hitherto generally appear in the face and manners of many of those (who more affect the name of *gifted men and Prophets*, than ever the *Pharisees* did the title & name of *Rabbi*,) that most sober and wise Christians suspect, they will hardly ever make such *Loaves*, as may be fit for *Shew-bread*, to be set up in any *publike place* of Gods house and Sanctuary; If that Gentlemans piety, which seems tempered with much ingenuity, can *sift or boul out any good meal*, or *finer flowr*, that so they may be decent for Gods service, and the Churches use in any *publique way*, I know no man will hinder him from *baking, making, and distributing his bread*: But let them take heed, lest the Corn being *ground in such a new beaten mill*, it prove not full of *grit and gravell*; which hath more offence, than either profit or pleasure in eating of it.

13.
Of the private exercise of Christians gifts that are truly good.

For the private *Exercise of his Prophets gifts* (which will now serve the turn) no man ever spake against it, further than it frequently carried it self unseemly, by neglect, separation, boasting against, contempt and opposition of far abler gifts in the publique Ministry, oft *undermining and shaking* those truths, that order, and holy way of life, wherein the peace of the Church, and the honour of true Religion consisted; And even in this I conceive I have shewed to humble Christians a more excellent way; Namely, *in using the learned helps* of other mens labours; which are in every kind well composed; rather than to please themselves meerly *in the barrenness and ramness* of their own *inventions*, which yet they may add too, if need be, that so they may not seem to say nothing of themselves, or be forced to break for want of vent: If these so *cryed up gifted men*, be found meet to be made *publique teachers in the Church*, under the name of *Prophets*; why may they not be ordained Ministers, in a just and due way? There is like to be want enough of men of any competent parts, in the great decay and discouragement of such as are very learned and most able: If they are not fit for all offices of the Ministry, I wonder how they can have confidence enough to be publique Teachers in any kind; which work requires greater abilities and equall authoritie to any other holy Office; if they have any thing in them of modest and humble Christians, sure they would be more *swift to hear, and slow to teach*, as St. James adviseth.

James 1. 19:
Tutior est in
audiendo quam
loquendo celeritas. Non tam
facile aures ac
labra impingunt. Male au-

As for those *Histrionick Players*, and vapping Preachers (who with a *Theatricall impudence* in many places, seek to fill the world, with meer noise and clamor; crying down all the *antient Ministry*, as Antichristian, and the Ministers as *no way called, sent, or authorised* by God or the Church, turning all either into *spirituall, or new prophetick gifts*,

gifts, to which they highly pretend) certainly, their vanity can move diendo solus ip-
wise Christians no more than those cheats and wanderers do, who se laboris; male
swear, they have found out, and can sell you the true Elixar, the loquendo & a-
Philosophers stone, which will turn baser metals into gold, while yet lios tecum in
(poor men) their raggs, fords and beggery, sufficiently confutes ruinam pertra-
their rare skill, proclaiming to all, but fools, their lying and proud his. Pelarg.
beggery, which more needs anothers charity, than is any way able Tenuitatis sua
to relieve any mans necessities. maxime con-
scii, maxima
& mendacissi-
ma solent polli-

ceri. Immodica enim ostentatione levamen aliquod, remedium, & quasi patrocinium, aliorum credulitatem
proprie mendicitati querunt. Erasmus. Mendacia mendicabula.

If this Gentleman be in good earnest, for a duty and office of Of the pri-
prophecying, (besides, and not against, the order of the Ministry) mitive pro-
let him study how to restore to us the reall and usefull gifts of primi- phetick
tive Prophets, which may serve worthily to demonstrate beyond what gifts in the
is already done by excellent Writers, the true sense of the Scriptures, Church.
as to the great mysteries of Jesus Christ the Messias; God forbid such
should not have a primitive use, and esteem in the Church : But let
us not be abused with such triflers, as shall either darken what others
have well explained, or shall only produce old protrite and stoln no-
tions of other mens works, as if these were the rare and new fruits
of their own private prophetick gifts; Possibly (with this Gentle-
mans good leave) the Church of Christ, neither hath now, nor needs,
any such prophetick gifts, as were primitive, and may truly be so
called; No more than it doth tongues, miracles, and healings, which
it had, and wanted too in those first times and dispensations, when
the Gospell of Christ was strange and new to the world, and to the
Churches which were but newly planted or in planting; which
now it is not, specially in England, after the Church hath enjoyed
those plentiful diffusions of Evangelicall light from Christ and the
Stars in his right hand, for many hundred of years; so that know-
ledge hath abounded, as the waters of the Sea. It is very probable
the Churches in ages succeeding the Apostles, gave over the form of
the exercise of prophesying, when once they saw the (*χρησμα*) or
speciall gift ceased; I remember no mention of this Prophecying a-
mong the publique officers duties or privileges of the Church; No
Council, no Father, that I find, regulates it, or reckons upon it; nor
doth this Gentleman produce any one testimony for it, out of the
Churches after-practice in Ecclesiastick Histories and antient Re-
cords, which may best distinguish for us, what things were of tempo-
rary, what of perpetuall use in the Church. It is evident that all
things that were primitive and occasionall, are not therefore to be
made perpetuall, or after long cessation, to be restored; many things
used in the infancy and minority of some, or all Churches, have soon

Chrysost. orat.
88. Gives
reasons why
Miracles are
now ceased in
the Church.
So Isid. Pel.
1.4.Ep.8.
Rev.2.

Tacito omnium
consensu per de-
suetudinem ab-
rogantur.
Blond.

Those collections for the poor on the Lords day, Cyp. calls *Gazophylacium*, and *Corbona*. *de Eleemos.* And St. Chrysostom endeavoured to restore them in Constantinople. See *Bero. Ann. Anno Christi 44.* In Tertul. time Christians abstained from blood. *Nec animalium sanguinem in esculentis habemus.* Apol. c. 9. yet in St. Austins time they did not abstain from blood, or things strangled. *Aust. cont. Faust. l. 3. c. 13* Mat. 2, 20.

after been disposed, as the collections on the first day, 1 Cor. 16. So the *Agape*, the *Agape*, or love feasts, 1 Cor. 11. 20. were by divers Councils forbidden, when they degenerated from the Primitive simplicity and purity; Jude 12. Spots in your feasts, feeding themselves without fear. So the *Holy Kisses*, or salutations, Rom. 16. 16. 1 Thes. 5. 26. The common stock of goods, Acts 4. 32. publicly dedicated to the relief of the Church; in which the poorest believer had as much interest in what was given, though they contributed nothing, as he that gave most of his estate. So the anointing of the sick, James 5. 14. So the Celebration of the Lords Supper every Lords day. The peoples *Amen*, 1 Cor. 14. 16. which Jerom sayes, was in his time, as a *Clap of Thunder*, such consent, lowdness and alacrity was in that voice of Christian Assemblies. The observation of the Jewish Sabbath, with the first day of the week; The abstinence from blood and things strangled, and the like.

Nothing is more ridiculous in Religion, than (as some fond or fraudulent Papists do their exercisings and shews of daily Miracles) to continue the ordinary use of all those things in the Church, which we read were practised in Primitive times, upon some extraordinary account, either of necessity or charity, or speciall gifts, then only conferred; Which, when they were at the highest tide among professors, yet were never wont to overflow the constant banks of the divinely established calling of the Ministry, but still were kept within those modest, holy, and humble bounds, which became the Christian flocks, toward those Guides, and Pastors, which were to be constantly over them in the Lord, with whom Christ promised to be, as by his Authority and blessing, so by his Spirit and assisting gifts, to the end of the world.

As for this Gentleman, whose devotion and charity hath raised him to so good hope and expectation, of finding or making fit Prophets among the common people; truly, if he can bring forth any Gentlemen, either Lawyers or others, of so pregnant parts, so ready in Scriptures, and of so good utterance, as in him appears; together with so much gravity, candor, and equanimity, as (for the most part) he expresses to the Ministry, as a peculiar Calling, and divinely instituted office, such Prophets will be so far welcome, as they shall be usefull to the Church. Both Ministers and others would be glad to see the Inns of Court or Chancery come in (like Zilpah and Bilhah) to supply the feared barrenness and decayes of Rachel and Leah, the two Universities, which were wont to be the fruitfull Mothers, and carefull Nurses of the true Prophets and Ministers; Nor would it be a less acceptable wonder to all true Christians and Ministers, to see such Zenasses, devout Lawyers, run crosse to Demas his steps, and forsa-

Gen. 30.

2 Tim. 4. 10.

forsaking this present world, to follow after St. Paul, than once it was to see Saul also among the Prophets. Men that can write & (I presume) speak too, after so serious and Spiritual a way, as that Author endeavours, may merit as much freedom, and publique encouragement, as others vainly affect, and insolently usurp, under the pretence of their prophesying gifts; when indeed they are for the most part but meer pratings, very weeds and trash, the soyl and load, which may rend this Gentlemans net; but they are not those good fish, which he seeks to catch, not so much (it seems) for the Churches necessities, (which the constant Ministry may well, as it ought to supply (as he confesses,) but for its Lenten dainties and varieties, which blessed be God are not hitherto much wanted in any Church, and least of all in this, which hath hitherto enjoyed those Manna and Quails, which the Lord hath from heaven plentifully poured round about its tents, by the care and pains of the able, orderly and duly Ordained Ministers; If some places in this Church have wanted of that large provision, yet others have gathered so abundantly, and fed so excessively, that, while they murmur, they surfeit; while they complain, their food comes out of their nostrils, as sometimes theirs did among the ingratefull and wanton Jews.

1 Sam. 19. 24.
Talis cum sis
utinā noster es-
ses. Ages. ad
Farnabasum
inimicum, ac
mobilem.

Numb. 11. 26.
Satietas omnis
sibi ipsi contra-
meliosa. Aug.

These concessions then, of all able and true Ministers, being so liberall and friendly to all private uses, and to all gifts which are really fit to be publike, I cannot tell what that great and dangerous pertinacy is, with which that Gentleman (towards the end of his book) p. 78. charges so gravely, and threatens so severely the Preachers in England; as if all the fire of Gods and mans wrath, which hath fallen on them, in these times, hath not made them so much, as willing to part with, and be purged from their Babylonish superstitions, their popish opinions and practises; which (sayes he) they hold as fast, as their right hands, and right eyes.

14.
Answer to
the Asper-
sions of per-
tinacy and
superstition
cast upon the
Ministers
in that booke.

A very sad reflexion, if true, upon All us that are, and must ever own our selves Christs Ministers; And wherein this Gentleman had done more worthy of himself, if he had given clear and particular instances, than such generall and obscure intimations; which without sufficient proof, will seem no better, than those odious aspersions, and vulgar calumnies, with the Anti-ministeriall Levellers, to hide their own deformities, are wont to cast upon Ministers, and all men, that differ from them, and oppose their folly, out of principles of higher reason, and sounder religion, than that sort of people use to be acquainted withall; From the faults and faylings, it may be, of some Ministers, but chiefly from the hatred and malice of those men, against all true Ministers, it's probable this author, may without any great spirit of prophesying foresee, and thus solemnly (as he doth from the Tripos) foretell, the great sufferings, which

Τοις ιαυταις κα-
κοις θουδισιν ε-
στιν αμαρτια ιμπε-
ριον. Naz.
Or. 20.
Κριτικα ειναι
σταθμω αιδεσθαι
μεν δεδωκεν, οτι χα-
λεπαται ος ειναι
ων η αδωαται
εμω. Basil. in
ep. 54.

Lingua maledi-
ca sanctos car-
pere solita est in-
solatium delin-
quentium. Ie-
ron. ad Eust.

Cum quis clericus ceciderit statim omnes tales esse, licet non manifestari possunt, iactant profani, cum tamen si maritata aliqua adultera sit, non statim uxores suas projiciunt, nec matres suas tales esse dicunt.

Ministers of learning, constancy, and honesty, are like to undergo, if God did not as well know how to restrain the pride and power of these men, as he doth behold the rage and bitterness of them, against all true Ministers; Not, because they will not come out of Babylon, as he phraseth it; but, because they will not so easily return (as many unwary souls do) to folly, and the principles of all confusion, to the oppression of all that truth and order, which the wisdom of our pious Progenitors hath observed for 1600. years, and transmitted to us, from the hands of the blessed Apostles, according to the rules of Scripture, and all religious reason.

Aust. Ep. 1. 37. Ideo à malis boni petuntur calumniis; ἵνα μὴ κακοὶ ἐλεγχῶν τὰ ὀνόματα βίαι τῶν καλῶν ἀγαθῶν πολιτείας ἔχοντων, καὶ διὰ τὸ ἐκείνους ἀπειθαρχεῖν τῶν ὀνόματι καλῶν πεποιθμένων δι. ν. π. 1. Pel. L. 2.

Vid. Aug. Ep. 118. ad Jan. contra præfationes illos qui superstitiosa timidine consuetudini cuiuslibet ecclesiæ repugnant, quæ nec fidei nec bonis moribus adversatur. Unaquæque provincia suo sensu abundet: pro more et

But what I beseech you is this sinfull *obstinacy* of the Ministers of England, for which this Gentleman hath such a *Sybilline rapture*, and more than a *prophetick horror*? Is it because their judgement is constant to the approbation of that due obedience and legall conformity, to which they formerly with good conscience subjected, as in matters of *extern right and decency in this Church*, wherein they had a liberty common with all Christians, (so far as they opposed not either sound doctrine in faith or holiness, and morality in manners) to conform themselves then in the use of them, as now they have liberty not to use them, while by force and terrour they are hindered; They being not of that nature of things sacred, for which a Christian is bound to kindle the fires of *Martyrdom*, nor of private contention against publique *Prohibition*,

consuetudine antiquâ: consuetudines Ecclesiasticæ, quæ fidei non officiunt, observandæ, ut à majoribus traditæ sunt. Jeron. ad Licinium. Cavendum est, ne tempestate contentionis serenitas charitatis oborbiletur. Aust. Ep. 86.

Id viri gravi prudentiæ dignissimum, non facile permutatis nec ad vulgi tumultibus leviter commoveri. Zanch. Orat. 1 Joh. 4. 1.

Is he angry, that *Preachers* do not all suddenly shipwreck their judgements, learning, and consciences upon every rock of *vulgar fury*, or fancy? that they are not presently melted with every popular gloeing heat of seeming piety? and that they run not into every mould, which any faction hath formed for the advantages perhaps of secular interests? Is he displeased that they are not taken with, admire or adore every *Idoll of fanatick novelty*? that they seriously try the *modern spirits*, whether they be of God or no, and receive not every spirit? Is he grieved, that men of learned and sober piety, will not submit the gravity of the *Fathers*; the wisdom of the Councils; the acuteness of the *Schoolmen*; the fidelity of the Ecclesiastick Historians, together with the excellent learning and accurate judgements of the best modern Writers and Divines in all reformed Churches; yea, and

and the authority of the Scriptures themselves, in their most clear light and concurrent strength; that they will not prostrate all or any of these, to a company of wretched Pamphlets, fitter for Cooks and Chandlers shops, than for the reading of judicious and serious Christians; who have cause to look upon those putrefactions of Pens and wits, only as Moths and Vermin every where creeping up and down, and hoping (like Ants) only by their numbers to devour all antient Authors, and all good literature, that so they alone may survive, and satisfy the grosser palates of those who never relished any book so much as a Ballad or a Play, or a Romance, or some Seraphick raptures and pious nonsense? Is he scandalized, that we count not the diseases of Christians, health; their putrefactions, perfections; their distractions, raptures; their ravings, reason; their dreams, oracles; baseness, liberty; their Chaos, comeliness? Is he jealous of us, because we rather study and profess solid truths, sober piety, good manners, and orderly government, which only become all true Christians, and Ministers above all? Is it our fault, that we endeavour to Pray, Preach, Write, what we and others may understand; that we covet not to be admired, by not being understood; that we aim to do all things as becomes Men, Christians, and Ministers of the true Church of Christ, not after the manner of plausible, and easie fondness; which is afraid to offend, where there is power to hurt; that counts greatness as a badge of goodness, and success a sign of Sanctity; but rather with all just zeal, courage, and constancy, beseeching the demonstrations of the truth and Spirit of God, which never needed more to be asserted as to its divine power, and eternall honour, than in this pusillanimous and frothy generation of vapourers, who are the greatest enemies to, and betrayers of our Religion, as Christian, and as Reformed; whether they be Gogs or Magogs, open or secret; the one, or the many Antichrists; Papall or popular delusions? We hope this Gentleman is so good natured, that with all other excellent Christians he will forgive us those wrongs, by which we have been, and ever shall be piously injurious, and faithfully offensive, as aiming not to please men, but God.

Wherein then are we the Preachers of the good old way (One and all) merited of such fatall terrors, as those words import, which like Apocalyptick Revelations are dark, but dreadful; portending God knows what sufferings upon them all? If there be no men more single-hearted, none more open, candid, and ingenuous, than all good Ministers pray to be, who are no Statists or Politicians, but able and honest Preachers of the name of the only true God, and Jesus Christ, whom he hath sent, to shew Sinners the way of eternall life; If there be nothing more necessary, more usefull, less offensive, or burdensome, to any wise, sober, and godly minds, than their lives and labours are;

If

Prov. 26. 23.
Burning lips,
and a wicked
heart, are like
a potsherd co-
vered with sil-
ver dross.

Grande hoc &
subtile artifici-
um nescimus,
vulgi ineptiis,
& novitatibus
assentiri, non
enim tam blan-
di sumus homi-
num inimici.

Ieron.
Sua dum pin-
gunt vitia, no-
stras dedecorare
student virtutes
lenones vulgi.

Erasm.
Elanda perni-
cies. Cyp. de
Error.

Adulanti non
amantium vox
est. Satis pii,
modo divites e-
stis, prohi satis
si prosperi, san-
cti & sapientes
satis si leti &
magnifico u-
tuntur succes-
sui, fortia tan-
tum & fulmi-
nantia vene-
rantur numina.

Bern.
1 Cor. 12. 13.

If no men are more modest and moderate, in all their desires and designs, than learned, humble and diligent, (which are the *unpragmatick*) *Ministers*; what is the grief? why this complaint, *lamentation* and *burthen*, which this *Gentleman* takes up so prophetically against them, both as to their sin, and their suffering? unless men be *vexed*, that any worthy men are duly made *Ministers*, or that *Ministers* are but men; unless it offend, that they have food and raiment, which most of them *dearly earn*, and hardly get; unless they are impatient, as the Wolf was with *the Lamb*, that we breath in the same common ayr, or see the same Sun, or tread on the same Earth, or drink of the same stream; the troubling of which, is by the *troublers* of it unjustly imputed to their innocency; who must therefore be accused, because violence hath a mind to destroy them; What is the *error*? what the *heresie*? what the *superstition*? what the *Popish opinion* or practice, which any of us *Ministers* so resolutely maintain?

Profracta est illa & superstitiosa timiditas, quæ à bonis abhorret quibus abutuntur mali. Aust.

Qualis affectatio in civilibus talis superstitio in divinis. Verulam.

Misericorditer plebitur qui ad emendationem ducitur. Aust.

1 Cor. 9. 9.

The appeal of all true and faithfull Ministers, as to their

Sure this *Gentleman* is not to be thought of so low a *form of foundlings*, and *novices*, who *suspect* and dread every thing as *Popish*, which we hold, or act in common with the Pope or Papists; wholly to recede from any thing common with them, must divest us, not only of the main truths, duties, vertues, and grounds of our Religion as Christian; but we must cast off all, or most part of that, which denominates us either rationall or humane, both as to the nature and society of men: But, if we obstinately retain any thing, either for opinion or practice, which may truly be branded with *the mark of the Beast*, as either erroneous or superstitious, beyond the bounds of Christian truth, or liberty, or decency: If either any generall Council, or any Synod of this Church, since it were reformed; or any Parliament, and civill Convention of the Estates of this Nation have condemned what we *teach*, or practice, or opine; If any wise and learned man, not apparently *ingaged in faction or schism*, against the publique Constitution both in Church and State, did ever so much as accuse or convict us of any *such crimes*; In *Gods name* let us suffer what *He* thinks fit. If we have deserved it from men, it will be a mercy to be punished, and amended by them; If we have not, it will be an honour and crown to us, above all men, to suffer for *the testimony of Jesus Christ*, the honour of our function, and this Church, from *unreasonable*, and ungratefull men, who use *Ministers* as *their Oxen*, (but not in *the Apostles*, or *Gods sense*,) first exhausting and tiring them at hard labour, and then they destroy and devour them.

But to all excellent and impartiall *Christians*, we may, and do as in the presence of God appeal; Is not this in some mens sense and *the sin* of the ablest and best *Preachers* (both for learning, piety and constancy) that they do not so easily yield to, or applaud

a Military or Mechanick religion? that they are sorry to see so good-integrity, far
ly a part of the Catholike Church, so stately a pillar of Gods house, from this
as the Church of England lately was, so every day hewing in pieces, superstition
and mouldring to nothing, for want of due order and government, or charged on
seasonable and fit repairings? Is not this the Crime, that no learned them,
and worthy Minister can own either the sword Sovereignty, or
the peoples Liberty, to be the grand Arbitrators of piety, the disposers
of mens consciences, the Dictators of all Christianity, the interpre-
ters of all Scriptures, the Determiners of all Controversies; and this
so absolute, as admits no Conference with, nor endeavouring to con-
vince, either Ministers or others, who are of different judgements?
Is it not their trespass, that true Ministers know too much? that they
see too clearly? that they examine things too strictly? that they ad-
mit no latitudes of Civill interests, or State policies, and sinfull ne-
cessities, as dispensations of Gods Morall Law, and the rules of
both common honesty and true piety? That they stand valiantly (many
of them) and as becomes them, in the gap, against the insinuations
and invasions of those infamous heresies, those received errors, those
vile and putrid novelties, those perfect madneses, those apparent blas-
phemies, confusions, and dissolute Liberties, which threaten this re-
formed Church, with a more sure inundation, than the Sea doth the
Low-Countriss, if the banks and dams be not preserved? Is not this
with some men the unpardonable sin of the best Ministers, that they
do not crouch and flatter, and fawn on every plausible error, on every
powerfull novelty, every proud fancy, and high imagination? that they
lick not the sores of any mens consciences, or the pollutions
of any mens hands with servile and adulterate tongues? That they do
not cry up, or in any kind own for the gifts of the Spirit, those passio-
nate, or melancholy, or cunning and affected motions and extravan-
cies, which some men strongly fancy to themselves, and weakly de-
monstrate to others; as to any thing like to sound reason, or Scrip-
ture religion? That they oppose these Bells and Dragons of fanatick
Divinity, which the Authors of them will never be able to advance
to any publike veneration, or reception, as spirituall, heavenly, and
divine, among sober Christians in England, while such wise Daniels
live; who have neither leisure, nor boldness so to mock God, and to
play with religion; nor untill as Ptolomy did to magnifie the Image
of Diana, to be (Διομένη) fallen from heaven, so they deal with able
Ministers; when the best Statuaries had formed an Image of Diana
to rare perfection, the King at one supper destroyed them all by the
ruine of the house where they were, and after produced the Statue as
fallen from heaven. Or as Herod the Idumean or mungrill Jew did
with the antient Records and Genealogies of the stems of the Kings,
and succession of the Priests, among the Jews, that so he might by

Multis in cul-
pa est ut Socra-
ti Athenis,
πρὸ ἀγροῦ
πιδάτις, literar-
tura, omnige-
numq; virtutū
eminentia, cu-
jus individua
comes est invi-
dia, Melan.

Veritas nemini
blanditur, nemi-
nem palpat,
nullum seducit,
a pertē omnibus
denunciat, &c.
Bern.

Snidas in An-
mris.

Herodes primus
ex alienigenis
ex Judaeorum
ex ima plebe or-
tus, Ignobilita-
tis suae conscius
Genealogias
Judaicas exus-
sit, quantas po-
tuit, ut sic faci-
lius nobilitatem
suam ementia-
tur. Euseb. hist.
Eccl. l. i. c. 7.]

Artificio(a sibi
parant Lumina
Histriones quā
melius vānū
sue suas obte-
gere & simulari
possint: Leno-
cinantibus lu-
cernis meridia-
num solem qua-
si de nimio splen-
dore exprobran-
tes. Sydo.
Veritas loquen-
di grande præ-
sagium mali.
Lact.
Psal. 18. 24:

Διὶ τῷ πάλαι
ἀντιπροσώπῳ
ἐν ἀληθείᾳ καὶ
ἀρετῇ οἱ
ἐκδοκίμοι τῶν
Π. Pel.

Page 3.

abolishing them, the better bring on his own title; So must these Antiministeriall adversaries, *first destroy* and cancell both common reason in mens souls, and the whole Canon of the Scriptures, which are the *durable oracles* of God, for the Churches directions, and all learned interpreters of them: *Torches* of private Spirits are ridiculous too be lighted up, while the *Sun* shines; unless it be for those who (having some mask or play to act) reproach the Noon-day Sun of to much splendor, and make to themselves and others an *artificiall* Night, which will better serve their turns: When all *light* of true reason, and Scriptures are extinguished in this Church and Nation or *much Eclipsed*; then, and not before, will *honest-hearted* Christians believe, that they have *no need of true Ministers*; or that those, they have hitherto had, have not been worthy the name of reformed; or have pertinaciously retained any such Popish *opinions*, or *superstitions*, as are inconsistent with true piety.

And in this thing let the *Lord deal with us*, according to the *clearness* of our hands, and the uprightness of our hearts in his sight, either to deliver us into, or redeem us out of *the hands* of violent and *unreasonable* men; whose very *mercies* have proved cruell to poor Ministers; whose *pious constancy* is the greatest thorn in some mens sides. *But if our wayes please God he can make our very ene-*

mies at peace with us. Prov. 16. 7.

Wholy to remove the antient Ministry, as some men aym, under pretence of bringing up a *new nursery* of *gifted brethren*, and *Prophets* (which like *under-woods* are not so likely to thrive, while *Ministers*, like *goodly Timber* trees grow so high above them and over drop them,) will be a *work*, fully compleating those sad effects, which disorderly, unordained, unient, and unabled Teachers and false Prophets, *have already* begun to bring forth in this Church; And how can it ever be thought or hoped, that they will bring forth *better fruits*, either for the truth, honour, or power of the Reformed Religion; either for the Peace of Church, or State, unless there be a *speciall committee* appointed, for the regulating of *Prophets* and tryall of their gifts? in which none may be fitter (for learning, piety, and moderation) to be *Chayr-man*, than *that Author and zealous assertor of the peoples Liberty and Privilege*; who says he is not so much a friend to these new *Prophets*, as to be an utter enemy to *the function of the old Ministers*; though he would have Prophets planted, yet not Ministers *pulled up root and branch*; but only *pruned* from that, which he calls superstition: wherein his *Charity* to Ministers may perhaps make his censorious *severity* veniall. He that so much studies the Reformation of Ministers, we hope will not bring in such *Esopick* and deformed *Prophets*, as most of those, who have yet appeared, rather to scare men from, than to instruct good Christians in, true holyness and Religion. It

It is evident enough, and too much, to all true reformed Christians, what wide gaps, that generation of pretended Prophets, and gifted Brethren, have already made, for the easy inroads of what is truly Popery, superstition, or meer formality; All sorts also of corrupt opinions and Heresies; together with Idleness, barrenness, barbarity, Illiterateness, Ignorance, Atheism, and contempt of all true Reformed Religion, both in the power, and extern form order and profession of it: Many men (being prone) have learned easily to make little conscience of hearing, reverencing, or obeying the word of God, *Even from any true Ministers*, never so able and worthy; since they have learned to scorn, make sport of, and laugh at these novell and pittifull pretenders to Preaching and prophesying, of whose insufficiency and non-authority to Preach, and administer any holy mysteries in Christs name, common people being fully satisfied; they are ready to dispute, and neglect, even that divine Authority, which is in the calling of true Ministers.

What little or no good effects the usurpers against, and opposers of the Ministry of this Church can boast off, with truth, either as to speaking judiciously, or writing solidly, or walking exactly, so as tends any way to the advantages of piety, truth, charity, or peace in the Reformed Churches; or to the honour and happiness of this Nation, either converting, or establishing any in truth or holiness, I leave to the judgement of all considerate and wise Christians, whose prayers, sighs, tears, complaints, griefs and fears of future darkness, are in nothing more exercised, than in the present deplored aspect and almost desperate State of the Reformed Religion, in many places of Christendom, and in none more, than what is threatned in this Church of England: Fearing lest the shadows of the evening being encreased; and those day stars, which formerly shined in a learned successive and Authoritative Ministry, being darkned and Eclipsed; the evening Wolves should also encrease; and the Beasts of the Forrest multiply upon us; every one seeking for their prey; whom they may deceive and devour. Such as loathed Manna, were justly stung soon after with fiery Serpents.

Numb. 21.6.

On the other side ask the looser and profaner Spirits, what restraining power or converting influence, they feel from the charmings of these new-gifted exorcists, who undertake in the name of Christ (but indeed in their own name, and after their own fancies) to call over, and cast out the devils of ignorance, Atheism, unbelief, profaness, and hypocrisy, which are in mens hearts or lives; You may hear them with one voyce answering, as those did; *Jesus we know, and Paul we know; the learned and duly ordeined Ministers*, in a successive power from Christ, and his holy Apostles, we know,

Merito à Diabolis plectuntur, qui à Deo non mittuntur: Aust.

Omnem præter Dei temnit Auctoritatem Satanas, nec nomen Jesus syllabarum sono terret, sed divina illa, quâ armantur potestas, qui in Christi nomine Ministrant. Ieron.

Mat. 8. 29: Demones Christi præsentia cruciantur; ut malefici ad conspectum judicis: Nondum enim judicis sententia damnatos, propria condemnatio torquet conscientia. Pelarg.

Facile in laqueos Diaboli incidunt, qui à viâ Domini decedunt. Aust.

Mat. 15. 14. Cecos à cæcis duci; non Major est in seducibus arrogantia, quam in seductis insania; in utrisque summum periculum; nec minus dolendum quàm merito videndum. Aust. Gemine plerumq; cecitates concurrunt, ut qui non vident, quæ sunt; videre videantur, quæ non sunt. Tertul. Apol.

but who are you; self flatterers, self lovers, *self senders, self seekers, self ordeiners*; nor is it to be expected, but that at last these *Sons of Sheva* will find *those evill Spirits* in mens hearts, of pride, unbelief, Atheism, enmity against God, and all true holiness, any whit milder or better natured than those were; who contemning the bare sound of the Name Jesus, when destitute of the Authority from Jesus; and mocking at the presumption of those *censurers*; flew upon them, *wounded, and expelled* them: So *unsafe*, and in the end so thankless and comfortless an undertaking it is, to attempt this good work even of *casting out devils* from men; where there is nothing but a *mock-power*; and no reall divine *Authority* to do it. The devils, which felt torment at *Christs presence*, and were subject to the Apostles, whom Christ sent, *falling down like lightning*, had the pleasure to beat and baffle those, who would chain them up, or cast them out, without *divine Authority*. And no wonder if these *E-strick Birds*, who set forth their *soft and gay feathers*, having but little *bodies* and less *brains*, by wandring from their Nests (their *shops, and looms, and flayls, and mills*, (the honest *stations*, and no way despicable *callings*, wherein God and man have set them; and from which they have no sufficient call either from God or man to moove them) no wonder (I say) if they fall themselves, and lead others into many *snarcs* and *divers temptations*; which they can hardly avoyd, being (in good earnest,) most of them *very blind leaders of the blind*. Imagining as the Turks do of blind and *mad men*, that they have speciall visions, because they want their eyes; and extraordinary *revelations*, because they are destitute of common reason. Indeed it is feared that most of these mens Prophecyng and Preaching, is either design to bring all confusion on these Reformed Churches; or else meerly out of wantonness, in jest; as a kind of *recreation* and diversion; but not as any business or matter of duty and conscience; In one thing they are in good earnest and most serious, that is to carry on their perfect contempt and malice against all true Ministers.

16 Who sees not, what *weakness* it is for sober Christians, after so great light of truth hath shined so long among them, to imagine, *The weakness and sin* that such a disorderly Company of people, who for the most part of *Christians* by *secret stimulations* of pride, vain glory, envy, covetousness, or *ans to follow* some worse Spirit; no less, than by *apparent over-meenings* of their *delusions and small*, and at best but very *moderate* gifts; not tried or approved for *sake realities* by any wise men; but only blown up by the *pittifull* applauses of some silly men and women, who have with levity and unthankfulness

fulness forlook their true guides and Pastors; and not enduring sound doctrine, and holy order, deserve for their itching ears to be condemned, to follow such heaps of Teachers, ever learning, and never coming to a sound and settled knowledge of the Truth? who sees not (I say) what sin it is, to follow, countenance or encourage such dangerous and disorderly seducers, and what weakness and meer folly it is, to imagin, that such, as neither have skill to handle sword or sword, should either build or defend our Jerusalem? When they dayly pull down better work, than they can erect; And, what they seem to build, is of such unpolished rubbidge, such rude, and rough-hewen stuff, with such intempered mortar, that it is as sand without lime; undigested, unprepared, uneven: neither for matter nor manner considerable; without rule, plumbline or levell; neither according to Scripture precept, nor the holy example, and Catholick practise of the Churches of Christ: So that the gapings, flaws, swellings, lowness, hollowness, unevenness, crookedness and weakness, (together with the dayly mouldrings of their Childish structures) shew, what wise builders they are; and how fit to be made publike Architects, or Master-builders in this Church. Over whose Walls the crafty malice of Jesuitick Foxes, and any other enemies, will easily go, and break them down, when ever they pass: which makes many men suspect, that these Lay Preachers, are but the left band of Babels builders; fit instruments to divide, confound and destroy the Reformed Religion in these British Churches, and all those who study to preserve it. Which they only can, with any shew of reason, effectually do (by Gods blessing) who are workmen, that for their Authority and approved skill, as well as their good will and readiness to build, need not to be ashamed. Of whose reall sufficiencies, these new bunglers are most impatient hearers and perfect haters; because from those Ministers exactness, these mens bungling receives the severest reproaches and justest oppositions.

A man may as well hope, that hogs by their rootings, and moles by their castings, will Plow and till his ground, as that such Arbitrary, Casuall, and contingent forwardness; or such inordinate activities of poor, but proudly gifted men, will any way help on the great work of Christian Religion, the propagating of the Gospel, or the Reformation of hearts or Churches; which require indeed the greatest competency and compleatness, both for gifts, learning, and due Authority, that can be had, both for the Majesty of Religion, and for the defence of the truth; as also for the binding to diligence and exactness the conscience of the Ministers; no less, than for the satisfaction of other mens consciences, in point of the validity of Sacraments, and other holy Ministrations; which have not

Invidia stimulis motus Arrius contra Alex. ep. Alex. heresim occipit. Theod. hist. l. i. c. 2. 2 Tim. 4. 3.

Adificant & edificantur Hæretici in ruinam. Tertul. Quale potest esse ædificium quod de ruinâ constructur? Optat.

Neh. 4. 3.

Muros dum erigunt mores negligunt. Bern.

2 Tim. 2. 15.

Rev. 22. 2.
Superseminati-
ones satane.

2 Kings. 14. 9.

17.
No design in
the Author
to grieve any
good mans
Spirit, or dis-
courage his
gifts;
1 Joh. 4. 1.

Luke 9. 42.

any Physicall or naturall vertue, but a *mysticall* and Religious on-ly, which depends upon *the relation* they have to the word and Spirit of the holy Institutor and Commander *Jesus Christ*. So that it is indeed a very *strange bewitchedness*, and depravedness in many mens appetites, that they should so cry up those *mush-room Prophets and Teachers*; who need more *sauce* to make them safe or savory, than their bodies are worth; (who are self-planted, soon started up in one night;) as if they were beyond all those former Goodly plants, for beauty, sweetness and wholesomeness; which much *study*, care, learning, pains and prayers have planted in the *Church*: Or that Christians should so far flatter themselves that the *soyl here* in *England*, since it was *watered with civill blood*, is so well natur-
red and fruitfull, that there needs no such care and culture as was antiently used in the Garden of God, either in setting, watering, preparing, or transplanting those trees of the Ministry, which should be full of life; whose *leaves* should be for *the healing*, as well as their fruits for *the nourishing* of mens souls. So confident the devill seems to be of the *giddiness*, folly, negligence, and simplicity of these times, that he stirs up the *very thistles* (the most useles and most offensive burthens of the earth, which the foot of every vile beast is ready to crush and trample upon) to chalenge and contemn the *Cedars of Libanon*; And he would fain periwade reformed Christians, to cut down and stub up those *goodly trees of the Lord*, which are *tall, strait*, and full of sap, as cumbring the ground; that those *sharp and sorry shrubs*, those dry and sapless *kexes*, may have the more room, and thrive the better; pretending that they will at easier rates and with less pains supply all the Churches occasions; when the Lord knows, and all excellent Christians see, by sad experience, that they are so far from that length, strength and straitness required in the *beams and pillars of the Temple*; that their *crooked and knotty shortness*, will scarce afford a pin, on which to hang the least vessell of the *Sanctuary*.

Excellent Christians, *I protest before the Lord*, that I write not thus, out of any desire to grieve, quench, or exasperate any mans Spirit, in whom the wise and sanctifying graces, or *usefull gifts* of Gods Spirit do dwell in the least measure, with *truth and humility*; but only in the way of *trying the gifts and Spirits*, whether they be of God or no; if they be found, by the word of God, to be proud, foolish, evil, *unclean, unruly*; refusing to be bound with any bonds of good order and government, (such, as seems to have possessed some in this Church, who seek to *bewitch* others and to trouble all,) God forbid we should not all of us strive, by fasting, prayer preaching, writing, and all just *rebukes* of them, to cast them out, notwithstanding their *cryings*, tearings, and foamings.

It

It is far (I hope) from *my* Soul by any envy or undervaluing of any good Christians to damp the Spirit of Christ in them; I would have every one study to improve the talents he hath; and to be employed according to his reall improvement; of which no man being naturally proud and self flatterers is fit to be judge himself, but ought to be subject to the tryall and judgement of others; both as to that light and heat, knowledge and zeal, gifts and graces which any may pretend to, and wherein they may be really usefull to the publike, or any community of Christians; whose edifying in faith and love we have all cause, both in conscience and prudence dayly to nourish and increase in Gods way; which is an orderly, peaceable, and blessed way; wherein only either private Christians or Church societies can hope to thrive and flourish: I Num. 11. 29. wish with Moses all the Lords people were Prophets; Both able to give an account of their knowledge in the mysteries of Christ, and also to help on, in an orderly way, (as every wheel or pin doth in the motions of a watch) the great and weighty work of saving souls, which is the main end of the Ministers calling and pains. Better we Ministers be despised, than the Spirit of Christ in any gracious heart be justly grieved; or any good work of God in the Church hindered.

But we are well assured, by good experience, that none would be less despisers, or more encouragers, lovers, and zealous preservers of the true Evangelicall Ministry, and its divine Authority, than such men who have graces, with their gifts, and are both able and humble; none are more slow to speak to others in the name of Christ, James 1. 19. than they, who cannot hear others Preaching with due abilities and authority, without fear and trembling, as reverencing God, and the Lord Jesus Christ in their Ministers. There is no danger of able parts, where there are humble and honest hearts; no more, than we need fear the strength of any part in the body, will hurt, or offend the whole body, or disorder and violate any other Member, which is above it in place, in honour and in operation or function. Reason teacheth us, that the ability or strength of any part, in its place and proportion, doth not make it usurp the place, or execute the Office of any other nobler part: The measure of every part is the beauty and safety of the whole; which cannot in naturall, and ought not in Religious Bodies (which are Churches) be fitly disposed, but only in such a way, as God hath appointed for the daily forming, building and well-ordering of his Church, by such wisdom and Authority, as Christ established in it; Of which the Apostles and the Churches after them give us most evident testimony.

But we must not be deluded either with the devils fulgurati-
ons and flashes, or his transfigurations and disguises; We must not forsake
But to avoid destructive delusions.

Luke 10.18.
I saw Satan
fall like light-
ning from
Heaven.

2 Cor. 11.14.
Satan himself
is transformed
into an Angel
of light.
Ila. 1.13.
Eccl. 5.1.

Exod. 20.26.

Lev. 10.3.

Cainite Judæ
proditoris E-
vangelium o-
stentabant, Ophi-
ta angelum in
omni imunditie
assistentem di-
cebant & in-
vocabant. Hanc
esse perfectionē
dicebant sine tre-
more in tales a-
bire operationes
quas ne nomi-
nare fas est.
Iren. l. 1. c. 35.
Nulla erroris
secta jam contra
Christi veritatē
nisi nomine coo-
perta Christiano
ad pugnandum
profluvire audet.
Aust. Ep. 56.

forfake or stop up Gods fountains of living waters, by digging the devils ditches, and wells, which hold no water; nay we may not wash our hands at the Devils Cistern, to fit them for Gods service; Nor, may we take water from his troubled, muddy and poysonous streams, to water the plants of Christs Church; We may not take strange fire from Satans Altar to kindle the sacrifices of God. What need we cut off Dogs necks, and offer swins blood, when we have so many clean beasts, which are appointed for acceptable services? that we shall not need any such vain oblations, which are but the sacrifices of fools, who consider not that they do evill, nor look to their feet, when they go to the house of God; being as ready to stumble and fall, and discover their nakedness and shame, as they are forward to ascend to the altar of the Lord, upon the steps of pride and presumption, which were forbidden to be made; The humble heart being alwaies most welcom to God; while others in vain arrogate to themselves power to perform those things which are not required at their hands. God hath said, he will be sanctified of all those, who come nigh to him in his publike service; which is done not only by that inward sanctification of the heart, by faith, fear, and reverence toward God, but also by that exact observation of such rules of order, power and Authority, which he hath set (who alone could do it) in the publike way of his worship and service before the Sons of men.

We must not be such Children in understanding, as to allow all to be gold which glisters, when it will not endure the Touch-stone of Gods word, or the probation of the Churches judgment: We may not easily think, that Gods Spirit, in any private men, runs counter to that holy order and clear Institution, which the undoubted Spirit of God hath clearly set forth in the Scriptures, and which the Church in all ages hath observed in the way of an ordeined authoritative Ministry: All other, or later inventions may well be suspected to be but Satans stratagems, and devices. There may be so many vermine crawling in a dead body, as may make it seem to live and move, when yet there is no true Spirit of life, or Soul in it: So it is no wonder, if the various impulses, wherewith mens secret and corrupt lusts stir them, make some shew, as if diviner gifts and endowments agitated them, When indeed they have no other aymes or interests, than such, as Judas Iscariot, or Symon Magus might have; or those after Hereticks the Gnosticks, Maniches, and Montanists, &c. Who almost, that had any shew of gifts or parts, ever did mischief in the Church, without great prefacings of holy and good intentions, and pretentious of gifts and the Spirit of God? There may be gifted Hypocrites, devout devils, angelized Satans. Be mens gifts never

so commendable, if they want humility in themselves, and charity to others, which are the beauties of all endowments; if they are puffed up, seek themselves, walk disorderly, run unexamined, unappointed, unordained, in scandalous and undue wayes, they are nothing, either as to private comfort in themselves, or publick benefit to the Church; The presumption and disorder of their example doth more hurt (as the influence of some malignant stars in a Constellation) than the light of their gifts can do; they corrupt more than they either direct, or correct.

Miserrimis & instabilibus fabulis tantam elevationem assumpserunt, ut meliores scipos reliquis præsumpserunt. Irenæ. l. i. c. 35. de Caynitis, Ophitis, Judæitis.

If any of these Prophets or gifted men be indeed so able, for the work of the Ministry, that religion may suffer no detriment by them, and people may have just cause to esteem them highly for their work sake, God forbid they should not have the right hand of fellowship, all encouragement from my self, and all that desire to walk as becomes the Gospell; when they are found, upon just tryall, fit to be solemnly ordeined, set apart, and sent forth with due authority to that holy service, in Gods name let them be sent forth with good speed. If they disdain this method of Ministeriall office and power, which hath been settled by Christ, and continued to this day in his Church (which no wise, humble, and truly able Christian, can with reason, modesty, or with conscience justly do) but they will needs obtrude themselves upon the Church, and crowd in against the true Ministers, they may indeed be, as sounding Brass and tinckling Cymballs, fit rattles for Children, or for the labouring Moon, or for a Country Moricedance and May-pole, but they will never be as Aarons Pomegranates and golden Belles; usefull Ornaments to Gods Sanctuary in words or works; or any way becomming the Church of Jesus Christ; which is as the woman clothed with the Sun, the light of Truth, and the lustre of holy Order; And hath the Moon under her feet; not only all wordly vanities, and unjust interests, but also all humane inventions and novelties, which have their continuall variations, wainings, disorders, darkneses and deformities; whereas Divine Institutions are alwayes glorious by the clear beams of Scripture-precept, and the constant course of the Churches example: Both which have held their Truth and Authority, in the blackest nights of persecution, wherein no untried and unordeined intruder, was ever owned for a true Minister of holy things in any settled and incorrupted Church of Christ; No more than any man shall be accounted an Officer, or Souldier in an Army, who hath not either listd himself, or received his Commission. Order is that wholsomest ayr in which Religion lives best. There is no less necessity both in Piety and Policy, to preserve the Laws of holy order and discipline in the Church of Christ on Earth; which have the warrant and seal of his authority upon them, and are for the preservation of truth, peace, and honour in the Church; Since

Nec veritate sonori; nec charitate frugiferi. Greg.

Rev. 12.

we find by all experience of times, and most in our own, That the pride and presumption of *mens gifts and private spirits*, are no less wantonly active in matters of Religion, than in Civill and Military affairs.

Acts 18.17.

Now, why any men of *piety, or in power*, professing the reformed Religion, should incline either to *connive at*, or to *countenance* any courtes, which evidently tend to the shame, contempt, confusion, and extirpation of all true Religion, (as it stood in the profession of the Church of England, opposite to the gross errors, superstitions and prophaneſs of any, that are known and declared enemies to it) I can see no cause, unless it be a *supine negligence* in some, who, as they grow *greater*, so they are like *Gallioes*, more careleſs in matters of Religion, wholly intent to *State interests*; as if *States-men* had no *souls to save*, or no God to judge them; and were to give no account of that *power* and advantage they have, as well as that *charge* and *care* which lyes upon them to do all good they can to *mens souls* under their power; or else, there is some other interest secretly contrived, and cunningly carried on here, (as by open hostility in other parts,) amidst the dusk of our civill Commotions and troubles, by those *sons of Edom*, and *daughters of Babylon*, who have *evill will at our Sion*, and say of our *Jerusalem*, *Down with it, down with it*, raze it even to the foundations.

Pla. 137.7.

Jude 9.

As it was for no good will, that the *Devil contended with Michael the Archangell*, about the body of Moses, minding rather to have it Idolized than *Embalmed*; No more is it from any *honest zeal*, or pious principle, that some men now so *earnestly stickle about* (and indeed) against the settled office, and *peculiar function of the Ministry*; either to have it in common, or none at all, with any *divine authority and commission*; whose first Anti-ministeriall batteries, which seemed to carry some shew of Scripture-strength I have hitherto resisted and repelled, not dashing or opposing Scripture against Scripture, but clearing its obſcurer meaning in some few places, by that most evident and *concurrent Sense* which is manifestly held forth in many plain passages, and hath been constantly followed in the Churches of Christ, from the first settling of Christianity in the world to this day; As the Spirit of God in the Word cannot *contradict* it self in the main ſcope and design; so where any variation or difference in the letter may seem to be, It must be wisely reconciled, by discerning the different occasion, reason, or ground of things; sure we are, the pretended *gifts*, or dictates of *privat spirits* may in no sort be set up any way to *contradict* those testimonies and demonstrations of the Spirit, which are so evidently shining from the Scripture, as they are in none more than this of a *peculiar function* and holy ordination of the Evangelicall Ministry.

Sensus Scripture expetit
certæ interpretationis gubernaculum. Ter-
tul.de Pref.
Non verba
tantum defenduntur sed
ratio verborum
constituatur. Id.

And

And here I might forbear to add trouble to you O Excellent Christians, or any readers, by any further enlarging of this Apology, whereby to vindicate the honour of the *divinely instituted*, and Ecclesiastically derived Ministry of this Church; Since the holy Scripture is (as I have shewed) so *wholly, fully, and punctually*, for its peculiar Institution, and its constant succession to the end of the world, (whereto it is not denied, but *private gifts* may come in with such assistance, as is humble, orderly, and edifying, but not as proud, invasive and abolishing; as *Hagar* they may do service in Christs family, but they must not grow insolent and malipert against *Sarah*.) What ever can be produced, in a matter of so high and religious a nature, as the Ministeriall office and authority is, beyond what the Scriptures (the only infallible rule) and the Churches constant practise (the most credible witness) do assure us, is for the most part but *as childish skirmishings with Reeds and Bulrushes, after combating with Pikes and Guns*; And I find indeed, that all after-Cavills of the Anti-ministeriall faction, arise, not much beyond *womanish janglings*, presumptuous boastings, and *uncomly bickerings*, for the most part; where, not religious reasonings, but peevish *Cavils*, and pertinacious *Calumnies*, like *black and ragged regiments* (impatient to see themselves so routed by the Scriptures potent convictions, and the Churches constant custome) do but rally themselves, as in a case *Perdue*, to see what can be done by *volleys of rayling Rhetorick*, and virulent *Calumniations* against the Ministers of the Gospell in this Church; whose greatest fault is that which the devil finds with the best of men, that they are as *Job, upright*; not that there is any just fault to be found with their holy Calling, which hath nothing in it *irreligious, or unreasonable*; nothing immorall, or imprudent: nothing, but what is fully agreeing to all order, policy, decency, as following the best and *holiest Examples*, uses and customs of the Church, together with the *rules of Divine Institution*, and the ends of all true Religion, the glory of God, and the good of Mankind, both for souls and bodies, for temporall and eternall welfare, for internall peace of conscience, and externall tranquillity in Civill and Church Societies, both as men and Christians; All which the Ministeriall calling regards, and carries on as its holy design and work, which no other Calling doth; Not Magistrates, or Lawyers, or Physicians, or Tradesmen, or Souldiers, who do not think themselves to stand charged in *Christs Name*, with the care of mens souls, so as to make it their business to instruct, direct, and watch over them in the wayes of salvation.

And for Ministers persons, such as are truly worthy to be counted such, their *failings* will not be found beyond what is incident to common infirmities, and *daily incursions* of frailties, inseparable from the best of men in this *mortall pilgrimage*; All which, the charity

Job. p.
Culpam in bea-
to Jobo non in-
veniens Satanae
malicia, ipsam
innocentiam in
crimen, & in-
tegritatem in
calumniam in-
sidiose vertit.
Greg. 7
Lingua maledi-
ca sanctos car-
pere solet in so-
latium delin-
quentium. Ie-
ron. ad Eust.

Nehem. 4.

Solatium est
malorum bonos
Carpere. Ieron.ut improbi suo
malo delectan-
tur, ita invidi
alieno bono tor-
quentur. Amb.
Θόγος τῆς ὁ-
ραγίας ἀντι-
στατικῆς πύρ-
ου. Amb.

σπασθῆναι ἢ

σπασθῆναι.

Mat. 27. 34.

Mat. 5. 11.

of humble Christians easily conceals, and willingly excuses, or pardons, when they consider how free and full a pardon of all sins, is from God by the Ministry, offered to every penitent and believing sinner: The grief and impotent despite, which the prophane, politicke, and pragmatick enemies of the Ministry of this and all reformed Churches are transported with, ariseth from the like ground, as was in the hearts of *Tobias* and *Sanballat*, and that scornfull crue, against the *Jews*, that by *their means* this Church of God, as the Temple, is built, repayred, clenfed, reformed; That by their valiant courage, learned skill, and vigilant Industry, the truth, faith, holy Ordinances, and good manners of this Reformed Church are asserted, vindicated, preserved, and restored from those ruines, rubbige, fords, and demolishings, by which erroneous, ambitious, covetous, and licentious minds seek to waste, infest and quite abolish the *Reformed Religion*, both in *England* and every where else.

In order to which grand design, the Anti-ministeriall Adversaries are not wanting, to bring all manner of *rayling accusations*, and indign Calumnies against both the Ministers and Ministry of this Church: Some of which, I think it a shame for me, by reciting of them, to pollute, either my Pen, or the purer eyes of those readers, who excell in *Civility*, as much as those evill Speakers do, in *insolency* and *scurrility*, both for carriage and language against the best Ministers in *England*. But it is no wonder if they give us *the gall and vinegar* of bitter reproaches to drink, when they intend shortly to crucifie us. All is les than was sayd, and done to *Christ himself*. It is part of our honour and blessing, to have men speak all manner of evill of us, if we can but make it appear to be, most falsly and and injuriously, as well as most indignly and ungratefully: Such manner of speaking becomes no mens mouths, but those, whose hearts abound with so much malice against the best Ministers; who ought to be the best of men, and generally are the best of speakers; In honour to whose many reall and excellent gifts (becomming the dignity of their holy place and function) as also in charity to all others, chiefly those, who most despise and hate the Ministers of this Church, I shall endeavour to let all men see in the following part of this Apology, the malice, futility, and falsity of those evill speakings, where-with some men please themselves the more, because they think they please some others, whom they fancy to have a very evill eye, and an heavy hand toward such Ministers as most study to please God, and to preserve the Reformed religion in this Church of Christ.

CAVIL

CAVIL or CALUMNY IV.

Against the Ministry of England as Papal and Anti-Christian.

THE fourth *Cavil* or *Calumny* then wherewith the office and function of the Ministers of *England* is battered and defamed, among the credulous, weak, and vulgar minds, is this ; That if there be such a peculiar order and office of the Ministry established in Scripture by a *Divine Institution*, and so continued in the Church by a right Ordination, for some times of *Primitive purity*, to a holy succession; yet the present Station, Calling, and Authority of the Ministers of *England* is apparently *Antichristian*, as derived from *Episcopall Ordination*, and that descended from the *Papall* or *Roman authority*, which was but of late years abolished, as *that of Episcopie* they think now is, neither of them seeming to them to be of Christs appointment, or according to Scripture-rule and patern ; So that if it be necessary to have peculiar Ministers by office, it is also necessary to cast off the former order and standing which is degenerated, and to begin upon some new account, which shall appear to be neereſt to the pattern of *Divine Institution*, and primitive practice, how ever it may fail of a constant succession, for above these 1600. years from Christ; during all which time, it is evident indeed, that *Bishops* have had a chief place and influence in the Ordination of Ministers, and for 1000. the Pope hath challenged something of Supremacy and Jurisdiction in these Western Churches, over all the Clergy, both Bishops and Presbyters ; None of which are fit to serve in Gods house as Ministers, while they are not cleansed from that leprosie, which they have contracted from the Pope and Prelates.

Anſw. I will first endeavour to take off from the face of our Ministry, this scandalous viſard of the *Papall authority*, which scares some people so very much, that they are afraid to medle with any thing that ever passed the Popes fingers, except only the lands and revenues of the Clergy ; Having removed this veil or covering, which was sometime over these *Western Churches*, we shall easily see the face of the holy Ministry no less than of other *Christian Institutions* restored, without any *Disfiguration* or *Essentiall change*, by any such mask as might sometimes be upon it, through the policy and folly of many.

It were a very weak and injurious Concession, no less prejudiciall to the Reformed Churches, than pleasing to all the *Romish party*, if the Pope

(1)

The Papal
Usurpation
no preju-
dice to the
true Mini-
stry of Eng-
land, more
than to all
other Chri-
stian Insti-
tutions,

The Ministry of the Church of England not Papal.

Pope could perswade us *Protestants*, and other Christians, to cast quite away, and utterly abhor what ever the *Papall usurpation* hath abused, or the *Romish devotion* hath used in matter of Christian religion; Sure then, we must seek for other *Apostles* and *Saints*, other *Scriptures* and *Sacraments*, another *Gospel* and *Messias*, than *Jesus Christ*, no less than other *Bishops* and *Ministers*; [For over all these, the *Popes of Rome* have spread the skirts of their *usurped authority*; their impure mixtures, their corrupt doctrines, and superstitious manners; Who as far as they are *Antichristian*, that is, go in any wayes contrary to the *holy rule*, and humble patern of *Jesus Christ*, yet might, yea and ought to sit in the *Temple of God*, as all *Antichristian spirits* indeed do, who cannot properly be, but where there is a *Profession of Christianity*: yet it doth not follow, that the *Catholique Church*, (against which the *gates of hell* shall not prevail, so as to extinguish the name of *Christ*) was either wholly ruined by *Antichristian superstructures*; or that the whole fabrick of it must be pulled down by us, and all parts of it made *Nehustan*, in stead of cleansing, repaying, and reforming, which is not a *novelty of invention*, but a sober restitution of all things in Religion, to the *primitive mode and pattern*, which is authorized and ordained by *Christ*; Who did no more himself as to the outward restoring of Religion and worship of God; Challenging *Gods right* to his own House of prayer, when covetousness had made it a *den of thieves*. The *priesthood of old* failed not by reason of the *immoralities* of the *Priests* among the *Jews*; nor did the *Didacticall* or *Teaching authority* cease from *Moses his Chair* and succession, because the *Scribes* and *Pharisees* (who were men of corrupt doctrine, and hypocritical manners) sate therein, and taught the *Traditions* and *inventions* of men mixt with the *commandments of God*; No more did, or doth the *Evangelicall Ministry* and *Sacraments* cease, by reason of any *Papall arrogatings*, or other human additions.

Ad Rom. 12. 1. *Dei gratia*
 Ep. 67. Plato. *All things handled by men, are subject to be soyced.*
 2 Thes. 2. 4. *Antichristus Christi mentitur, & turpitudinem vite falsi nominis honore convestit.*
 Jerom. ad Geront.
Amara erat Ecclesia in nece martyrum, amarior in conflictu hereticorum, amarissima in moribus domesticorum.
 Ber. 5. 33. in Cant.
Petri Cathedra occupat tantum Leo paratus ad praedam bestia A-

pocalyptica cui datum est os loquens blasphemias, & bellum gerere cum sanctis. Ber. ep. 125. Mar. 21. 13.
Christus Templum Dei cauponibus & latronibus deturpatum non diruit aut penitus detestatur, sed purgamenta ista & faeces ejiciendo Dei domum in diviniorem usum asservit: & hoc modo in pristinum honorem restituit. Chem.
 Mat. 23. 1. Mat. 15. 6.

Inordinatio aliqua non invalidam reddit ordinationem, vitio relicto rem ad legitimum modum revocant. Alsted. suppl. Gerar. de Reform. Luther owned no other call
 Therefore the wisdom and piety of the learned and godly Reformers of these Western Churches, especially here in England, contented themselves with casting out what ever corrupt doctrines, impure mixtures, vain customs, and superstitious fancies, the *Papall vanities* and *novelty* had built upon those divine and antient foundations of *Christian religion*; which were layd by the *Apostles*, and *Primitive master-builders*, all over the world; Whose Canon the *Scriptures*, together with sound Doctrine, holy Ministry, comly Government, *Sacramentall seals*, and other *Christian duties* of prayer, fasting,

ting, &c. they restored with all gravity, moderation and exactness, with due regard both to the clear sense of Scriptures, and the Catholick practise of Churches, Conforming of all things, either to the express Precepts and Institutions of the word of God, or to those generall directions, which allow liberty of Prudence, and difference in matters Circumstantiall; in all which the Primitive Church had gone before them. Herein they were not so weak and heady, as to be scandalized with, and insolently to reject all things, that the Papall or Romish party had both received and retained in religious uses from former and better times, either as Christians, or Bishops, or prudent men; for so they had very fillily deprived themselves, and all the Reformed Churches, of all those Scriptures, Sacraments, holy duties, Order, rites, and good customs, which the Pope and Romish party had so long used, not as Popes, by any Antichristian policy, power and pride, but as they were Christians, having received them in a due succession at first, (though after much depraved) from those holy Predecessors, which had been Martyrs and Confessors in that famous antient Roman Church.

J. 2. adv. Marc.
Aust. Ep. 48.

Non negandum est bonum quod remansit propter malum quod precessit.

or Ordination as a Minister, but that which he had, as he was made a Presbyter in the Romish communion. Gerard. de Ministerio. pag. 70. Ab Episcopo suo ordinatus Lutherus. anno 1507. Nec aliam quaesivit ordinationem. Gerard. 147. Mulum differt inter causam & culpam, inter statum & excessum. Tert.

No judicious Protestant or truly reformed Christian, whose conscience is guided by Science, and his reforming zeal tempered with true charity, either doth, or ought to recede farther from Communion necessary with the Roman Church, than he sees that hath receded from the rule of Christ, and the Apostolicall Precepts, or binding examples, expressed in the Scriptures, so far as concerns the true faith, in its Doctrines, Seals, and fruits of good works. In matters of extern and prudentiall order, every Church hath the same liberty which the Roman had, to use or refuse such ceremonials, as they thought fit, and to these every good Christian may conform. In many things we necessarily have communion with the Pope and Papists, as in the nature and reason of men; In some things we safely may, as in rules and practises, politick, civill, just, and charitable, as Governours either Secular or Ecclesiastical; In many things we ought in conscience and religion to have communion with them, so far as they profess the truths of Christian religion, and hold any fundamentals of faith; And however they do by mis-interpretation of Scriptures, or any Antichristian additionals of false doctrines, of impious or superstitious practises, seem to us rather to overthrow, or bury the good foundations, than rightly and orderly to build upon them. (for which superstructures and fallacious consequences we recede from them, and dispute with them;) yet we do not renounce all they hold, or do in common with us as Christians.

(2)

How far necessary and safe to be separated from the Roman Church. Ad quamcunq; Ecclesiam veneritis ejus morem servate, si pati scandalum aut facere nolitis. Aug. Ep. 86. responsum B. Ambrosii.

For

In the Lords
Supper.

1 Cor. 11. 27.

Whosoever
shall eat this
Bread.

28. So let him
eat of that
bread.

Solet res que
significat ejus
res nomine

quam significat
nuncupari: hinc
dictum est Pe-
tra erat Chri-
stus. Aust.

Q 57. in Le-
vit.

For instance (it being not now a place to dispute them) We cannot own, as the Catholick sense of Christ, of the Scriptures, or the Primitive fathers, that sense which they in later times have given of the words in the Sacramental Consecration of the Lords Supper, by which they raise that strange doctrine of *Transubstantiation*, unknown to the first Fathers; And which seems to us 1. contrary to the way of Gods providence, both in naturall, and in religious things, which changeth not the substances and natures of things, but the relation and use of them, from naturall and common, to mysticall and holy; 2. Contrary also to the usuall sense of all *Scripture phrases*, and expressions of the like nature, where things are mystically related by religious institution, and so mutually denominated without essentiall changes; 3. Contrary to the common principles of right reason, 4. And contrary to the testimony of four senses, *sight, taste, smelling, and hearing*, which are the proper organes, by whose experience and verdict of things sensible, we judge in reason, what their nature is; 5. Contrary also to the way and end that Christ proposed, to strengthen a Christian receivers faith; which is not done, by what is more obscure and harder to be believed than the whole myserie of *the Gospell*, as recorded to us in the Scripture: There being nothing less imaginable, than that Christ gave his Disciples his *own very body*, each man to eat him *whole and entire*, and so ever after, when he was then at table with them, and is now by an Article of faith *believed to be as man in heaven*; These and the like strange fancies of men, which draw after them many great absurdities and contradictions, both in sense and reason, and the nature of things; being no way advantageous to the religious use, end, and comfort of the Sacrament, we reject, together with the consequentall Idolatry of worshiping the bread: Also the *sacrilege* of detaining the Cup of the Lord from the people, we cannot allow, as being contrary both to the primitive practise of the Church, and to the express command of Christ in the Institution, which was after also revealed to *St. Paul* by Christ himself. Yet still we use and observe the Sacramentall Elements, with the same high estimation and veneration, which pious and purest *antiquity* ever did bear to that *Sacred myserie*; how ever we forbear to use some of their expressions, whose Oratory occasioned in part the after error, which mistook that, as spoken of the Bread in its nature, which magnified it only in the Sacramentall use and myserie, which is indeed very high; retaining both the Elements, words, and holy form, which Christ instituted, and Christians alwayes used, not so much disputing and determining the manner of Sacramentall union, as endeavouring after those *graces*, which may make us worthy Communicants, and reall partakers of the Body and Blood of Jesus Christ, when we do receive that *dreadfull*, yet most

most desirable seal of our Faith, which consigns fuller to us, and confirms in us, those comforts, which as sinners we want, and may have most really and *only* from Christ; not by eating his flesh in a bodily and gross way with our mouths; but by receiving him by a true and lively faith into our souls, as he is set forth to us in the Scriptures to be God incarnate; the only Saviour of the world; of whose merit, death, passion, body and blood, we are by the same faith, (though in less degrees of strength,) really partakers, and nourished to eternall life, before we receive him in that Sacrament of the Lords Supper; yea though we never should have opportunity so to receive him; which is but the same object received by the same faith, to the same end, though in a different manner, and with different degrees.

So for *Baptism*; we retain the *substance* of that *holy Sacra-* *Baptism.*
ment, as we find it in the Scriptures, rejecting only those superfluous drests (of Salt, Spittle, Oyl, Insufflation, and the like) which cumber and deform that duty and Ordinance, but they do not destroy it, nor do ever any Protestants, that are of any name or honour for Religion, re-baptize those, who were baptized in the *Roman Church*;

The *Apocryphall* additions of the Romish Church to the Canon of the Scriptures, we reject from being rules of faith (however we approve their excellent morals) And this we do upon the same grounds, that the Jewish Church of old, and the Primitive Christian for the most part ever did; yet we retain those books as oracles of God which we have received with and from the Romish Church, as of divine inspiration; according to that testimony which both the Jewish and Christian Churches fidelity, have given us of them. Concil. Laodice-
num omits on-
ly the Apocal.
Apocrypha
Books Hieron.
in Prolog. Ga-
lateo.
Josephus l. i.
cont. Appia. we
(i.e. the Jews)
have not infi-
nite and different Books but only 22. which are justly called Divine. (τὰ δὲ καὶ ὁ δὲ διὰ πνεύματος.)
Mos. 5. Prophet. 13. Psal. 4. The rest from Artaxerxes to these times have not the like credit, because not a certain succession of Prophets.

The *jeune*, dull, *spiritleß*, and *formall* devotions, Liturgies and prayers used by the Romanists, in any tongue *unknown* to the most, and with so many *vain repetitions*, we refuse; yet still we retain the holy custom of Christians assembling in publike, and worshipping God by publike Liturgies, prayers and praises. *Prayers in a language not vulgar.*

In somethings we hold nothing common with them, either in opinion or practice; as in the profitable fancy of purgatory; the popular fashion of worshipping Images or adoring God in and by *Images*; of oblations and prayers for the dead; of praying to Saints and Angels; of Auricular confession; of dispensing by Indulgences the merits, or suppering righteousness of some Christians to others; Since in these and the like matters, which I only touch, it
τὸ πᾶν ἐκδωλὸν
μῖσος κοινὸν πάν-
των ἐστὶ τῶν μετα-
χέοντων τῆς πίστεως
ὁ γὰρ τὸ κτίσμα
προκείμενον ἐν τῇ
ὀνόματι χριστοῦ τῶ-
ν ποιῶν ἐκδωλολά-
τριαι ἐστὶ χριστοῦ ὁ-
νόματι τῶν ἐκδωλὸν
δύναται. Greg.
Nis. de Placilla orat. Funeb. Delinquens soli Deo cognitus de reatu nudare apud homines ve-
recunda conscientia non cogitur. Ser. 34. Chrysol. So Ber. l. 42. Non expedit omnibus omnia innotescere que scimus de nobis. in Cant.

being not my work now to handle those controversies which have been so fully discussed by many learned men of this Church of *England*, whose works praise them ; We find no Scripture ground, either for precept or permission.

So likewise in the ambitious *claim of the Popes Infallible* judgement ; His universall *jurisdiction*, and *Supreme Authority* over all Churches and Councils ; We deny it, as an *usurpation* gotten by indulgences of some times and Princes ; also by the flatteries, frauds, cruelties, power and policies of *severall Popes* in their successions ; but not grounded on any Law, or right, either humane or divine ; neither by the Institution of God, nor by the consent of all Churches : Yet we deny not to *the Pope* such a *primacy* of place, or *priority* of order and precedency as is reasonable and just either in the *Roman Diocess* as a Bishop ; or in a *Council*, as Bishop of that famous City.

In the Roman Pontificall, The Bishop to be consecrated is charged after many Ceremonies and pompous modes, with this, as his office and duty, To judge, to interpret, to consecrate, to confer holy orders, to offer, to Baptize, and to confirm : after that the Consecrators laying the Bible on his shoul-

In like manner for the sacred order and *function of the Ministry* ; we reject what ever imaginary power or will-worship is annexed to the *office* by humane superstition ; but we approve the antient form of Commission, and Divine Authority derived by them to Presbyters and Bishops, for Preaching the word, celebrating the Sacraments, reconciling penitents, use of the Keys in doctrine, or jurisdiction and Government ; Also of the continued power of Ordination, for a succession of Ministers in the Church : In all these and the like what ever we find to be *spurious issues*, of meer humane invention ; of *Scripture-less* opinions ; of groundless traditions, obtruded, as matters of Religion, upon the consciences of Christians, we use *that just severity*, which we think the Apostles and Primitive fathers would have done, to dash *these Babylonish brats against the stones* : yet still we redeem and preserve alive the legitimate succession, *the Sons of Sion* ; the *Israel of God* ; and justify *the Children of true wisdom and of the Heavenly Jerusalem*, that is, the divine and *truly religious* Institutions, upon Scripture grounds, although we find them to have been *led Captive*, and a long time detained Prisoners by any unrighteousness, policy, superstition, tyranny, covetousness or ambition, in the Walls and Suburbs of *Babylon*. Though *tares* were sown among the good Seed in the Field of the Church, while men slept, yet we must not be such wasters, as to destroy the *Corn* with the *weeds* ; or to refuse both, because we like not one ; Though our Fathers ate *four grapes* and our teeth were an edge, we must not therefore pull all our teeth out of our heads. der, and their hands on his head, say these words, *Receive the holy Spirit* : i. e. the gifts and power to be a Bishop, or chief Pastor : to teach and rule in the Church. So the Presbyter is by the Bishop ordaining and others with him imposing their hands on the head, enjoined, To offer, to bless, to govern, to Preach and to Baptize, as becomes his place and Office. Mar. 13. 25.

Divine

Divine institutions are incorruptible; nor can any corruption of mens minds or matters cease on them, any more than putrefaction on the Sun beams, when it shines on a Carcase or Dunghill: We may be corrupted, but holy Ordinances are like God alwaies the same, when restored to their Primitive Institution, which is their State of Integrity. Riches and honour are not unwelcome, though they descend to men from unworthy Ancestors; Nor should Religion so far as its title is good by the word of God, either in strickt precept and institution, or in prudence joyned with piety and decency. Good pictures will recover the beauty, when the soyl is washed off.

In a word, we retain the truth, faith, holy mysteries, Catholick orders, constant Ministry, and commendable manners, which the latter Romanists have derived and continued from the first famous Church in that place; nor do we think it either conscience or prudence to deprive our selves of any thing Divine, though delivered to us by the less pure hands of men; or to cast away the provision which God sends us, though it be by Ravens; or to Anathematise all the Romish Church holds of saving Truths, because it hath in the Council of Trent Anathematized some Truths.

The Bishops of Rome were alwaies more cunning, than to abrogate, or cast away thoe essentials, the main foundations and pillars of true Christian Religion, as the word, the Sacraments, the Ministry, and Government of the Church, on which they knew the vast moles, and over grown superstructure of the Pontifical pomp, profit, pride, reputation, policy and power, (through the credulity of people, and blind devotion of most men, in these Western Churches) was built and sustained: Nor can any thing more contribute to the Popes depraved content, or repair his particular interest, in this Western world, than to see, any so heady, rash, and mad Reformers, as shall resolve to quarrell with, and to cast quite away, all those things of Christian Religion, which ever passed through the hands of the Romish Church; or any other never so erroneous and superstitious; He well knows, how meager a Skeleton, how miserable a shadow Christian Religion must needs remain to those furious and fanatick Reformers; Being as much reduced to poverty and meer nothing in the very essentials of Christianity (both for Doctrine, Duties, Sacraments, Scriptures, order, and manners) as it would be in the matter of maintenance and Church Revenues; (where some mens covetous and cruell Reformation is resolved, if they may have their will, to leave nothing to maintain Religion, or its Ministry, but the meer scraps of arbitrary and grudging contributions;) Such will our Religion be, if we reject all, that was used by thole, who abused many things; and we must after only adhere to the beg-

*τὴν δὴ αὐτὴν
m. Ut Aurum
et gemma ita
res Divine non
corrumpuntur;
quamvis oppri-
muntur; non
vitiāntur na-
tura quam pol-
luntur consue-
tudine. Non res
ipsa (ut nec
veritas erro-
ribus) sed nos
male utendo pu-
trefcimus. Eras.*

*Ut in reficiendis
domibus sic in
moribus non de-
struenda omnia
sed repurganda:
non diruenda
sed reficienda.
Ber. Ep. ad
Abb.*

*Ἀπὸ τῆς διμύσεως
καὶ τῆς ζούσης τῆς
πνεύματος καὶ πλ-
λὰς καὶ κατὰ τὸ
καὶ τῶν διδόντων
διὰ τὸν, καὶ
τὴν δὲ διὰ τὴν
καὶ ἀμείβεται.
Naz. Ep. Eu-*

gery of Seekers ; attending new Instructions from Heaven, instead of following ancient Christian and Catholick Institutions.

3.
Of Church
Reformati-
ons, with
moderation
and charity.
ἡ δὲ διὰ τὴν φῶ-
τος χάριν τὸ κα-
τασκευάζειν. Plato.
de leg. 3. No-
thing is just
but what was
wisely mode-
rated.

Certainly, *Church Reformati- ons* in things Religious, should be carried on with all accurate strictness and rigor in clear *points of saving truths*, and in things of *divine Institution* so confessed by all ; yet also, with much *charity*, candor, moderation and discretion toward any Christians in other things ; wherein we must differ from them : Yet no further, than they seem to us to derogate from the truth and word of God ; and so become detrimentall to mens souls. It is a commendable Schism, which separates the Corn from the chaff, and the Gold from the Dross ; neither retaining both in a confusion, nor casting away both in a passion : In thus doing all things with *meekness of wisdom*, Christians may not only be able, upon sober and judicious grounds from Scripture, and the Catholick consent of the Fathers, to maintain what they do, as wise *Reformers* of abuses ; but also the better invite others to embrace, and to approve our *just and well-tempered Reformation* ; in the *unpassionate purity* whereof others will the easier see, as in a smooth and true Glass, their yet remaining *spots and deformities*.

Reformation of Churches is best done, not by *cutting off the head of Religion*, but by *taking off those masks and visards* which hide its face and beauty : Men will best see their errors, not by force pulling their eyes out of their heads, but by fairly taking away the *motes or beams* of prejudice, error and pertinacy, which are in their eyes, which hinder them, not from seeing at all, but from seeing so well, as we (in truth) think they may, and in charity wish they would.

1 Thes. 5. 21.
Plato. τὸ μέ-
τρον ἐστὶ μέσος
ὑπερβολῆς καὶ ὑ-
ποβολῆς, mode-
ration is the
medium be-
tween the ex-
cess and de-
fect : Neither
taking nor re-
fusing all, but
trying all, and
holding the
good.

True Re-
formation
free from
Schism.

By this *shield of moderation* and charity, *proving all things* and *retaining what is good in all*, (with our pitty and prayers for any Christians, wherein we think they erre, as differing therefore from us, because from the rule which God hath set for his Church in things pertaining to *Divine worship* :) we justly defend our selves, in this, and other reformed Churches, (that are of the same temper and charity in their Reformati- ons) from the *sin and scandall* of *Schism* ; when we fairly and freely declare, that we separate no further from the Church of *Rome*, or any other particular Church, or Christian man, than we are by the word of God perswaded, that they *separate* from Christs holy rule, and from the custom and Doctrine of the *Catholick Church* ; whose bounds and marks are the samenes of divine truths, and the unity of the Spirit, in Charity, which we retain to all Christians, as far as such, with whom, while we desire such communion, of *true faith, holy order, and obedience*, together with love, as they do with Christ, and all true Christians, we cannot in our own consciences, nor other mens censures, be esteemed

Schismaticks

Schismatics, as the Novatians and Donatists of old were; who so challenged the title of the Church to their factions, as to exclude all others, and refuse the offers and means of accord. As *Cyprian Ep. 95.* and *Aust. Ep. 164.* tell us.

To which brands of Schism we are then lyable only, when we recede, or separate from visible communion with any Church, without just and weighty cause shewn out of the word; or when we go further from them than there is just cause, and that too without charity; refusing the good which they have, while we withdraw from the evill we suspect: Which would be the case of the Church of *England* in this point of *immoderate Reformation*; if we should (as some would have us) therefore separate from all Scriptures, Sacraments, Ministry, Primitive Government, and order, because all these were retained, used, and after abused much, by the Roman Church and *Papall party*: we are bid to *come out of Babylon, Rev. 18.4.* but not to run out of our wits; to act, as Gods people, with meekness, moderation, and Charity, not with that fierceness, passion and cruelty which makes us as Sons of *Belial*, inordinatly run from one *Antichrist* to another.

Many Christians in the *Roman Church* may have in them much of *Antichrist* in some kinds, and so (God knows) may many others, in other kinds; either in Doctrine or manners; in endless innovations, and untied confusions; or in rigor and uncharitableness; All which may betray us, to what we seem most to abhor in *Antichrist*; for if nothing have more of Christ, than *Charity*, nothing can have more of *Antichrist*, than that *uncharitableness*, which many men nourish for zeal; mistaking a Cockatrice for a Dove; and a fiery Serpent for a Phenix. Which may be, as *Antichristian* in popular furies, as in *papall tyrannies*; in confusions as in oppressions. It is strange how some men cry out against the cruelty of some Papists (which indeed hath been very great) when yet, they have the same Spirit of destruction in their own breast both against the Papists and others: longing for such a *Kingdom of Christ* (as they call it) and such a downfall of *Antichrist*, which shall consist in War, and Blood, and Massacres against and among all Christians, which are not of their mind and side. We think, that in *charity* we ought not to impute the faults and errors of every *Pope*, or *Doctor* of the Roman side, to all those of that profession; Nor ought we take those learned men among them alwaies at their worst; finding there is great difference between what they may hold in the heat of *publike* disputes, and what they opine and practise in a private way; nor are their death-bed tenets alwaies the same, with those of their Chayrs and *Pulpits*. Besides, many of the more devout and learned men among them, are now both in opini-

Uncharitableness is as Antichristian as error.

A Christianoꝝ diffidit venturus Antichristus occasionem accipiet. Naz. Orat. 14.

Qui Christi non est Antichristi est Jeron. Ep. 57. ad Damas.

ons and lives, much more modest holy and Reformed, than some were heretofore, whose Reformation in judgement or manners, in verity, purity, and charity we do really congratulate and joy in.

*Qui a seductis
parentibus er-
rorem accepe-
runt, querunt
autem cauta
solicitudine ve-
ritatem, corrigi
parati cum in-
venerint, hi ne-
quaquam sunt
inter hereticos
deputandi. Aust.
Ep. 162.
1 Cor. 3. 12.*

And, for the Body of the common people among the Romanists, many are ignorant of those disputes, wherein the mistaking is most dangerous; which if they do hold, yet it is under the persuasion and love of truth, retaining still the *foundation of Christ Crucified*, and hoping for salvation only by his merits; (as many now profess to do) and living in *no known sin*; but striving to lead an holy and charitable life in all things; Charity commands us to think, that in such, the mercy of God (accepting their sincere love to the truth, and their unfeigned obedience to what they know,) pardons particular errors which they know not to be such, & wherein no lust of pride, or covetousness, &c. either obstructs, or diverts them from the way of Truth; Though the *superstructures* may be many of *straw and stubble*, which shall perish, yet holding the *foundation* Christ crucified in a pure conscience, they shall *be saved in the day of the Lord*; Though the *ves-
sell be leaky* in many places, yet by great care in steering, and frequent *pumping* (that is *true* faith and repentance) it may keep the *soul* from Shipwrack and drowning in perdition, which is *embar-
ked* in the *bottom* of Christian Religion, and which *steers* alwaies by the compass of *conscience*, setting all the points of conscience, by the Chart or rules of *Scripture*; as neer as he can attain by his *teachers*, or his own *industry*.

We are sorry for our *necessary differences* from the Romanists or others; which yet our consciences so far command us, as we think our selves enlightned by the word of God; contrary to which we cannot, and ought not to be forced actually to conform, or to comply with any men in things Religious: Yet have we no *lust of faction*, no delight in *separation*, no *bloody principles*, or tenets, against any *Christians* of any particular Church; desiring the same charity from them to us; which may, in lesser differences from each other, yet unite us to Christ, and to the *Catholick Church*, as true parts of it, though infirm, or diseased; This temper we should not despair of in the devouter and *humbler Romanists*; if they were not *daily enflamed*, by *politick Spirits* and violent *Bigots* among them, who will endure no Religion as Christian, which doth not kill the *Popes Pantofle*, or hold his stirrop, or submit to that pride, flattery and tyranny, which some of them have affected; when indeed it ill becomes those, that challenge a chief place in Christs Church, to be so vastly different from *the example* of the crucified Saviour of Christians.

Such talents then as have been *once divinely delivered* to the Roman (as to all other Christian Churches,) we have all aright to as
belcivers

believers in private, and as Christians or Churches in publike communion and profession; nor can these Jewels be so embezeled, by being buried, or abused, but that we may safely take them up clear, and use them; together with those *other* which we have obtained, through the grace and bounty of our Lord and Master Jesus Christ; In whose name and right, we (as a part of his Catholick Church) received them first, and enjoy them now, *only Reformed*, according to what we first received of them; without any prejudice or diminution to their true and intrinsecall worth (which is divine) by reason of our *fellow servants* former, or present idle, imperious, impure or injurious use of them: We accept and use the *holy vessels*, which belong to the temple, and the Lord of the Church, without scruple, when they are graciously restored out of the profane hands of revelling *Balshazzers*; The remaining *silver censers* are holy, though the hand and fire were unholy which were applyed to them. Ezra. 7.
Numb. 16.

Our Ministry then may be, and certainly is, very good, holy, and *divine*, as well as the Scriptures, and Sacraments, or other holy *Our Mini-* Ministrations, and duties are, when duly restored to their *primitive* *stry not from* purity, order, and authority; which go along with their right succession; notwithstanding they are derived to us through or by the *Pope*. *Romish Church*, or the Popes dispensation; yet do they not therefore descend from them, but only from Christ, the first institutor of his Church, and of this Ministry, with a perpetuall power of *succession*; Our Lord Jesus Christ, the gracious *Sponse* of the Church, as of every Soul, that truly believes and obeys (though with much unbelief and frailty,) disdains not to own *his relation* to any Church or Christians, though they are not so faithful to him; though they lose their first love; yet they may be still *his*, by what still remains of soundness and outward profession; Yea and Christ will vouchsafe to admit us again to the communion and covenant of his love, even after long wanderings, and unkind absences, when ever we wash our selves, and return to him, from our disloyall adulteries and pollutions. He doth not utterly divorce any Church, when the substance and essentials of Religion (which are but in a few things) do remain, notwithstanding the many meretricious paints, and disguisings, which the wantonness of humane inventions may have put upon it; thereby disfiguring its *Primitive* beauty and simplicity. Mans vanity and arrogancy against God or men, doth no whit abrogate, either the right which Christ, or any Church and Christian posterity hath to the purity and power of his gifts and institutions, in the right way of his Ministry: All which may remain, with a

possunt esse & pastores & Lupi alio respectu; Pastores in veritate quam profitentur, in potestate qua ritè obtinuerunt; Lupi in erroribus quos admittunt, in corruptione morum, &c. ut Scribe & Pharisei in cathedra Moisis panem veritatis proponebant sed non sine fermento errorum, inficium distinguendam à persona, potestas à moribus. Ger.

rard. de Minist. Rev. 2. 4. Jer. 3. 1. Thou hast played the harlot with thy lovers, yet return to me saith the Lord. Rev. 3. 2.

bleffing

bleffing in the *root* and Seed; though they be much pestered, over-dropped, choked, and almost starved by *humane additions*, which keep them for some time from their full glory, vigor and extension.

Therefore the learned and godly Reformers of this *Christian Church* in *England*, did not dig any new *fountain of Ordination*, or *ministeriall power*; as some Romanists *calumniated* at first, and were afterward convinced of the contrary, by Master *Masons* learned defence of the Ministry of *England*, as to its right succession; but they only *cleared* that, which they saw was divine in the first broaching or *Institution* by Christ, and as in the purest derivation by the *Apostles*; however in time it became foul by *humane feculencies* and dregs as it passed, *rightly* (though not *purely*) through the hands of some Bishops and *Presbyters* even to their dayes; Nor was ever any thing required by the best *Reformed Churches*, further to confirm and validate the *Authority* or power *Ministeriall*, which any had received, when he was first ordeined *Presbyter* in the *Romish Church*, but only this, to renounce, not his Baptism, but his *errors* and former *superstitions*; to profess the Reformed Truths of the Gospell, and accordingly to exercise that *Ministeriall* power, which he had received, truly, as to the *substance*, and duly, as to the *succession*; both as to the *Office* conferred, and the persons conferring it. Howsoever the *sword of the Ministry* had through the neglect of those, to whom it was committed, been suffered to *contract* the *rust of superstitions*, and to lose much of its beauty and *sharpness*; yet it was still that true and same *two-edged sword*, which came out of the mouth of Jesus Christ, *Rev. 2. 12.* the *first orderer* of a peculiar settled *Ministry* in his Church; Nor may it be broken or cast away, when it hath been rightly delivered; but only, cleared, whetted and furbished, from its *rust*, bluntness and dulness. That Pen, which now writes blottingly, might be well made at first, and will write fairly again, if once the hairs or blurs, which its *neb* hath contracted, be but *cleared* from it: It is still *Gods Field* and Husbandry with good Wheat in it, though the enemy hath, while men slept, *sown many tares*; Bishops and Ministers reformed may be *Gods true labourers* and appointed Husbandmen, though they have some time *loytered*; as the Disciples were Christs, when their eyes were so *heavy to sleep*, that they could not *watch with him* that one *hour* of his most *horrid agony*.

*Contaminarunt
non sustulerunt
Ministerium
Ecclesie. Al-
sted.*

Mat. 26. 40.

It were then but a *passionate* scuffling with mad men, a most impertinent disputing with unreasonable minds, further to argue about the *Popes usurped* or *abused Authority* in any kind over *Churches* or Bishops, or holy Ordinances and Ministry: For which he had a little *grounds* of Scripture or reason, as these *Anti-Ministeriall Objecters* have now, against this *Church of England*, and the

the function of the Ministry in it; against which, these *cunning cavi-
lers* have not so much pretence to argue from the *Popes usurpation*,
that our Ministry and Religion are all Antichristian; as they have
both *Scripture, Reason, and Experience*, (besides the consent of all Re-
formed Churches) to conclude them to be *truly Christian*; if anger
or envie, or covetousness had not blinded their *blood-shotten eyes*,
they might easily see some of those *mighty works*, which have been
wrought on mens Souls, by the *Ministry of England*, since the Refor-
mation; and without this efficacious Ministry, I believe, neither
these *Calumniators* had been so much Christian, as they pretend,
nor so able spightfully to contend, with *shewes of Piety*, and popular
falacies against the true Ministry of this Church, and the best Mi-
nisters, with whose *Heifer* they have plowed.

We know well, that not only the reformed Churches, but even the
Gallican and Venetian (which keep communion with the Romish
Church, and Papall party) besides the Greek, Asian, and African
Churches, do generally oppose, and vehemently deny the Popes
abusive usurpations, both in things Ecclesiasticall and Secular : And
this upon most pregnant grounds; not only from Scripture, (whence
nothing was ever fairly and pertinently urged, as some places are
foully wrested, and yet but little to the Popes advantage) but also
from * *all Antiquity*, after that Churches were increased and set-
led, where the Fathers, and first famous generall Councils, make
clearly to the Popes disadvantage, as to any power or jurisdiction in
point of divine authority, which he claims beyond, or above
other *Bishops and Presbyters*; further than the Roman Diocess first,
and the Patriarchate afterward extended; which division and power
for order sake was agreed unto by some generall Councils; where
other four Patriarchs of *Jerusalem, Antioch, Constantinople, and A-
lexandria*, had also a limited, yet equall power in their respective
Dioceses and Provinces, with the Bishop of *Rome*.

5.
Of the Popes
pretended
Supremacy
in England.
* *Ceteri Apo-
stoli par confor-
tium honoris &
potestatis acce-
perunt, qui in
toto orbe dis-
persi Evangelii-
um predicave-
runt, quibusq;
decedentibus
successerunt E-
piscopi. Is. Hisp.
l. 2. off. Eccl.*

c. 5. *Qui sunt constituti in toto mundo in sedibus Apostolorum, non ex genere carnis ut filii Aron, sed
pro unius cuiusq; vita merito iis, &c. Id. ubicunq; fuerit Episcopus, sive Rome, sive Eugubii, &c. ejus-
dem est meriti, ejusdem est sacerdotii. Jeron. ad Evagr. Celebris urbi frigidum oppidulum opponit. E-
ras. in verba Jeron. Omnes Apostolorum successores sunt. Id. Concil. Nicæn. 1. Gregory the Great
oft protests against any Bishops or Patriarchs, usurping and chalenging the title of *Universalis
Episcopus aut Pastor*, as a token of Antichristian pride. Concil. Hipponense. Anno 393. de primæ se-
dis Episcopo i. e. Romano. *ὁ πρῶτος ἐκ τῶν ἑπτὰ καὶ ἑκατὸν ἐπὶ τὸν ἀρχιεπίσκοπον, ὁ μόνος ἐκ τῶν ἑπτὰ
καὶ ἑκατὸν ἐπὶ τὸν ἀρχιεπίσκοπον. Concil. As. pag. 119. & pag. 318. can. 123. They Excommunicated all that
appealed beyond the Sea to other Province and Bishop. Concil. Chalced. anno 451. Can. 9. 11. 17.
Nec quisquam nostrum Episcopum se Episcoporum constituat, &c. Quando omnis habeat Episcopus pro
licentia libertatis & potestatis sue arbitrium proprium, ut nec judicari ab altero, nec judicare possit. Cyp.
rom. 2. in fine. Hoc erant utiq; ceteri Apostoli quod fuit Petrus, pari consortio præditi & honoris &
potestatis. Sed exordium ab unitate proficiscitur, primatus Petro datur, ut una Christi Ecclesia, & una
cathedra monstretur. Cyp. Episcopatus unus est cujus à singulis Episcopis in solidum pars tenetur. Cyp.
de uni. Eccl. & ep. 27.**

Galf. monum.
l. II. c. 12.
 See Bishop
 Godwin, Suc-
 cession of Eng-
 lish Bishops.
Lucius rex in
Anglia conver-
sus ad fidem
Christi, anno
Christi 164.
 Three Bishops
 out of Eng-
 land, Eborius of
 York, Restitu-
 tus of London,
 Adolphus of
 Colchester, were
 of the Coun-
 cill of Arles in
 France eleven
 years before
 the Nicene,
 which was

Nor had the Pope then for the first six hundred years after Christ any authority, scarce any name in these *British* Churches, which were undoubtedly converted by some Apostles or Apostolicall men; who left after *King Lucius* his time a famous and flourishing succession of Bishops, Presbyters, and Christians, long before any pretensions of the Pope over these *British* Churches: To which the *British* Bishops in *Wales* were strangers; nor would they own at that time, when *Austin* the Monk came from *Gregory* the Great; who sent hither more out of Christian charity than any Authority to convert the *Saxons*, who had by war and barbarity quite extinguished Christianity with all Bishops and Ministers out of *England*, and had forced the former holy Bishops and Ministers to fly into *Wales*, *Ireland*, and *Scotland*; from whence afterwards in a gratefull vicissitude the English (replanted) Churches received (for the most part) both their Conversion and establishment by a Succession of rightly Ordeined Bishops and Presbyters; for *Austin* the Monks Plantation and preaching extended not beyond *Kent*, *Surrey*, and the adjacent places; as Venerable *Bede* tells us; and our learned Countryman, *Sir Henry Spelman*.

anno 330. See the Letter to *Austin* the Monk cited before, sent from the Clergy and Monk of *Bangor*. *Sir Hen. Spelman, Concil. Brit. pag. 108. ad. an. 390. Omnium provinciarum prima Britannia publicitus Christi nomen recepit. Sabel. Enn. 7. l. 5. Bedal. 2. c. 2.*

The ambitious *Usurpation* and Antichristian Tyranny then of the *Papall* power and Supremacy afterward, over Bishops and Ministers here in *England*, to which the title of *Christ*, *St. Peter*, or the *Catholick Churches establishment*, is poorly begged, and falsely pretended, we the Ministers of the Church of *England* ever did, and do, as much abhor, as any of these men can, who are so against the now *Reformed* and established *Ministry*, which we have vindicated from *Papal* and superstitious additaments, and asserted, or restored to it *Primitive* and *Scripturall* dignity, and divine authority, which it never lost; but only, not so clearly discovered, during the times of darkness and oppression. Our jealousy now is, lest the malice and activity of those, that now dispute, and act against our thus reformed and prospered *Ministry*, should prove ere long the *Popes* best Engines, and factors, that ever he had in this Church since the Reformation; if they can (as they have begun, and go on apace) but so far prepare the way for the reintroduction of the *Papall* power, and *Romish* party, as to cashier all the learned, reformed, and duly Ordeined Ministers in *England*, both as to their order, authority, and government: will not this Church in a few more years of confusion, and neglect, become, as a fallow and unfenced field, fit for the *Papal* subtilty and *Romish* activity, which he will plow with an Ox and an Asse together, the learned

ned Jesuit, joyned to the fanatick Donatist; The Seminary Priests with the gifted brethren; Friars predicant with Prophets mendicant? So that no wise man, that loves the Reformed religion and the Church, can think others than that the hand of Joab is in this matter. Achitophel is in Counsell with Abialom. The Conclave of Rome is wanting to its interest, if it conspires strongly with this Antiministeriall faction; I should be glad to be as Hushai the Archite, a means to discover, blast, and bring to nought all those desperat counsells and machinations, which are layd by any against this reformed Church, and its true Ministry; The happy and seasonable defeat of which, by Gods blessing to this Church and Nation, I do yet hope may be such, as shall make all Apostatising and ungratefull Politicians, rather repent of their Apostacies, and see their folly, than follow the fate of that disloyall renegado, a traitor at once to Hor. his friend and sovereign.

In vitium ducit culpe fuga si caret arte.

I confess I am not for such Reformations, as too much suspect the prudence, or vilifie the piety of our forefathers, therby to extoll some mens after zeal and skill. The errors and defects of the Antients joyned with their charity and sincerity, I believe were far more pardonable with God, than the late furies and cruelties of some men, pretending to mend those errors, and supply those defects. Not that it is safe for us to return to what we now see by the word of God to be an error; But we may in charity excuse their ignorance in some things of old; while yet we commend and imitate that wisdom, honesty, order, and gravity of religious profession which was in them, far beyond the Modern transports of some mens giddiness and levity, which tosse them from superstition abusing, to superstition utterly refusing all those things which are not only convenient in Prudence, but necessary in Piety; as being stamped and established by divine Institution; such as this of the Evangelicall Ministry hath been proved to be. Reformations may bend so much from the Pope, on the right hand, till they meet him again on the left, forsaking that rectitude, uprightness, and stability of the Mean, in which only the truth and honour of Religion doth consist.

6. Reformation ought to reverence Antiquity.

Mallem cum sanctis errare quam cum sacrilegis recte sentire.

Plato and Aristotle commend that Moderation, Equanimity and moderation in all things, though it be in the worst of things. Eth. 1.2.

Antichrist which some are taught more to fear in the name and in others, than to abhor in the thing and in themselves, is at both ends or extremes of Religion; as well that of prophaneess, confusion, and defect on the one side, as that of superstition and excess on the other. We must love and entertain what ever we find of Christs true Jewels, and the Churches ornaments, amidst the Counterfeits, and rags of Antichrist; we must not slay any of Christs sheep, because it was gone astray, and is now found, but rather take it up, and bring it home, and rejoyce to have found it. Nor may we rend Christs garment in pieces, because it may be spotted, and soyled by

Luke 15.6.

1 Pet. i. 18.

mens hands, but rather *rinse* and *restore* it to its primitive purity. As *Christ redeemed* our Souls, so must we redeem his holy *Institutions* and ordinances, (as much as in us lyes) from the vain *Conversation of the world*; And then we may serve him in the holy wayes he hath appointed us without *fear of sin, Antichrist, or Superstition*, from which both our minds, and our devotions are happily freed.

Rom. 2. 22.

Eph. 4. 11.

Mat. 12. 44.

Mal. 4. 2.

Every man hath cause to suspect *Antichrist in his own bosome*; As the kingdom of Christ, so the kingdome of Antichrist is within us chiefly. Certainly, it is far better for the Church and Christians to retain *what is Christs*, though in common with any Antichrists; than passionatly to cast away all that is Christs, under pretence of detesting Antichrist; men may fall *into sacrilege*, while they seem to *abhor Idols*; robbing the Church of what Gifts and dowry Christ hath given her; (among which, this of a *Constant and successive Ministry*, is a chief one in *St. Pauls* account) and this while blind and preposterous zeal thinks to strip the *whore of Babylon*, who dwells where ever division and confusion nestle in the Church, and to rife *Antichrist* (who may roost in other places as well as *Rome.*) It is safer to be in Christs way, *though it be rugged*, and may have some inconveniencies through many infirmities, than to be in any other, which may seem fairer and smother to us. As the *unclean spirit of grosse Idolatry and superstition*, may be cast out for a fit, so he may return to his house swept, and garnished with flowers, and shewes of piety, *bringing seven worse devils* of Atheism, Pride, Profaneness, and uncharitableness with him. It is the same *evil spirit*, which tears the Church by cruell Schisms, with that which casts it into the *fire of persecution*, and *water of Superstition*; There is alwayes hopes and means of salvation, when there is a *true Ministry though with many faults*, yet of Christs sending, and the Churches *Ordeining*; but men may as justly despair of long enjoying the Gospels light, without a *due and settled Ministry*, as they may to have day long after the Sun is set, or Harvest in Winter. As graces and gifts internall, so the means and *Ministry externall*, are part of the *wings of that Sun of righteousness*, who shines no where in the world among Christians, without some *healing*, and saving vertue, severally manifested, as to the inward saving power, but alwayes in the *same way*, as to the constant outward Ministration, by which it is ordinarily dispensed: Papall *darknings*, or humane *Eclipsings*, are no warrant to abolish or exclude, that light of the Ministry, which Christ hath set up; Nor can we do the Devil, or any of his instruments a greater greater pleasure, than quite to *extinguish the lights of this Church*, in stead of snuffing and clearing them: Better to have dim Lamps, than none at all shining in the house of God.

But indeed the fault of the *English Ministry* with some men is,
not

not that they lighted their Lamps at the Popes taper; but that they have, and do still shine so bright, as to offend both his, and all others eyes, who could not bear the splendor of the English Churches both Ministry and Reformation, wherein Zeal according to knowledge, and wisdom with sobriety, had at once purged away what was vile, and preserved what was precious, with great moderation, distinguishing between what was of humane mixture, superstition, or infirmity, and what was of divine Institution, holy succession, and authority. The same piety rejected the one, and retained the other.

I conclude then, that the Papall encroachment, or Romish corruption, whatever it were, is no argument against the Divine authority, and constant office of the Reformed, and restored Ministry in this Church; It were a mad cruelty to knock our Fathers on the head, or to cut their throats, because they were diseased; and as they might, so they ought in all piety to be healed; How much more of perfect madness is it, for Christians to destroy their Fathers, who are now perfectly recovered, and in good health, only because they were sometime sick, or descended from infirm Progenitors?

It is easie for well-affected Christians to be over-scrupulous, and over-righteous, so to over-act in matters of Religion, as to destroy themselves before their time; like rude and unwary Combatants, who overthrow themselves, by over-reaching and overstriking at others beyond the measure of well-ordered and proportioned strength, which alwayes keeps it self strong enough to rule or command, and so to preserve it self. There is a secret tide of self-interest, prejudice, or passion, which imperceivably carries men another way, (much beside, or backward, or beyond what should be) when they think they steer with a sure course, and full gale to the port of Reformation, in which not only sincerity is required, but also great discretion, judgement, and moderation; Therefore Reformation is the work of learned, wise, grave, well tempered, and well experienced, as well as of godly and well-affected Christians; Reformers ought to be as skillfull, and sober Physicians, capable to distinguish between the strength of the disease, and the strength of nature; to preserve and foment the vitall spirits, though they quench the feaverish flames, and evacuate the vicious humours.

Vulgar spirits are rude and riotous Reformers, which come on by with their Axes and Hammers, without any Chissels, or finer tools; they are all for battering down, and breaking in pieces, nothing for polishing and cleansing. Hence it is, that they do no more, than pull down Crosses, and set up Weathercocks on Chutches, disposing Religion to perpetuall vicissitudes and inconstancies, which are most contrary to its nature. Like weighty Pendants once violently

7.
Extremes in Religion.

Eccl. 7. 16.

πανταχῶ κακόν ἐστὶν ἡ ἀμαρτία μὴ λίσσεται δὲ ἐν πῆσι ἡ γενεὴ. Naz.

Perit iudicium cum res transit in affectum.

Discretionis meta nulla superstitio, vel levitate vel spiritus quasi serventio, vel ventio, vel mentia excedatur. Ber. l. 20.

Cant. Fervor discretionem erigat discretio fervorem regat. Id.

Vulgar Reformers.

Vid. Bishop Davenant. determin. 12. Against peoples reforming without the

Supreme Magistrates consent.
Necesse est veram religionem unicam cum sit canam semper esse. Lact.

Sir Kenelm Digby relates the story in his book of Bodies.

Non usus rerum sed libido utentis in culpa est. Aust. doct. Christi.

Of Musick.

Dan. 3. 7.

lently swayed beyond the perpendicular line and poise, they are a long time before they recover the point of fixation and consistency: Such are popular, heady, and tumultuating Reformatations, usually carrying things at the first impetus, as much beyond the medium or centre of true Religion, as they were formerly, either really or imaginarily deviated; Plebeian Constitutions, are as subject to be Paralytick, as Apoplectick, to be ever trembling and troubling Religion in their jealous furies, as to be otherwhile stupid and supine, in their superstitious follies; But once in motion, and thoroughly scared (as the youth of Leeds with Souldiers) with those Panick terrors, of superstition, irreligion, popery, heresie, Antichrist, and the like; they hardly keep, or recover themselves to any bounds, becomming sober men and good Christians.

Thence it is (as in many other excesses, and transports) that some men seek to pull down all locall Churches, because they may have been sometimes superstitiously abused; Possibly at the same rate, not one place of their Conventicle meetings should stand. So they would have all Church-windows either broken to let in the cold and weather, or quite stopped up, so as the light should be wholly shut out, because the Glasse was sometime painted. Such immoderation is just as if Country-men should not esteem, or use, their fertile Meadows, because they are sometime squallid with inundations; or, as if they would suffer none to sing again, because some have sung out of tune; and break all Instruments of Musick, because they may be set to wanton ayres, and ditties: Whereas (no doubt) in this, as in other excellencies, to which the ingenuous industry of Christians as men may attain, for singing, and use of Musick, either Orall or Organicall, in Consort or Solitary (which the sad severity and morose humor of some men would utterly banish from all devout and pious uses, as if all Musick and Musickall instruments had been prophaned ever since the Dedication of Nabuchadnezzars golden Image) even in this (I say) of Musick or melody, the great Creator may be glorified, both in privat and publick, either by the skilfull, or the attentive Christians, who have with David harmonious souls joyned to devout and gracious hearts, which like a good stomach digests all in Natures and Arts excellency to Piety. Like a modest Matron making a vertuous use of those ornaments and jewels, which either vice or vanity are prone to usurp and abuse.

It is true, the most blessed God (whose transcendent perfections of wisdom, power, justice, mercy, love, &c. as so many strings, of infinite extension and accord, make up that Holy harmony, which is his own eternall delectation, as also the ravissant happiness of the blessed Angels, and souls of just men made perfect;) This God, I say, is not immediatly, and for it self delighted with any

any singing or melody of sense, any more than with other expressions of a reasonable soul, in Eloquence, Praying or Preaching; yet since the use of *Harmonious sounds* is a gift, which the Creator hath given to Man above all Creatures, and wherewith Man may be so pleased and exercised in the use of it, as thereby to be better disposed, and more affected, even to serve the Creator, either in more spirituall, holy, humble, calm affections, or in more flaming Devotions, and sweet Meditations, (which are the usuall effects of good and grave Musick, on sober and devout souls :) who, though they do not dwell and stay on this ladder of sensible melody, yet they may be still ascending and descending by the staves of it in fervency, charity, and humility to God, others, and themselves; I conceive no true Religion, but such as is flatted with vulgar fears, can forbid Christians, to make the best (which is a religious use) even of Musick; referring it, as all honest and comly things, to the highest end, Gods glory; And this, not only in reading or hearing such Psalms and Hymns, and spirituall songs, in which the divine truth of the matter, affects the enlightened judgement, and the quieted conscience with the neereft conformity to the holy minds and spirits of those sacred Writers, who have left us the matter so endited, though we have lost the antient tunes of their holy Psalmodies; but also in that audible singing, and melodious delectation, which is sensible in good Musick; and which hath a secret, sweet, and heavenly vertue to allay the passions of the soul, and to raise up our spirits to Angelicall exaltations, by which we may more glorifie and praise God, which is a part of our worship of him; And wherein the Spirit of God in David, and other holy men of the antient Church hath set us allowable, commendable, and imitable examples; Wherein the immusical rusticity of some men of more ferine spirits, which no Harp can calm, or cause to depart from them, as Sauls did, must not prejudice the use, and liberty of those Christians, who are of more sweet and harmonious tempers, even in this particular gift and excellency of Musick; than which nothing hath a more sensible, and nothing a less sensuall delectation; So that if there be not Musick in Heaven, sure there is a kind of heaven in Musick; yet even in this so sweet and harmless a thing, we see that the immoderation and violence of Christians (which hath in it a vein of the old Picts and Sythian barbarity) is an enemy even to Humanity, as well as to Divinity, while it seeks to deprive men and Christians of one of the divinest Ornaments, most harmless contentments and indulgences, which in this world they can enjoy? I the rather insist in this most innocent particular of singing and Musick, because no instance can shew more those rude and unreasonable transports to which men are subject in what they call religious Reformatations; If they do not carry all things

Μόρος ὅς Ζωὴν
αἰδέσθαι μὴ τε-
νος, καὶ ἀειδυ-
τικός, ἵς καὶ ἔργα-
ναι ἱκανὸν ὅτι.
Cl. Alex. aest.
ἀπὸ τῆς μετὰ τὴν
εἰς κατανόησιν
ἰθὺς καὶ κατὰ
λαο. Cl. Al.
στφ. 6.

Vid. Basil. in
Hom. 24. de
leg. gent. lib.
1 Cor. 10. 31.
Col. 3. 16.

A corporalibus
ad spirituales &
mutabilibus
numeris perve-
nitur ad immu-
tabiles. Aust.
1. 6. de Musica.

Pfal. 33. 2.
2 Cor. 9. 7.

things with very wise hearts, and wary hands; that so the leaven of unnecessary rigors and severities may not make the *Mass* or lump of religion more lowr and heavy, than God in his Word hath required; who cannot be an enemy to the right and sanctified use of melody or Musick; since he commands *singing to his praises*, and loves a *cheerfull temper* in his service. Certainly Musick is of all sensible humane beauty the most *harmless* and divine; Nor did I ever see any reason, why it should be thought to deform us Christians, or be wholly excluded from making a part in the *beauty of holiness*.

No time or
abuse doth
prejudice
Gods, or the
Churches
rights.

Quamvis ritus
ordinationis in
Eccles. pontifi-
cia multis su-
perstitionibus
& inutilibus
ceremoniis sit
vitiat, ex eo
tamen ipsius or-
dinationis essen-
tie nihil de-
dit; Distin-
guenda ordina-
tis infirmitas
ab ordinatione,
que sit totius
Ecclesie nomi-
ne, distinguen-
dum divinum
ab humano, es-
sentiale ab ac-
cidental, pium
& Christianum
ab Antichri-
stiano, sermen-
tum a doctrina
Pharisæorum.
Gerald. de
Minist. pag.
147.
Moderatio non
tam virtus
quam doctrix & imperatrix omnium virtutum Auriga & ordinatrix affectuum. Ber. Cant. Tolle hanc
& virtus vitium erit. Nec obliuenda sunt mala cum bonis, nec eructanda bona cum malis. Verul.
Pravi affectus falsi sunt rerum estimatores.

All wise and excellent Christians know this for certain, That mans *usurpation* is no prejudice to Gods dominion; nor do humane traditions vacate divine Commands, nor Antichrists *superstitions* cancel Christs Institutions; Vain superstructures of mans addition, neither demolish nor rase Gods foundations; men do not quit their rights to estates for anothers unjust intrusion; The *beady invasions* of one, or few, or many, upon the Churches rights and liberties, are no cause to make Christians remove the *antient Land-marks*, and boundaries of true Ministry, due order, and prudent government, which we find fixed by Christ, continued by the Apostles, and observed by the Churches obedience in all ages, although not without tinctures and blemishes of humane Infirmities. They are sad Physicians, and of no valem, who know not how to let their Patients blood, unless they stab them to the heart; Such are thole unhappy leeches, who in stead of eating off, with fit Corosives, the dead flesh of any part, do lop off whole arms and legs. Some men are too heavy for themselves; and while they aim to go down the Hill of reformation, they suddenly conceive such an impetuous motion, as cannot stop it self, till it hath carried all before it, and at length dasheth it self in pieces. Much more folly it is quite to abolish the use of holy things, than to tollerate some abuses with it; True reforming is not a starting quite out of the way, as shy and skittish horses are wont to do, (when they boggle at what scares them, more than it can hurt them) with danger to themselves, and their riders too; not a flying to new modes, and exotick fashions of religion, and Churches and Ministers; but it is a sober and stayd restoration of those antient and venerable forms, which pious Antiquity in the Church of Christ, and the antient of dayes, in his more sure Word, hath expressed to us. 'Tis easie to pare off what one great Antichrist, or the many less have added; and to supply what they have by force or fraud detracted from that only complete figure of Extern professional religion, which Christ and his Apostles by him so have fashioned and deli-

vered,

vered; which is never well handled, no not by Reformers, unless Christians *have honest hearts, good heads, clear eyes, and pure hands*; when all these meet in any *undertakers to reform* the Church, I shall then hope they will seriously, sincerely and successfully do Christs and the Churches work, as generally men are prone and intent to do their own.

This then I may conclude, against all precipitant and blind zeal, which by popular arts seeks to bring an *odium* on all Ministers, and the Ministry of this Church, meerly by using the Name of the Pope, without giving any account to reason or religion of their *Calumny*; That there is no cause in reason, or religion, for any Christians to cast off the Ministry of *England*, as it stands Reformed, and so restored to its primitive Power and Authority, because of any *Succession* from, *relation* to, or communion with the Order and Clergy of the Roman Church and Bishop; no more cause, I say, than for these *Anti-ministeriall* Cavi-lers to pull out their eyes, because Papists do see with theirs; or to destroy themselves, because naturally descended from such parents as were in subjection to the *Bishop of Rome*, and in communion with that Church; we may as well refuse all leagues and treaties of humanity in common with Papists, as all Christianity; and all Christianity, as all antient lawfull Ministry; an holy *Succession* may descend, and Gods elect be derived from such as were true men, however vicious.

II CAVIL

CAVIL or CALUMNY V.

Against Ministers as Ordeined by Bishops in England.

I Have done with the first part of this Cavill or Calumny, which seeks to bandy the Ministry of the Church of England, against the Papall and Romish wall; that they may make it either rebound to a popular and Independent side; or elle fall into the hazard of having no true Christian Ministry at all; from both which I shall in like sort endeavour to rescue this our holy Function and Succession.

A second stroak therefore which I am to take, is made with great Artifice and popular cunning against the Ministry of this Church, as it was derived and continued by the hands of Bishops, who were as Presidents, or chief Fathers in the work of Ordination among their Brethren and Sons (the Presbyters) or Ministers within their severall Diocesses; These Prelates or Bishops, the Objectors protest highly against, as being not Plants of Christs planting; whose Authority being lately pulled up by power, so that they seem to have no more place or influence in this Church or Nation, the Presbyterie also, and whole order of the former Ministry (they say) must necessarily also fail and wither, which were but branches, and slips derived from the stem or root of Episcopall Ordination.

Thus we see in a few years, the Anti-ministeriall fury is cudgelling, even Presbyters themselves, with that staff which some of them put into vulgar hands, purposely to beat their Fathers, the grave and antient Bishops, and utterly to banish that Venerable and Catholick Order, or Eminent Authority of Episcopacy out of the Church; what the Dove-like innocency of those fierce and rigid Ministers hearts might be, as to their godly intentions, I know not; but I am sure they wanted that wisdom of the Serpent, which seeks above all to preserve its head; whence life, health, motion, and orderly direction, descending to other parts, do easily repair and heal, what ever lesser hurt or bruise may befall them,

It must needs be confessed, that as the Events have been very sad, so the advantages have been great, which the Anti-ministeriall party have gained, by the preposterous zeal of some Anti-Episcopall spirits, which transported them, not only beyond and against all bounds, or rules of Reason, Order, Scripture, Ecclesiasticall Custome, and Laws here in England, but even contrary to their own former, and some of their present judgements, touching Episcopall Presidency, which they never did, nor do yet hold to be unlawfull in the Church,
how

how ever it might be attended with some *inconveniencies* and *mischiefs* too, not arising from the nature of that *Order*, and power, which is good, but from the *corruption* of those men that might manage it amiss. This makes many of these Ministers have now so *much work*, to take off that *leprosie* from their *own heads*, which they told the people had so much *infected the Bishops hands*; by the Imposition of which, they yet own their Ministeriall power, and holy Orders to have been *rightly derived* to them, in that *Ordination by Bishops*, which was used here in the *Church of England*, as in all antient Churches.

It is never too late to *rectifie*, and *repent* of, any mistakes and miscarriages incident to us, as poor sinfull mortals. Although Primitive *Episcopacy*, (which ever was as a *grand pillar* of the Churches Ministry, Order and Government,) hath been much shaken and thrust aside by mans power, or passion, to the great weakning and endangering of the whole Fabrick and Function of the Ministry, together with the peace and polity of *this Church*; yet wise men may possible see, after these thick *clouds and dust of dispute*, what is of *God in true Episcopacy*; yea, and they may be *perswaded* to preserve and restore, what is *necessary and comly* in it, however they pare off what is deformed, superfluous and *Combersome*; (in the behalf of which I am neither a pleader, nor an approver.)

It is now no time in *England* either to flatter, or fear the face of *Episcopacy*, or sinisterly to accept the persons of Bishops. There is nothing now can be *suspected* to move me to touch with respect those goodly *ruines* (from which the *glory* of riches and honour are now so far removed,) but only *matter of conscience*, and the *integrity of my judgement*; And therefore I here crave leave without offence to any, that are *truly godly* (either Ministers or others) who may differ from me in this point,) freely, yet as briefly as I can, to discover my judgement, touching this so *controverted* point of *Episcopacy*, in which from words men have fallen to blows, and from wasting of ink, to the shedding of *blood*. I see that other men of different sense, daily take their freedom to vent themselves against all Bishops, and all *Episcopacy*; some of them so rudely and unfavorily, as if they hoped by their *evill breath*, to render that *venerable* name, and order, ever abhorred, and execrable to Christian minds; which to learned and sober Christians ever was, and still is, as a sweet *Oyntment poured forth*; nor doth it lose of its divine and *antient fragrancy* by the *fractures of these times*, which have broken (it may be) not with devotion and love, so much as with hatred, and passion, that *Alabaster-box* of civill protection and Sanction, in which it was *here*, for many hundreds of years, happily preserved from vulgar insolency, and *Schismaticall contempt*. Why may not I presume to

Ll 2

enjoy

enjoy my *freedome* too, yet bounded with all modesty and sobriety, without any prejudice or reproach, reflecting upon the *Counsels*, or actions of any men *my Superiours*, whose power and practice, as to *secular mutations*, neither can, nor ought to have any influence on *mens opinions*, and consciences, further than way is made for them by the *Harbingers* of Reason and Religion, which are best set forth and discerned, in innate principles of Order and Polity; also in Scripture precepts and precedents; and lastly by the *Catholick Custome*, and practice of the Church of Christ.

Ans. In my answer therefore to this *Cavill* or *Calumny*, touching Bishops (which many Ministers are as afraid to *name*, or *own with honour*, as they are to call any holy man, either Apostle, Evangelist, Father or Martyr, by the title of *Saints*) my intent is not, largely to handle that late, severe, and *unkind Dispute* in England about Episcopacy or Prelacie; for this having been learnedly and fully done by others, would be, as *superfluous*, so extremely tedious both to the *Reader* and *my self*; Nor is it my purpose to justify *all* that might be done or omitted by some *Bishops in their government*; But my design chiefly is, 1. to remove that popular odium, to allay that *Plebeian passion*, to rectifie those *unlearned prejudices*, and to take away those *unjust jealousies*, which are by some weak, and possibly well-meaning Christians, taken up, and daily urged against all Bishops, in a *Presidentiall eminencie* among *Presbyters*, or above other Ministers. 2. My next is, to justify that *holy Ordination* and Ministeriall authority, which by the imposition of their hands chiefly was, with probation, prayer, and meet *Consecration*, duly conferred upon the Ministers of this Church, according to Scripture rule, and Ecclesiasticall custome in all settled Churches.

But before I handle the first thing proposed, I must seek to remove that prejudice which sticks deep in some ordinary minds against Bishops and their Authority, meerly arising from the *darkness*, and *sufferings of late* so plentifully cast upon them; if arguments and words could not, yet Arms and Swords have (they say) convinced Bishops, and subdued them, notwithstanding all their *learning*, their gravity, their piety, their protection, which they pleaded from the *Churches Catholick custome*, and the *Lawes* of this Church: The vulgar are prone to think those *wicked*, who are *unprosperous*, and accursed, who are punished.

Yet in true judgement of things, those great and many impressions of worldly *diminution*, and *supposed Miseries* made upon *Bishops*, are more just arguments against the innocency of their persons, place, and lawfull power, than *Jobs* afflictions were, which the Devil never urged against his integrity, but sought thereby to overthrow it, as God did prove and exercise it.

*Sed quid herba
Remi! sequitur
fortunam ut
semper & odit
damnatos. Juv.*

Job 1.

I believe there are too many that would be content there should be neither *Bishops* nor *Presbyters*, but such as are great sufferers; Nor yet any Word, or Sacrament, or holy *Ministrations*, nor any marks of Christianity in this, or any other Reformed Church: But the *measures of religious matters*, are never to be taken from the passions or prevalencies of men, nor from any secular decrees, or human acts, and *civill sanctions*. Godly and famous *Bishops* in eminency among, and above the *Presbyters*, were *many ages before any civill power* protected them, and so they may continue, if God will, in his true Church, even then when (as of old) most persecuted, and sought to be destroyed: *Worldly Counsells* and forces, which commonly are levelled to mens secular ends, and civill interests, signifie little or nothing indeed to a true Christians judgement or conscience in the *things of Christ* and true Religion; which must never be either refused, or accepted, according as they may be ushered in, or crowded out by *Civil Authority*. Christ doth not steer his Church by *that Compass*; Things the more divine and excellent, the more probable to be rejected by men of this world. At the same rate of *worldly frowns* and *disfavours*, Christians long ere this time, should have had nothing left them of *Scriptures*, *Sacraments*, *sound doctrine*, or holy *Ministrations*; All had been turned into *Heathenish barbarity*, *Hereticall errors*, or *Schismatical confusions*, if conscience to God, and love to Christ and his Church, had not preserved by the constancy and patience of Christian Bishops and Ministers, those holy things, which the wicked, wanton, and vain world, was never well pleased withall, and often persecuted, seeking to destroy both root and branch of Christianity: (*inquirit Plato*) We are to regard not what is done by the few, or the many, the great or the small, but what in right reason, and due order, after the precepts and patterns of true Religion ought to be done in the Church.

ἐποτα ὁρατὶ τὸ
τοῖς πολλοῖς εἶπε.
κεῖν, ἔγωγε τοῦτο
ἀπὸ τοῦ ἐστὶν ἄλλω
ὁ τὸ λόγον πεί-
σασθαι. *Cl. A.*
εργα. I.

As for the *Government* of Bishops, so far as it referred to the *Episcopal* chief power and office of *Ordeining* Ministers in a right succession *power not* for due supplies to this Church of *England*; Truly I am so far from *Antichri-* condemning that *Episcopall* authority and practice, as unlawful and *stian*. Antichristian, after the rate of popular clamor, ignorance, passion and prejudice; That contrarily very learned, wise, and godly men have taught me to think and declare; That as the faults and presumptions of any Bishops, through any pride, ambition, and tyranny, or other personall immoralities, are very Antichristian, because most *Diametrically* contrary to the Precept and patern of our holy and humble Saviour Jesus Christ, whose place Bishops have alwayes as chief Pastors and Fathers among the *Presbyters*, since the *Apostles times*, eminently supplied, in the *extern order* and Polity of the Church, So that above all men they ought to be most exactly conform

Episcopale offi-
cium maxime
ornant & nobi-
litant gravitas
morum, matu-
ritas consilio-
rum, ætium
honestas. Bern.
Ep. 28.

Cum honori
prærogativa e-
iam congrue
merita requiri-
mus. Amb.
de dig. Sa.
Ne sit honor
sublimis & vi-
ta deformis. Id.

ἡμῶν τὸν ἐπίσκοπον ὡς τὸν βασιλέα τοῦ σώματος καὶ τὸν ἀρχιεπίσκοπον τοῦ κόσμου. Naz. or. 19. Cogito
me jam Episcopum principi pastorem de commissis omnibus rationem redditurum. Non Ecclesiasticis hono-
ribus tempora ventosa transigere debere. Aust. Ep. 203.

Blondel. Apol.
pag. 177. 179.
Et in præfatio-
ne. Absit à me
ut sinistrum de-
pissime illius
antiquitatis

consilio, & consensu, quæ Episcopalem ἱερωσύνην primum in Ecclesiam invexit mente quippiam suspicer.
Sed, Ego Episcopos quodam modo Apostolorum locum in Ecclesia tenere largior: non munere divinitus in-
stituto sed liberè ab Ecclesia collata illa ὑπερῶν Blondel. test. Jeron. pag. 306.

Indeed after all the hot *Canvasings*, and bloody contentions, which have wearied, and almost quite wasted the Estates, spirits, and lives of many learned men in this Church of England, as to the point of true Episcopacy, I freely profess that I cannot yet see, but that that ancient and universall form of government in due conjunction with Presbytery, and with due regard to the faithfull people, is as much beyond all other new invented fashions, as the Sun's light glory, and influence, is beyond that of the mutable and many-faced Moon, or any other jumbled of Stars and Planets, however cast into strange figurations, or new Schemes and Conjunctions, by the various fancies of some Diviners and Astrologers.

D. Bechartus,
Epist. ad D.
Mortuum.
ἡμῶν τὸν ἐπίσκοπον ὡς τὸν βασιλέα τοῦ σώματος καὶ τὸν ἀρχιεπίσκοπον τοῦ κόσμου. Naz. or. 19. Cogito
me jam Episcopum principi pastorem de commissis omnibus rationem redditurum. Non Ecclesiasticis hono-
ribus tempora ventosa transigere debere. Aust. Ep. 203.

Which free owning of my judgement, in this point, may serve to blot out that Character (etiam ipse Presbyterianus) added to my name, by the learned Pen of Bechartus. For although I own with all honour and love orderly Presbytery, and humble Presbyters, in the sense of the Scriptures, and in the use of all pious Antiquity, for sacred and divine, in their office and function (as the lesser Episcopacy

pacy, or inspectors over lesser flocks in the Church, yet not so, as
 abhorring and extirpating all order and presidency of Bishops a-
 mong them, as if it were *Antichristian, wicked, and intollerable*; Ἰδὲ ἵερὸν συν-
 δειν πρὸς κερ-
 εῖαν ἰ. πρὸς αἰ.
 Nor do I think that *an headless, or many headed Presbytery* ought to Bos. in Ep. 62.
 Eccles. Neocæs.
 be set up in the Church, as of necessity, and divine right; in this sense
 that *learned writer* himself, is no Presbyterian, nor ever had cause to
 judge me to be of that mind. The holy con-
 sistory of
 Presbyters
 desires their

chief or President to be among them.

I confess, after the example of the best times, and judgement of 2.
 the most learned in all Churches, I alwayes wished such *moderation* Reasons for
 on all sides, that a *Primitive Episcopacy* (which imported, the *Au- Episcopacy*
thority of one grave and worthy person, chosen by the consent, and rather than
 assisted by the presence, counsell, and suffrages of many Presbyters) other Go-
 might have been restored, or preserved in this Church; and this not *verment*.
 out of any factious design, but for these weighty reasons, which Ignat. ad An-
 tiocenos Bids
 the Presbyters
 prevail with me.

feed the flock, till God shews who shall be their Bishop or Ruler. He salutes *Onesimus*
 the Bishop of *Ephesus*. *Ep. ad Ephes.* cited by *Euseb. l. 3. c. 35. Hist.* is ἡ παλαιὰ κτίσις ὑμῶν ἡ
 ἐκκλησία ἡν οὐκ ἐξέλιπε. Plat. Chil.

1. For the *Reverence due from posterity, to the Venerable piety* Ab Apostolis in
and wisdom of all Antiquity; which alwayes had *President Bishops* Episcopatum
 in all settled and compleated Churches, together with the *Colleges* constituti, Apo-
 stolici seminis
 or *Fraternities* of Presbyters; yea, 'tis very likely, that before there traduces Epis-
 copi. Tert. de
 were many Presbyters in one City, so as to make up a *Presbytery*, the Præf. c. 32. on-
 no 300.
 Bishop and Deacons were all that officiated among those few *Chri- Cornelius Bi-
 shop of Rome*
 stians, which the Apostles left in that City; who afterward increa- sayes, the
 sing to many Congregations, had so many *Presbyters*, Ordeined, Church, com-
 mitted to his
 placed, and governed by the *Eminency* of his vertue and authority, who charge had 46
 Presbyters,
 was Bishop there, or Pastor before them, as in time, so some in speciall
 Authority and Office by Apostolicall appointment. And certainly
 in things that are not so clearly and punctually set down in exprels
 commands of Scripture, a *sober and modest regard* ought to be had and
 have but one

Bishop. *Euseb. hist. l. 6. c. 22.* *Vidimus nos Polycarpum in prima nostra etate, qui ab Apostolis non solum*
edoctus, sed & ab Apostolis in Asia, in ea quæ est Smyrnis Ecclesia institutus est Episcopus. *Irenæus,*
l. 3. c. 3. So in many places he testifies. *Lib. 4. ca. 43. & 45.* *Omnes hæretici posteriores sunt Epis-*
copis, quibus Apostoli tradiderunt Ecclesias. *l. 5. c. 20.* *Cyprian. Ep. 67.* *Adulteram Cathedram collocare,*
aut alium Episcopum facere, contra Apostolicæ institutionis unitatem, nec fas est nec licet. The Generall
 Council of *Chalcedon* reckons 27. Bishops in *Ephesus* from *Timothy.* *Can. 11.* ἡμεῖς οὐκ ἐ-
 πίσκοποι καὶ πρεσβυτέρους ἡγουμένους ὄντας. *Con Chalced.* *Diotrephes* a factious Presbyter is branded by *Saint*
John, for not enduring the prebeminence of that Apostle. *3 Joh. 9.* *Quod universalis tenuit Ecclesia,*
nec Conciliis institutum, sed semper retentum est, non nisi Autoritate Apostolica traditum Rectissime creditur.
Aust. de Baptif. l. 4. c. 24. None among the Antients was against the Order and Presidency of
 Bishops, but *Aerius*, who was wholly an Arian; and upon envy and hatred against *Eustathius*,
 who was preferred before him in the Episcopall place which he sought, he urged *Pority* against
 Prelacy, contrary to the good order and peace of the Church. See *St. Austin. Hæres. l. 59. Epist. ad 69*
 in

*Agnitio vera est
Apostolorum
doctrina et an-
tiquus Ecclesie
status in uni-
verso mundo
secundum suc-
cessionem Epis-
coporum, qui-
bus illi eam quae
in unoquoque
loco est Eccle-
siam tradide-
runt. Iren. l. 4.
c. 63.
Cypr. an. l. 4.
p. 9. Omnes
praepositi Apo-
stolis vicaria
ordinatione suc-
cedunt.
Edant origines
Ecclesiam
suum, evol-
vant ordinem
Episcoporum
suum, ita per
successiones ab
initio decurrenti-
um ut primus ille
Episcopus ali-
quem ex Aposto-
lis vel Aposto-
licis virum habu-
erit autorem &
antecessorem.
Tertul. de
pra. ad Haer.
c. 32.
So contra Mar-
cion. l. 4. Ordo
Episcoporum ad*

in matters of externall polity and Church society to the patern of Primitive times; which could not follow so soon, and so u-
niversally any way, but from Apostolicall precept or direction;
from which the Catholick Church could not suddainly erre in all
places, being so far in those times from any passion or temptation
either of covetousness or ambition, which had then no fewell from
the favour of Princes, and as little sparks of ambition in the hearts of
those holy men; who were in all the great and Mother Churches
both ever owned and revered in antiquity, as Bishops, in
a priority of place and presidency of authority, both by the *hum-
ble Presbyters*, and all the rest of the *faithfull* people. It is not
among the things *comely* or *praise worthy*, *Phil. 4. 8.* Either in cha-
rity, modesty, humility, or equity, for us in after and worse times,
to cast upon all those holy Primitive Christians and famous Chur-
ches, either the suspicion of a *generall Apostacy*, by a wilfull neglect,
or universally *falling away* from that Apostolicall way; or a run-
ning *cross* to it: Neither may we think that all Churches *did light-
ly* and imprudently abuse *that occasionall liberty*, which might be
left them in prudence; whereby further to establish what might
seem the best for order and peace, as to the matter of Govern-
ment: wherein if the Churches were free to choose, it is strange,
they all agreed in this one way of Episcopal Government, All
over the Christian world, till these later times. It becomes us,
rather to be jealous of our *own weak and wanton passions*, and to re-
turn rather from our later *transports & popular wandrings*, to the neer-
est *conformities* with those first and best times; who universally had
Bishops, either because they were so divinely commanded; or in
holy wisdom they chose *that way*, as best; so far as there was left
a Christian liberty of prudence, to those who were by the Apostles,
set, as Pastors and Rulers over the severall Churches: and however
the *name* at first was common to all Church Ministers, Apostles,
and Presbyters, to be called Bishops; yet afterward, when the A-
postles were deceased, their successors in the eminency of place, a-
mong the Presbyters, were called peculiarly Bishops.

*originem recensius in Johannem stabit autorem. con. Nic. calls the precedency of the Bishop of Je-
rusalem id est ἀρχιεπίσκοπος, & πατριάρχης. An ancient custom and tradition. Can. 7. It is not to be beleved
that in Tertul. times any mistake in the Church could be Catholick living 200. after Christ.
When he tells us Cathedra Apostolorum adhuc suis locis praesidentur, apud quas ipse authenticæ eorum
literae recitantur. ibid. c. 34. Epiphani. Haer. 75. Sayes its next to Harefy to abogate the holy order
instituted by the Apostles, and used by all the Churches: it brings in Schism, scandalls, and
convulsions Toto o. be decretum. Jero. & à Marco Evangelista Presbyteri unum ex se electum in excelsiori
gradu collocatum Episcopum nominabant. Id. Ep. ad Evag. Theod. in 1 Tim 3. Eisdem olim vocabant
Presbyteros et Episcopos, eos autem qui nunc vocantur Episcopi nominabant Apostolos ut Epaphrum,
Titum, Timotheum, precedente autem tempore, Apostolatus nomen reliquerunt iis qui proprie erant Apostoli
d. m. n. : Episcopatus vero nomen imposuerunt iis, qui olim appellabantur Apostoli. Ecclesia non potest esse
sine Episcopis; nec esse possit Minister, nec fideles. Bellar. de Eccles.*

Secondly,

Secondly, For the *avoyding of Scandall* giving to so many *Christian Churches*, remayning in all the world; who, for the *far major part*, are still governed by Bishops, in some respect distinct from and eminent above the Presbyters; It is not the work of *Christian prudence* or charity, to *widen differences*, between us and other Churches, Greek, Eastern, African, or Western; yea, we owe this *Charity* to the *Romanists*, and to our selves rather, who seem to have gained this great advantage against us, by the offence given them in utter *abolishing* the Antient and Catholick order and succession of Episcopacy; that they will less now esteem us Christians; or to be in any true Church; since they will not allow us any right and compleat Ordination of Ministers, and so no Sacraments, and no Christianity as to extern profession and administration *without Bishops*; yea, the best reformed Churches must needs be offended who approve such a Presidency of Bishops among Presbyters, where it is continued with the doctrinall Reformation; many enjoy Bishops still as we did; No learned and godly men ever thought it cause enough to separate from any Church because it had Bishops. Such as have them not in a constant Presidency, yet count this no part of their Reformation; but rather deplore it, as a defect involuntary, pleading the Law of *necessity*, or some grand inconveniencies and difficulty to excuse thereby their inconformity, so far, to other Churches and to all Antiquity; yea the most learned and wise among their Presbyterians abroad, oft wish they had the honour and happiness of reformed and reforming Bishops. Nor ever did heretofore the most learned and godly people in *England*, Ministers or others, any more than the Princes, *Nobility*, and Gentry, generally desire the abolition of right Episcopacy; however now at last they had not either opportunity to plead for it, or such power and influence as to preserve it, against those inundations which God hath been pleased to suffer to overflow in this Church; But rocks are not presently removed, when over-flown: what is of God will stand, and out-live the deluge.

verentur summiq; obedientia observent Hierarchiam: in qua sic emineant Episcopi, ut Christo subesse non recusent, ab illo tanquam unico capite pendeant, ad ipsum referantur; ejus veritate colligati fraternam charitatem colant. Beza in Apoca. 2. τὸ ἀρχαῖον i. e. πρεσβυτεριον, quem nimirum oportuit imprimis de his rebus admoneri, ac per eum ceteros collegas, totamque adeo Ecclesiam. Pet. Mar. loc. com. Zanchius, Hoc minime improbari posse judicamus, ut unus inter multos Presbyteros presit Episc. cont. c. 5. th. 10. Vedelius notis in Igna. Ex actis & Epistolis Apostolicis atque ex Eccl. historicis colligitur, ipsos Apostolos & eorum successores hunc ritum observasse, ut unus πρεσβυτεριον nomine Presbyterii Ministros legitime ab Ecclesia electos per manuum impositionem & preces publicas ordinaret. Gerard. de min. p. 372. Grotius inter propriè dictas Aposto. traditiones esse asserit Episcopalem πρεσβυτεριαν, & χειροτονίαν. vot. pro pace. Peter du Moulin Epist. ad Episc. Winto. Deodate in his Epistle to the late Assembly. Primis & beatis illis temporibus politeia Ecclesie admirabili Aristocratia mixta Episc. Presbyt. plebi sua jura tribuit. Alsted. de min. So Gerardus pag. 232. Retinendum Episcopalem ordinem asserit, Propter 8. rationes. 1. Varia dona dat Deus. 2. Exempla Apostolica, & Primitive Eccl. ἀπομιμηται. 3. propter ιουκνημονίαν & ιουταξίαν Ecclesie. 4. Naturæ congruus est ordo, & rationi in omni cetera. 5. Alit concordiam, 6. reprimit ἀυδαίαν & arrogantiam. 7. Nulli gravis ubi sit electione, & per suffragia Presbyterorum peragit officium. 8. Tollit Ἀναρχίαν Schisma & seditiones.

M m

Thirdly,

So the Augu-
stane Cōfession.
So Luther oft.
Camerarius in
vita Philippi.
Maximè optan-
dum est, t E-
piscoporu mag-
na sit autoritas.
Melancton E-
pist. ad Luth-
rum & ad Bel-
laium Ep. Par.
Bucer. de ani-
marum cura.
A temporibus
Apostoloru Epis-
copus à Pres-
byteris electus
usque imposi-
tus quemadmo-
dum Jacobus
Hierosolymi-
tanus, Et de
disciplina cleri-
cali, Episcopa-
lem potestatem
restituendam op-
tat. Calvin
Inst. l. 4. c. 4.
S. 2. Calvin.
Epist. ad Sado-
letum. & In-
stit. l. 14. c. 4.
S. 2. Calv. de
neces. ref. Ecc.
Nullo non Ana-
themate dignos-
satear, si qui
erunt qui non re-

corepiscopi for-
bidden to or-
dain without
the Bishops
licence, by
the Council of
Ancyra, which
was before the
1. Nicene.

So Concil. Ni-
cenum owns
and confirms
the antient
custom.

So Concil. A-
relat. c. 19.

So Concil La-
od. c. 56.

Presbyteri sine
conscientia E-
piscoporum ni-
hil faciunt.

Blondel. Test.
Hier. p. 255.

So Jerom, ex-
cepta ordina-
tione quid facit
Episcopus quod

Presbyter non

facit. Ad Evag. In schismatis remedium factum est, quod postea unus electus est qui ceteris preponeretur; ne unusquisque ad se trahens Christi Ecclesiam rumperet. Jeron. ad Evag. Quod & Alexandria post Mar- cum Evangelistam factum est à Presbyteris; quomodo exercitus imperatorem faceret. Cyprian. Ep. 55. Non aliunde hæreses abortiæ, aut nata schismata, quam inde quod sacerdoti Dei non obtemperatur.

Triumphati
magis quam vi-
cti sunt. Tac.
de Germ.

Nehem. II. 14.

& 22.

Sciamus, tra-
ditiones Aposto-
licas sumptas
de veteri Testa-
mento: Quod
Aron & filii
ejus atque Levi-
te fuerint in
templo, hoc sibi
Episcopi, &
Presbyteri, &
diaconi vendi-
cent in Ecclesia.
Jeron. ad Eva.

Thirdly, I prefer a Primitive Episcopacy, as the best way of union, and happy satisfaction, to all learned, wise, and good men; especially in that so shaken and disputed a point of Ordination, for the right succession and conferring of power Ministeriall: which the most learned and sober Presbyterians confess, not to be weakned by Episcopall Presidency; And very many, no less considerable men, for number, learning, and piety (as Da. Blondell among others) do think, the right Ordination of Ministers to be much more strengthened, adorned and compleated, where it passeth through the hands of the Episcopall power and order; if for no other reason, yet for this, that it was the Apostolical, Primitive, and universall way, used in the Church, and by which the Authority and Office of the Ministry hath ever been, together with Christianity, derived to us from the Apostles times. Its evident, that the sudden and violent receding of many men from their former judgement and practise in this point, hath occasioned many great scandals, scruples and schisms, troubles and confusions, in matters both of Church and State; giving great advantages to all that list to cavil at, question, and despise, the Ordination, and Ministry of even those Presbyters (yea, their very Christianity, as to the outward form, order, and profession,) who so easily renounced, and eagerly cast quite away, that order and power, as unlawfull and un-Christian.

Fourthly, A right Episcopacy seems yet never to have had so free, full, and fair an hearing, as is requisite in so great a matter, so as to have been evicted to be against the Scriptures, as some pretended.

1. When 'tis most evident, in most learned and godly mens judgements antient and modern, that it hath the neereſt resemblance to that antient Patern at least, which God settled, the Government of his Church among the Jews; who had the heads of their Fathers, as Bishops; and rulers over their brethren, the Priests and Levites, Numb. 3. 24. Now 'tis manifest that our Lord Christ and the Apostles, had great regard to the Judaick customs, in Christian Institutions; As in the Baptising with water; In the use of the Bread, and Wine in the Lords Supper; In the Sabbatizing on the Lords Day; and in the giving the power of the Keys to the Pastors and Teachers of the Church, to open and shut, to bind and loose; expressing thereby Ministeriall Authority: In all which there

there was some *like* or parallell precedents among the Jews, in making their Rabbins, and in celebrating holy mysteries, and governing thole of *that Church* and Religion.

2. For, the *new* Testament, nothing either of precept or example seems against a right Episcopacy, commanding a parity, or forbidding order and subjection among Presbyters as well as other men: what Christ forbids his Apostles of exercising *dominion after the manner of Princes of the world*, excludes indeed, First from the twelve (who were (*pares in Apostolatu*) equally Apostles, and were not long to live in one society; but to lay the foundations of Religion in all the world, by a parity of power; coordinate, but not subordinate to any but Christ, who chose them) and proportionably, forbids all Bishops and Church-men, the secular *methods* of gaining or using any *Ecclesiasticall power and eminency* in the Church, as by ambition, force, usurpation, tyranny; by the sword, and severities, penally inflicted on the Bodies, Estates, Liberties and lives of men; which was the way, of the world, but not of Christ, or his Ministers; yet these tyrannies which attend mens lusts and passions, as men, are as incident (besides factions and emulations) to the Presbyterian way, where some are alwaies heady and leaders, as to that of a right and regular Episcopacy, whereto Presbyters are joyned. The plain meaning of our Lord Jesus (who owned himself, as *chief* among his Apostles, yet condescended to *serve* them,) is; That, what ever *excellency* any Christian Minister or other had above others, in age, estate, parts, place, power, gifts, graces, or civill honors (for what hinders a Prince or Nobleman to be a Minister of the Gospell, and yet retain both his honour and estate temporall?) all these should be used and enjoyed without the *leaven* of pride, insolency, or oppression, and only be turned to greater advantages of *serving Christ*, and the Church, with all humble Industry; As Christ himself did; And after him the Apostles, who had undoubtedly as some order and precedency among themselves in the equality of their Apostolicall power; so also priority both of place, superiority of Church jurisdiction, and authority and power over all other Disciples and beleivers; And this not from any personall gifts temporary, and privileges so much, as from that wisdom and peaceable order, which Christ would have observed alwaies in

et ad Neposianum.

So St. Cyprian l. 3. Ep. 9. ad Rogationum.

Calvin. Inst. l.

4. c. 4. Sect. 2.

Saith, Episcopall eminency

is the best way

to prevent

Schisms, and

to keep peace

in the Church.

Luke 22. 26.

But ye shall

not be so: But

he that is

greatest a-

mong you let

him be as the

youngest, and

he that is chief

as he that doth

serve.

Mat. 24. There may be a wise servant whom the Lord may set over his house. Timothy is taught how to behave himself in the Church as a Governour, no less than a Minister, or Teacher. 1 Tim. 3. 15. *Remis non sceptris gubernent Episcopi*: *ὡς πόντος ἡ ἀρχιεπισκοπία*: *ὡς αὐτὸς τὸς ἑαδὸς ἀρχαί, ἡ μακαρίτης καὶ ἀγαθὸς πατὴρ ἀνθρώπων*. Chrysost. de Episc. Tom. 4. p. 627. *τὴν δὲ ἱμερόντων πατέριον καὶ ἀντιόχου καὶ τὴν ἐκκλησίαν ἀποστολικὴν vocat*. Is. pel. l. 2. not *παῖδες* *δουλοῦντες* as Liban to Basil says Bishops were, &c. Basil. Ep. 154.

his Church, after the Apostolicall example; By some of whom, as the antients tell us, Some Ministers were clearly constituted as Bishops, with an eminency of personall power over others, to ordain, cenſure, rebuke, ſilence, even Presbyters and Deacons.

This is *undeniably* evident by Scripture in *Timothy* and *Titus*; The validity and authority of which examples were eſteemed by Antiquity, and followed, as warrantable divine *precedents*, and obligatory examples to after ages, (in the like caſes at leaſt) for imitation; By preſerving ſuch an ordinary *ſucceſſion* of power in *Bishops* among and above Presbyters; both in *ordination* and *jurisdiction*. Nor is this clear inſtance to be any way in reaſon, avoyded, by ſaying, that *Timothy* and *Titus* were *Evangelists*; (what ever that Office were in the Church (either temporary and perſonall; or common to other chief Miniſters, and perpetually to ſucceed) for it makes nothing againſt a perſonall *ſuperiority of power*, and authority in them over their reſpective Churches: which was to ſucceed to others in all reaſon, as well as *their Miniſtry* did; both theſe being alwaies neceſſary for the Church; and indeed their ordinary power as to Government, had no dependance on their being *Evangelists*; no more, than *their Preaching*, and other Miniſteriall acts had; which we may not argue from theſe two perſons, to be incompatible to any Miniſters now; Unleſs they be *Evangelists*: For then, no Presbyters that are not Evangelists in their ſenſe might ſtudy or Preach, in ſeaſon, and out of ſeaſon, rebuke, exhort, &c. or ſhew themſelves *Workmen that need not to be aſhamed* &c. Now if theſe acts and Offices of Miniſtry are derivable to other ſingle perſons in a *Miniſteriall* way; why not alſo that Gubernative power too; which was from the Apoſtle ſignally committed to *Timothy* and *Titus*, and no where ſo expreſſly to any fraternity of Miniſters, or Presbytery in common?

After that rate of arguing, we may *conclude*, that none, but the *very chief Apoſtles*, might feed the *Lambs* and *Sheep* of Chriſt; becauſe, that command was thrice given to *Peter*; who was reckoned among the chiefeſt of the Apoſtles; which Concluſions were as abſurd, and ridiculous; (being by all the praſtiſe and ſenſe of the Primitive Churches confuted,) as this; that the power of proving and ordeyning Presbyters, by laying on of hands, of receiving *accuſations* againſt them, of *rebuking*, *cenſuring*, *excommunicating*, ſilencing and *reſtoring*, (all Acts gubernative) may not be *eminently* in any ſingle perſon; unleſs they be Apoſtles or Evangelists; when as not only the uſe of ſuch order and power is in all reaſon neceſſary for Church ſocieties (no leſs, than for civill;) but *the ſucceſſion* of it, in ſuch ſort as it began in them, to all times after, ſeems clearly *intimated*, by that vehement charge layd on

Timothy

D. Blondell
confelleth p.
183. None
can be diſpen-
ſed with, as
to the viola-
ting or neg-
lect of that
Church order
and Govern-
ment, which is
preſcribed to
Timothy and
Titus, which
rule is of Di-
vine right and
perpetuall.

2 Tim. 2. 15.

1 Tim. 4. 13.

2 Tim. 4. 2.

2 Cor. 11. 5.

12. 11.

ὡς ἡ ἀπο-
στολική.

Joh. 21. 15.

1 Tim. 5. 19.

23.

Tit. 1. 5.

Of Episcopacy Primitive.

Timothy, to keep those things *unpartially and unblameably untill the coming of our Lord Jesus Christ*: Which Timothy in his infirm person could not do; but, in his care to transmit the holy patern to posterity, and to his successors; he might, as he was enjoined, be laid to do: For what is *once well done* in a regular publike way, is ever after done, as to the permanency of that vertue, which is in a good and great example.

τα μεγάλα πνευματικά καὶ διὰ τὴν αἰώνιον ἰσὺν ἀγαθὰ, ὡς εἰκότως ἐμφανίζονται. Bas. M. *ὡς ζωὴν ἐκείνην, πλὴν πρὸς τὸ πνευματικὸν βίον.* Id. *Perennis est & eterna præclari exemplaris virtus.* Jeron. *Quadratus Atheniensis Eccl. Episcopus Apostolorum Discipulus.* Jeron. Ep. ad Mag. St. Jerom tells us that St. John wrote his Gospell at the intreaty of the Bishops of Asia. *Catal. Script. Eccl. c. 9.* Rev. 2. Angels i. e. *Apostoli nuntii*: νομίζουσιν αὐτὸν ἄγγελον ἀποστόλου τοῦ κυρίου. Phot. *Bibl. è Diod. Sic. l. 40.* Aust. *Sub Angeli nomine Laudatur præpositus Ecclesie.* So Beza. Annot. The chief teacher in the Synagogue was called the Angel of the Congregation. *Answ. in Deut. 31. 11.* So Malachi. 2. 7. The Priests lips shall preserve knowledge, for he is the Angel or Messenger of the Lord of Hosts.

What other Churches did observe after the Apostles times, as to the manner of their Government, when they grew numerous, and spread to many Congregations and Presbyteries, we may easily be resolved both by the testimony and practise of all Antiquity: Fathers, Councils, Historians, who have registred the uninterrupted succession of Bishops, from the Apostles, both in the seven Asiatick Churches mentioned in the Revelation; whose * Angels were generally taken for their Presidents or Bishops; and some of Apostles then living; when as *Archippus, Evodius, and Onesimus, and Polycarpus* were Bishops, &c. What after times observed, is evident to this day among all Christians; even those of the Eastern and Abyssine Church have still their Bishops: so the Greek and Muscovitish Churches; so the furthest Asians, which are thought to have been first converted by St. Thomas, (who furthest from believing, did the penance of travelling furthest, to Preach the Gospell in India) And I observe the *Fratres Bohemi* in their persecuted state and poverty for a long time, still retained a very happy and comly order of Episcopall Government.

Smyrna. Iren. l. 3. c. 3. Before the Revelation. So the Epistle of the Smyrnenes calling him *δαμασκίου τῆς καὶ δολικῆς ἐν Σμύρνῃ ἐκκλησίας.* Euseb. l. 4. Hist. 116. Anno 1450. *Fratres Bohemi, lib. de fide & moribus eorum.*

Truly, I never found so much *light of Scripture* patern and precept, enjoyning any one, or more Presbyters to do all those works of power and jurisdiction; Nor ever did they without the presence of an Apostle, or some Apostolicall successor and Bishop, regularly ordein, excommunicate, silence, &c. so far as I can yet learn. There are but two texts that mention the Presbytery, (and but one which can be pretended for ruling Lay-Elders;) which yet these are not preceptive

preceptive or institutive, but meerly narrative and touching, without expressing any joynt power, Office, or Authority of Presbyters, with any President or Bishop: much less, without them and against them. Yea I read in St. *Judes* Epistles v. 8. *foul marks* put upon those in the Church, *that despise dominions, and speak evill of dignities*; Against whose proud and *seditions practises*, a woe is denounced, as against men, cruell like *Cain*, covetous like *Balaam*, ambitious as *Korah*, factious disturbers of that order, which God hath set in his Church, (as well as in civill societies) after the mutinous example of *Korah and his company*, who rose against both *Moses and Aaron*; parallel to whose evill manners and disorderly practises, these men had not been, against whom St. *Jude* here, and St. *Peter* in his second Epistle so sharply inveighs (as *presumptuous, self-willed, despisers of dignities, &c.*) unless there had been some *eminencies* in the Church *Christian*, as well as was among the Jews, which these men were most bold to oppose and contemn; As for the *civill powers*, that then were in the world, humble Christians made conscience as God commanded them, to submit to them in *all honest things*. And those *hypocrites*, were no doubt *too wary*, to adventure any thing against them, whose power was terrible by the sword; But the Orders, Governments, Dignities and Dominions in the Church, were exposed by their weaknes, to the scorn and affronts of any such proud and tumultuating Spirits; which covered *themselves* under the veil of Christian Religion, yea and pretensions of the Spirit too; the better to set off their Schisms, and separatings from that authority, *power*, and order, which God had by the Apostles settled in the Church, even in those times.

Verf. 11.
Numb. 16. 3.
2 Pet. 2. 10.
Rom. 13.
1 Pet. 2. 13.
Jud. 19.

Ἐν πολιτείᾳ ἔδει
ἀπορροπῆν ἰσχυρὰ
δὲ Plato. de
leg.
Nihil sit in rep.
sine ordinis &
regimini custodia.
So Lyncurgus
ordered, ut
nullus in repub.
ordo sine proprio
esset Magisterio.

5 If there were not thus much of Scripture patern, and precept pleading fairly for a *right Episcopacy*; yet since there is nothing against it, in *Scripture*, or Reason, in Religion, or morals, yea and so much for it in common *reason*, true polity, and *almost necessitie* in Church societies, no less than in either families, Cities, armies, or any fraternities, and Corporations of men: No doubt the Lord of his Church hath not deprived or denyed *that liberty*, and benefit of *good order*, and rationall Government to his Church, which in all civill societies, may *lawfully be used*, according to wisdom and discretion; Truly, we may as well think it unlawfull, for one Minister to excell another, or many others, in age, parts, learning, prudence, gravity, and gubernative faculties: which if they may lawfully be had, and are found in some by the especiall gift of God, to so great differences from, and excellencies above, others; what Reason or Religion can forbid them to be accordingly used, and publicly employed in answerable differences of place and power for the Churches good? only Christ requires humility in priority, Ministry in their majority,

Vulgar prejudices against Episcopacy.

rity, and service in their superiority, proportioned to their gifts and endowments, which God never gave in vain. Nor doth there ever want indeed a *plebs and vulgarity*, among many Presbyters, thought honest and able men, some of whom are still young, and prone to be passionate, imprudent, factious and schismaticall, whose folly is not yet decocted, nor youthfull heats abated, &c. For the good ordering of whom, beyond a *contemptible and heady parity*, a right *Episcopall presidency* may be as *usefull*, lawfull, and necessary; as a little Wine was for *Timothy*, in regard of his frequent infirmities. *1 Tim. 5. 23.* which *St. Jerom* every where owns, as the ground of the first constitution of Bishops after the Apostles. Nor can such a paternall *presidency* be injurious to others, If rightly ordered, in the due choosing and preferring of a *worthy and tryed person*; who cannot be said to be imperious, or to exercise any forbidden *dominion* over those, by whose suffrages and consent he is worthily placed in that power and place for the good of them all; which priority and eminency ought to be kept, within those bounds of Christian authority, which may *consist with Charity and Humility*. And after all this, we see by wofull *experience*, that the want of that right *Episcopall Government*, hath occasioned so many and great mischiefs, in this and other Churches; as do sufficiently shew the *use and worth* of it; which was alwaies the greatest conservator of the Churches peace and purity in the best and Primitive times.

Ep. st. ad Eva-
grium & ad-
versus Lucife-
rianos. Eccl. sic
salus in summi
sacerdotis i. e.
Episcopi digni-
tate pendet, cui
si non eximia
quadam & ab
omnibus emi-
nens datur po-
testas tot in Ec-
clesiis efficientur
schismata quot

sacerdotes. Propter Ecclesie honorem, quo salvo solus pax est. Tertul. de Bapt. Presbyteri & diaconi
jus habent Baptisandi non tamen sine Episcopi autoritate, &c. Jeron. Aliqui de Presbyteris, nec Evan-
gelii nec loci sui memores, neque futurum Dei judicium, neque nunc sibi prapositam Episcopum cogitantes,
quod nunquam omnino sub antecessoribus factum est, cum contumelia & contemptu prapostiti sui totum sibi
vendicant, quorum immoderata & abrupta prapsumptio temeritate sua, & honorem martyrum, & confessorum
pudorem, & universae plebis tranquillitatem turbare conatur. Thus Cyprian complains in his time,
who was one of the meekest and humblest Bishops that ever were, of the Arrogancy of Presby-
ters acting without their Bishop, Cyp. Ep. 67. Mutua at feda sibi prestat errorum patrocinia erran-
tium multitudo. Cecil. in M. F. Desipit qui ad vulgi normam sapit. Sen. ἡ ποτα ὀρνυμένη τις πολλοῖς
ἀνθρώποις Cl. Al. πρὸς τὰς ἐκκλησίας ἀπαιτῶντας αὐτοὺς καὶ τοὺς πρεσβυτέρους τῶν ἐκκλησιῶν Naz. or. 24.
contra Arianos qui suis numeris gaudebant.

If any Object the *vulgar prejudices* and *disaffections* in many mens minds, against any thing that is called Prelacy or like to *Answer to* Episcopacy, I answer, 1. The best observation to be made, as from *vulgar un-* the vote and sense of the (πῶς) most men, is this; what they most *satisfactions* dislike and oppose, is most by wise men to be desired and approved; *against E-* Its no rule for good men to walk by, in *matters of Religion*, above *piscopacy*. all. 2. I believe the generality of sober Christians in this Nation *Μὴ ἐκ παλαιότη-* do so much see the misery of change, and the want of right Church *τις ἐκκλησίας*

do so much see the misery of change, and the vast
 πηγή σου ἢ διαβαλεῖν τὸν ἐπίσκοπον. Instar navis tempestatibus iactata est Episcopi anima: παντοχόρως με-
 ταστάς, πρὸς φίλους, πρὸς ἐχθρούς, πρὸς δίκαιον, πρὸς ἀνομίαν, &c. Chrylost. in Act. Ap. hom. 3. Ethi.
 Government,

Government,

Nobis nihil ex
nostro arbitrio
inducere licet, sed
nec eligere quod
aliquis ex suo
arbitrio indu-
xerit. Apostolos
domini habemus
autores, qui nec
ipsi quidquam
ex suo arbitrio
quod inducerent
elegerunt, sed
acceptam à
Christo discipli-
nam fideliter
rationibus ad-
ministrarunt.
Tertul. de
Præf. ad Hæc.
Livi Dec. i. l. i.
Hieron. in E-
pist. ad Titum.

Government, that they are (both the most and best of them) rather desirous of a *restored* and regulated Episcopacy, than any other way, which hath been tryed in vain. 3. Neither headless *Presbytery*, nor scattered *Independency* are without many great dislikes already in the minds of many good Christians; who finding these remedies worse than the disease are prejudiced against them both. 1. For their novelty; being unheard of *in the Christian world*, for 1500. years, and the last of not above ten years standing in *England*; both brought in but abruptly, as rising from private mens interests, passions and policies; with which *Episcopall Government* did not well agree; Neither of them ever having had either the vote of any *generall* councill, or the practise of any considerable part of the *Catholick Church*. 2. Suspected they are by many, for their prevailing upon this Church, by a kind of force; against the consent of the *supreme Magistrate*, and this in *broken* and *bleeding* times; Planted not by Preaching and patience, but by the Sword, and watered with civill blood; Each driving their Chariot (as *Tullia* the wife of *Tarquinius Superbus* did) over their Fathers: As if they brought in (*Armatum Evangelium*) Christian Religion in compleat armor; and Christ marching, like *Alexander*, *Hannibal*, or *Cæsar*; when as Episcopacy was (*toto orbe decretum*) with wisdom, charity and peace, by consent of all Churches in all the world approved (as *St. Jerom* tels us,) and established even in those times, when persecution kept the Church most in purity, and unity with self, and when prayers and tears were the only arms used in the Church, to set up any part of the Kingdom of Christ; either in Doctrine or Discipline. 3. Because neither of those new ways, ever yet had such *plenary and peaceable approbation* (after due debate,) from the *publike reason, prudence and piety* of this nation, comparable to what the *Government by Bishops*, alwaies had, in all Parliaments and Synods for many hundreds of years, since we had any Princes or Parliaments Christian. 4. Neither of them, carry yet any promising face of more truth, peace, order and honour to the Christian reformed Religion, to this Church or Nation; nor yet of more *morall strictness* and holiness in mens lives; nor of more grace in *mens hearts*; nor of more love and union as to mens affections; yet in no degree so much as Episcopacy did, in the Primitive and best times; yea, and in these last times too, since the Reformation; for although it might have some sharp prickles with it; yet it bare *sweeter* and *fairer Roses*, than these last have done or are like to do, and with far less offence. 5. The same or worse *inconveniencies*, which are by any objected against Episcopacy in its age and decays, discover themselves in the very *bud and infancy* of these new ways: As much pride, ambition, tyranny, vanity, incharitableness; more profaness,

Prophaness, Atheism, Heresie, Blasphemy, Licentiousness; far more faction, bitterness, vulgarity, deformity and confusion; besides the needless offence and scandall given to most Christian Churches in all the world, who retain the government by Bishops, being as antient as their being Christians, and descended from the same origin, the Apostles, and Apostolicall men. 6. Neither of the new modes ever produced, either Precept or holy example, or any divine direction for them in any degree, so clearly, and so fully, as Episcopacy hath alwayes done; Nor yet have they produced any promise from God, that they shall be freed from those inconveniencies, which were reall, or odiously objected against Episcopacy; and which may be incident in time to all things that are managed by men.

This government then by a fatherly president or chief Bishop among *Presbyters*, seeming to have not equall, but far superiour grounds, from *Scripture*, both as to the *Divine wisdom*, so ordering the form of his antient Church among the Jews; also by the example, precept and direction evident from Christ Jesus, and the holy Apostles in the *New Testament*; No wonder that many, yea far the most of godly and learned upright men, do rather approve a *Primitive and right Episcopacy*, than any other new fashion, which is rather conform to secular interest, than to any thing of the Churches, or true religions advantages; especially when 'tis evident, that Episcopacie hath the great and preponderating addition of the *Antient, sole, and Universall government*, approved, and used by all the Churches of Christ, in the purest and most impartiall times; To which, neither of the other, can with any face pretend for themselves; nor with any truth contradict; it being averred by all Antiquity, in the behalf of right and regular Episcopacy, which never failed to succeed the Apostles authority and eminency, either by their own immediate appointment in many places, even while they yet lived; or by the election and Votes of the Colleges and Fraternities of *Presbyters*, after the Apostles decease, who still chose one man eminent, for his faith, piety, zeal, and holy gravity, to be duly consecrated in power and place above them; as a Father among sons; or an elder Brother among brethren; or as a Master or Provost in a College; or as a Generall in an Army; as St. Jerom himself tells us.

4. The advantages of Episcopacy against any other.

Aust. Ep. 148. ad Valerium. Jeroni. ad Nepotianum. Ad Evagrium. Crysoft. hom. 3.

in Act. Apost. τὸ ἐπισκοπικὸν αὐτὸ λαβὲν ἐπὶ τῇ ἐκκλησίᾳ, τὸ ἀρχαῖον, τὸ ἐκ παλαιῶν, ἀδελφοὶ ἰσχυροὶ, ἵνα οἱ ἄλλοις ὡς ἐν πατρίδι, καὶ ὡς ἀλλὰς πειθόμενοι. Crysoft. Hom. 3. in Acta.

If any man ask me then what kind of Bishop I would have; Vid. Synes. I answer, Such an one for Age, as may be a Father; for wisdom a Senator, for gravity a Stoick, for light an Angel, for innocency a Saint, for industry a Labourer, for constancy a Confessor, for zeal a

N n

Martyr, Vid. Bern. ad

Eug. l. 4. Oportet te esse formam justitie, sanctimonie, speculum, pietatis exemplar, veritatis assertorem, fidei defensorem, Christianorum ducem, amicum sponsam, &c.

Quod in aliis sacerdotibus deest per Antistitem suppleri debet. Elocut.

ad Aug. ep.

August. ad extremam senectutem imprætermisere prædicationem. Possid. vita

Aug.

Et successores & incitatores Apostolorum.

Et zelum ac locum sortiti tam igitur ad curam quam alacres ad cathedram.

Bern. ser. 77.

Cant.

ἡ δὲ τοῦ ἀνδραγαθίου αἰὶν ἡ τοῦ ἡγεμῶνος ἀντιπολίαια. Is. Pet. 1. 2. Jerom ad Heliadum. Naz. orat. lat. tom. 2. Grandis dignitas sed grandis ruina si peccent. Ieron. Ut nihil Episcopo excellentius; sic nihil miserrabilius si in crimine teneatur. Amb. de dig. Sa.

Vid. Bern.

Ep. 42.

Vld. Amb.

tom. 3. ep. 82.

Qualis eligendus sit Epif.

Quis ferat Eligendi divitem ad

sedem bonoris

Ecclesiastici,

contempto pau-

pere instructi-

ore, & sancti-

ore. Aug. ep. 29

Martyr, for charity a *Brother*, for humility a *Servant* to all the faithfull Ministers and other Christians under his charge; I would have him venerable for those severall excellencies, which are most remarkable in the antient and most imitable Bishops; The devotion of *St. Gregory*; the indefatigableness of *St. Austin*; the courage of *St. Ambrose*; the learning of *Nazianzen*; the generosity of *Basil*; the Eloquence of *Chrysostom*; the gentleness of *Cyprian*; the holy flames of *Ignatius*; the invincible constancy of *Polycarp*; That so he may come neerest to the Apostolicall pattern, and resemble the most of any Christian, or Minister, the grace and *Glory of our Lord Jesus Christ*. I would have him (yet not I, but the vote of all pious Antiquity requires a Bishop) to be among men the *most morall*; among Christians the *most faithful*; among Preachers the *most painful*; among Orators the *most perswasive*; among Governours the *most moderate*; among *Devotionaries* the *most fervent*; among Professors the *most forward*; among Practisers the *most exact*; among sufferers the *most patient*; among perseverants the *most constant*: He should be as the *Holy of holies* was both to the *inward court* of those that are truly sanctified and converted; and to the *outward court* of those that are called Christians, only in visible profession; I would have nothing in *Him*, that is justly to be blamed, or sinisterly suspected; And all things that are most deservedly commended by wise and sober Christians; I would have a Bishop of all men the most compleat, as having on him the greatest *care*, namely that of the Church, and of souls; And this in a more publike and eminent inspection; as one daily remembering the strictness of *Gods account*, and expecting either a most glorious *Crown*, or a most grievous *Curse* to all Eternity.

I would have him most *deserve*, and most able to use well, but yet least esteeming, coveting, or ambitionating the *riches, pomp, glory, and honour* of the world. One that knows how to own himself in *Persecution*, as well as in *Prosperity*, and dares to do his duty as a Bishop in both estates; I do not much consider the secular *Parade* and *Equipage*, further than as publike encouragements of *Merit*, as excitations to excell, as noble rewards of *Learning*, and as external decencies or solemnities which do much set off, and *Embroider Authority* in the sight of the vulgar; I wish him duly *chosen* with judgement, *accepting* with modesty, *esteemed* with honour, *reverenced* with love; *Overseeing* with vigilance, *ruling* with joynnt-Counsel, not levelled with younger *Preachers* and novices, nor too much exalted above the graver, and elder *Presbyters*; neither despised of the one,

one, nor despising of the other; I wish him an *honourable competency* (if it may be had) with his *eminency*; that he may have wherewith to exercise a *large heart*, and a *liberall hand*, which every where carry respect and conciliate love; If this cannot be had, yet I wish him that in true worth, which is denyed him in *wealth*. That his vertue and piety may still preserve the authority of his place; and this in the Order, Peace, and Dignity of the Church; That he may be the *Touchstone* of Truth, the *Loadstone* of Love, the *Standard* of Faith, the *Patern* of holiness; the *Pillar* of stability, and the *Center* of Unity in the Church.

Ut Episcopus non sit quod Libanius dixit περὶ τοῦ ἀποστόλου, Res unde agere aliquid emolumenti emungatur. Basil. in ep. 154. οὐκ ὁμοίως δὲ μὴ δὲ βίᾳ παρὰ ἑμαυτοῦ. Naz. Carm. 4. de Episcopis.

Nor are these to be esteemed, as *Characters* of an *Eutopian Prelate*, only to be had in the abstract of fancy and speculation; Many such Bishops have been antiently in the Church, and not a few, here in *England*, some still are such in their merits amidst their ruines and obscurings, and more might constantly and easily be supplied to the Churches good order, peace and honour; If Reason and not Passion, Religion and not Superstition, Judgement and not Prejudice, Calmness and not fierceness, Learning and not *Idiotism*, Gravity and not Giddiness, Wisdom and not Vulgarity, Prudence and not Precipitancy; impartiall Antiquity, and not interessed novelty may be the judge of *true Episcopacy*.

I think nothing further from a *true Bishop*, than *Idleness* set off with pomp, than *Ignorance* decked with solemnity, than *Pride* blazoned with power, than *Covetousness* guilded with *Empire*, than *Sordidness* smothered with state, than *Vanity* dressed up with great formalities. Bishops should not be like *blazing Comets* in their Diocesse, having more of distance, terror, and pernicious influence, than of light or Celestiall vertue; But rather, as *fixed Stars* of the prime magnitude, shining most usefully and remarkably in the Church, during this night of Christs *absence*, who is the only *Sun* for his light, and Spouse for his love to the Church; yet hath he appointed *some proxies* to woo for him, and *Messengers* to convey love tokens from him; among whom the holy Bishops of the Church were ever accounted as the chiefest Fathers next the Apostles, when they were indeed such as evill men most *feared*, good men most *loved*, Schismatics most envied, and Hereticks most *hated*: *Right Episcopacy* is so great an advantage to the Churches happiness, and so unblamable in its due constitution and exercise, that it is no small blemish to any godly mans judgement, not to approve it, and nothing (as to *imprudence*) is I think more *blame-worthy*, than not to desire, esteem, love and honour it. Since such *Prelature* is as lawfull, as it is usefull; and it is as usefull, as either Reason or Religion; polity or piety can propound in any thing of that *nature*, which if not absolutely necessary, yet certainly most convenient for the Church, and com-

Vid. Bern. ep. 28. & 152. & 42. ad Ep. Scenonum. Aug. ep. 203. in Ecclesiasticis honoribus tempora ventosa transigere, &c. Amb. de dig. Sacerd. cum honoris prerogativa etiam congrui merita requirimus, &c.

mendable in the Church (so far as it stands in a *visible Polity and society*;) being no way, either sinfull in it self, or contrary to any positive Law of God, any more than it is for Christians in civill government, to have Maiors in their Cities, Colonels in their Armies, Masters in their Colleges, Wardens in their Fraternities, Captains or Pilots in their Ships, or Fathers in their Families.

In plebe nec veritas nec iudicium; inter sedam potentium adulationem, & preceps prostratorum odium, inanibus studiis & inconditis motibus omnia miscent. Tacit.

Nor is indeed the *venerable face* of true Episcopacy so deformed by some mens late *ridiculous* dresses and disguises; but that wise and learned men still see the many reverend and excellent *lineaments* of it, not only of pious and prime antiquity, but of beauty, order, symmetry, and benefit; such as flow from both humane and divine wisdom; if popular contempt and prejudices in some of the vulgar be any measure of things, or any argument against any thing in Religion, or in the Church of Christ; it will serve as well to vilifie and nullifie all Presbytery, and all *Ministry*, as all Episcopacy. Indeed neither of them can preserve their honor, use, and comelines, if they exceed their *proportions*, and either dash against, or incroach upon each other; contrary to those bounds and methods, which primitive wisdom observed between power and counsell, *Order and Authority, Community and Unity*. It is very probable, that a few years experience of the *want of good Bishops*, will so reconcile the minds of sober and impartiall Christians to them, that few will be against them, save only such, who think the best security for some of their estates to be the utter exploding, and perpetuall extirpation of Episcopacy; A thing which one of the *wisest of mortalls* so much abhorred, and for which he was able to give so good an account in Reason, Piety, and true Polity; that it appears to have been not pertinacy and interest, but judgement and conscience, that so long sustained that unhappy Controversie, which I have no mind to revive, but only (if possible) to reconcile, which is no hard matter where clear truths meet with moderate affections, and peaceable inclinations. For I find by the proportion of all Polity and Order; that if *Episcopall* eminency be not the main weight, and carriage of Ecclesiasticall government; yet it is as the *Axis* or *wheel* which puts the whole frame of Church society and communion into a fit order and aptitude for motion; especially in greater associations of Christians, which make the most firm and best constituted Churches.

This being then the true figure of a learned, grave, godly and industrious Bishop, there need not more be sayd to redeem Episcopacy from prejudices; or to assert it against those triviall objections, which are not with truth and judgement, so much as with spight and partiality made against it.

Those *light touches* which are by some men produced from the antient Writers in the Church, for the countenancing of the power of

of Presbyteries without any Bishop and President, or for the *Independency* of power in Congregations, are indeed but *as the dust* of the balance, or *drops of a full bucket*, compared to those full and weighty testimonies, which they every where give, for the use of *Episcopacy*, unless men be allowed the confidence and liberty to *bastardise* the works of the Fathers as they list, and by a new purgatorian Index to antiquate all Records after 1500. years *legitimation*, by the consent of all Churches; as one lately hath endeavoured to do, (a person *D. Bondell.* indeed of great reading and learning, but in this not of equal candor and impartiality) who endeavouring to find some foundation, whereon to build his Presbyterie, seeks to cast away as rubbidge and trash, all the Epistolary writings of holy *Ignatius*, who if he had *Ignatius called* wrote nothing, yet the *fame* of his piety, and sufferings made him *Gregory.* sufficiently renowned in those Primitive times and after ages, both for a Bishop and a Martyr; his seat Episcopall being at *Antioch*, and his grave at *Rome*; But his writings being never so far questioned by Antiquity, as to reject those Epistles which we urge in this point of *Episcopacy* for genuine: and which are oft mentioned with honour, *By Euseb. Clem. Alex. Jerom. & Photit. bibl.* (and in part the very words) which we now read; so that it seems a passion and boldness *too servile to the cause*, which that learned man undertook; so to endeavour at once to expunge those testimonies, and remains of *Ignatius*, which indeed are very weighty, and many, for the *distinction* of Bishops, Presbyters, and Deacons, even in the first century after Christ; which our learned and industrious Country-man *Dr. Hammond* hath lately, as (*μὴν ὑπακισμῶν*) a valiant vindicator defended; not more to the honour of *Ignatius*, than of himself, whom providence hath chosen, and so enabled to be a Patron to so glorious a Martyr, and in so just a cause, as to redeem one of the first Fathers from that Presbyterian *Limbo*. *See the Lord Prim. of Arm. edition of Ignatius.*

How *uncomly*, and *petulant* some other mens carriages have been, and are daily toward the antient *Fathers of the Church*, I need not tell, when 'tis too evident, how they put them oft on the *rack*, to make them speak, something in favour for either an Headlesse Presbyterie, or a confused Independency. Indeed, it is *a shame to see young men and novices*, so to make those antient, holy, and learned Writers to *scratch or blot* their own faces, with their own Pens, and to put out their Eyes *with their own stiles*; wringing, as it were *their noses*, till they *bleed a drop or two* for those new Modes and exotick formes of Church-government, which neither they, nor their forefathers even up to the Apostles times, ever saw or knew; And this tyrannie of quotations must be exercised upon the works of the Fathers, though never so much against the clear judgement and practise of those holy men, who were themselves, either eminent Bishops, as most of the Antients were, whose Works are extant, or

humble and peaceable Presbyters, who universally owned and *submitted* to the authority of their Bishops; yea, some men have the forehead to urge a few oblcurer passages in a few them against clear places, which are a hundred to one, wherein they expreis their own judgements, or the whole Churches practise in their times, to be without any dispute for *Episcopacy*, and Bishops with Presbyters as succeeding the Apostolicall eminencie in the ordinary power of Ordination and Church-government: Indeed, I have oft wondred, how men of *learning and piety*, had the confidence to cite *testimonies* even out of *Ignatius, Tertullian, Irenaus, Origen, Cyprian, Clemens of Alexandria, Ambrose, Austin*, and others in favour of a *Presbytery*, without and against a Bishop or President, when all of them, as all others of the Fathers are most clear, both in their own judgements, and as to the Churches Catholick practise (yea, and so is *St. Jerom* too) for the right use of regular Episcopacy, such as all sober men plead for and approve.

5.

Regulation
of Episcopacy.

*Omnia ad
me perlato pla-
cunt contrahi
presbyterium.*

Cornel. ep.

Rom. ad Cyp.

Epist. 46.

In the ab-
sence, sickness,
or death of
the Bishop,

the Pre-byters
sometime go-
verned the
Church.

So in *Cyprians*
absence. *Epist.*

26. 30. 31.

So *Theod. l. 4.*

c. 22 when the

Orthodox Bi-

shop banish-

ed, the Pres-

byters, *Flavia-*

nus and *Dio-*

derus, &c.

guided the

Church.

So anno 1194.

When the

Turks prevail-

led over the

What ever the Fathers are brought in, as speaking for the Ministers rights in a joynt Presbyterie, or the peoples as for Independency, amount to no more, but either to repress the *arrogancy*, ambition, and tyranny of *some* Bishops, who in more favourable times usurped, or used their power against, or with neglect of the *Counsell* and *assistance of Presbyters* (which in all reason ought, and in Antiquity were ever joyned with the Bishop in weighty matters) or else when the insolence and scorn of some Ecclesiastick governours arose to the oppression of the *faithfull people* ; To whom in Primitive times great regard *was had*, both by *Bishops* and *Presbyters*, in all publick transactions, which concerned their, and the Churches good government, that so all things might be done, with charity, good liking, and approbation of all Christians. This was not only very comely and convenient, but almost necessary in point of Christian prudence in those times, when Christians of all degrees were full of humility and Charity, kept short and low by persecution, and much depended upon the love and union between Pastor and people. Afterward indeed in times of peace and plenty, there oft appeared so much of levity, fury, and faction in the *common people*, that it was the wisdom of Governours to withdraw much of that liberty and indulgence, which formerly people enjoyed, but afterward abused to Sedition, Fury and Murthers in their tumultuary motions, and clamorous Elections, This is all that ever I observed from the *Antients*, in favour of the Presbyters power in common with Bishops, or of the faithfull people ; Namely, that they would have (after the pattern of the Apostolike love, wisdom, and humility) all things of publick concernment, in the Church, to be so managed by *the chief Governour* or *Bishop*, as neither *Presbyters*, nor *People*, should think themselves

themselves neglected, wherein their suffrage, consent or approbation was fit to be had, but the one should be used as brethren, the other as sons; which temperance I greatly approve.

Greek Churches.
Eassamon te's,
they had no

Bishops in many places a long time. *De Petro Apost. δεα δὲ αὐτῶν μὲ καὶ τὴ παύσα ποῦνα τῶν αὐτῶν, ἡ δὲ αὐτῶν ἐκ τῶν ἀποστόλων. Crysoft. hom. 3. in Act. Apost. Florentissimo illic clero tecum presidente. Cyp. ep 55. ad Cornel. Episcopus nullius causam audiat absq; presentia Clericorum suorum alioquin irrita est sententia Episcopi, nisi clericorum presentia confirmetur. Con. Carth. 4. can. 23.*

It were endless and needless, to answer or excuse personall Errors in Bishops, or those common inconveniences, which are prone to attend all Power and superiority among men; For those are the fruits of Power perverted, of Authority degenerating, of Governors ill governing themselves, through personall errors and passions, or the corruptions and indulgencies of times; but they are not by any wise and impartiall man to be reckoned, as the genuine and proper effects, of that order, government, and proportion, which is in right Episcopacy (and which all reason, as well as Religion, allows to all sorts of men and Christians) no more than sickness is to be imputed, as a fault to health; or deformity to comeliness: since both are incident in humane nature to the greatest strength or beauty. Yea, 'tis most certain, that there is nothing usefull, or commendable in any other way of governing the Church, in small parcells, or in greater bodies, which is not inclusively, eminently, and consummatively in a well-ordered Episcopacy; such as was not only in primitive times, but in our dayes; As all Oeconomick vertues are in a good Father or Master, and all politick excellencies are in an excellent Prince or Magistrate, which cannot be found in any other sort of, and inferiour to those eminent relations; All other lower and incompleater forms are, as defective in point of advancing a common and publike good, as they come short of that main end, for with Episcopacy, as the Crown and perfectest degree of order was by Apostolicall and primitive wisdom, and piety, settled in the Church, which was to avoid Schisms; to preserve the Unity of the faith, and peace of the Churches; to keep good correspondencies by Synods and Councils; which could not be done by multitudinous meetings, which no place could hold, nor wise men manage to any order and decency; but all was easily effected by the conventions of the chief heads and Fathers of the Churches, the Bishops and Presbyters in any Province, Patriarchate, yea, and in all the world, which had commerce with the Roman Empire; where the chief overseers of the Flock, and representatives of the Clergy met, and so were best able to give an account of the state of the Church, past and present, or to advise for the future welfare of it.

So that many wise men think it may be sayd of Episcopall government in its right constitution and use, as Pius the second said

of

of the marriages of Clergy-men ; He saw some reason why Marriage should be denied to them, (as, to the honour of their Order, and the redemption of them from secular cares, &c.) But he saw much more reason to allow them *that liberty*, which not only Nature, Reason, and Religion gives them, as well as any men, but even the honor of the Church required, to *avoyd the mischiefs and enormities*, which followed the contrary. And beyond all dispute, it appears after long dispute, that if it be not necessary by Divine precript and direction to have such Bishops among the Clergy ; yet there is no necessity made to appear against them, either in Reason or Scripture, Nor doth either Presbytery or Independency shew any so good title to divine right as Episcopacy doth, which includes the good of both those, and superadds some thing of Order, Unity, and Excellency beyond them both, for the good of Presbyters and people too. Yea, I have known some Ministers of good repute for Learning and Piety, who were sometime *great sticklers* for the parity of Presbyterie ; yet they have, since the mischiefs ensuing the change have confuted and *quenched* those former vain hopes, and excessive heats, confessed to me, That they see nothing in an Episcopall priority or *Presidency* unlawfull, as against Scripture or Religion, only it was thought by many godly men inconvenient ; It may be so, but those men did not foresee the after inconveniences which grow greater by many degrees ; So that I perceived that this long, hot, and bloody dispute, which seemed to hold forth the question and title of Divine right for Presbytery without a Bishop, was now referrable to the *judgement of Prudence*, rather than of Conscience ; a matter of policie rather than piety.

Answer to This calmness at last abates much of that rigor, which some men
what is ur- *superstitiously urge*, and impose, *from the Covenant*, against Episco-
ged in the pacy in any kind or form ; as if when *Scripture and Reason*, and
Covenant a- *Antiquity*, and *Catholique* custome, are all for a right Episcopacy, it
gainst Epis- were of any force to be battered and Abolished by *the Covenant* ; the
copacy. sense of which, was sometime declared, to be only against the *Tyrann-*
Tyrannicum E- *nicall, abusive, and corrupt government of Bishops*, or those inconve-
piscoporum re- *niences* which were conceived to be in the present Constitution, exer-
gimen. cise, or use here in *England*, which one that had great influence in
 composing the Covenant, assured others was the meaning of the
 Composers ; and the Covenants intent, was only to remove what
 was decayed in that antient Fabrick, and so preserve what was found
 and good in it : The only lawfull and honest sense of this Covenant
 is sufficiently kept, if the former Constitution of Episcopacy in *Eng-*
land be so reformed, as it easily may be, and in reason ought to be in
 what ever it needed alteration or amendment. However that Cove-
 nant being no infallible Oracle *dictated from heaven* ; but a politique
 Engine

Engine, continued and carried on by a company of poor, sinfull, and fallible men (upon whose heads we have lived to see that arrow fall, which they thought to shoot, only against the face of Episcopacy) all its words and senses are certainly to be brought to the rules of every mans place and calling, of a good conscience, of right reason, and of Scriptures : Nor may these, with all Antiquity, and the Fathers, *be forced to bow their sheaves*, and to do *homage* to that one *Sheaf* of humane *Combination*, and novell *Erection*, which holds forth, as nothing for a *headless Presbytery* or *Independency* ; So, nothing of Reason, Scripture, or Conscience against a *right and primitive Episcopacy* ; Against which to make a Covenant of extirpation, must needs be so much a sin, as it is against all reason and religion, to abjure the use of any thing which is lawfull, good and usefull ; And if it be not necessary, as of Apostolike and divine Institution, if there be not Precept divine commanding, yet there is clear practise directing the Church that way of Episcopall government as best; which some men wel knowing, to have bin antiently approved and constantly followed by the *Catholike Church*; they used in the Covenant, *that art against Episcopacy, to soder Popery and Prelacy together*, thereby to bring the greater odium on Episcopacy, implying that they were both intollerable and inseparable ; whereas in truth, there is nothing more ridiculously false and absurd, than to think the *Pope* to be the Father or Fountain of *Episcopacy*, or to affirm *Prelacy* to be *Popery*, as now the word is commonly understood to signifie Error joyned with pride, and superstition with tyranny. There were many godly Bishops, and holy Prelates in the primitive Churches, which were equal, or preceding, in time (as at *Antioch, Jerusalem, Alexandria, &c.*) to any Bishop or *Pope of Rome* ; Many afterwards were equall to him in authority, as to their severall Provinces ; Independent also, as to any derivation of power from the Bishop of *Rome* ; As there are now many in the Christian world, and were in the English Church, both long before, and ever since the Reformation. Nor is the *Pope* by any wise men called Antichristian in any sense, as *he is a Bishop*, or Prelate of one Diocese or Province ; Nor was he ever thought to be so by any judicious Protestant ; for then all Bishops in all the world, as Bishops, had ever been Antichrists ; and then, the whole Church of Christ, from the Apostles times, must have had no other government, ordination, or Ministry, but Antichristian, which is a most impudent and intollerable blaspheming of God, and the Lord Jesus, and his blessed Spirit, and of the whole Church ; As if, in stead of the Spirit of Joh. 14. 16. Truth, it had received only the spirit of Error and lying ; in stead of Christs being *alwayes with it*, by the Ministeriall gifts of his Spirit, and the Apostles, and their Successors ; only Satan had presided in Mar. 28. 20. it by falsity and usurpation ; and, as if in stead of all the ends of the Ps. 2. 6.

6.
Prelacy no
Popery.

*Episcopatus n-
nus est cujus sin-
gulis in soli-
dum pars tene-
tur. Cyp. de
un. Ecc.*

earth, given to Christ for his possession, in the way of an Evangelicall kingdome and Ministry, where truth and righteoulness, charity and order, are his Throne and Scepter, all had been exposed to Antichrists invasion, that he might rule and reign in Christs stead.

Greg. in Epist.
32. Mauritio
600. years af-
ter Christ.

It is upon other accounts than this, of being a Bishop or Pre-late in a part of the Church, that the Pope is by many charged with the odious character of Antichristian, namely in reference to that ambition, pride, and usurpation, which by fraud and force the Bishops of Rome have obtained, and challenge or exercise over all the world, and specially over these Western Bishops and Churches in later times; namely, since Gregory the greats dayes (who was an humble, devout, and holy Bishop; and had many pious martyrs, his Predecessors, as Popes or Fathers in that See of Rome, who abhorred the name of Universall Bishops, affirming they were Antichrist who ever arrogated that name of Universall Bishop;) Also for those gross abuses, errors, tyrannies, superstitions, and persecutions, which many Popes have made in the Churches of Christ, contrary to the word and example of Christ, and the Canons of generall Councils; From all which, we had a Church and Ministry happily reformed, even by the care and constancy of many holy and learned men, who were Bishops and Martyrs in this Church of England. As then we do not abhor to be men, or Christians, because the Pope is a man, and professeth to be a Christian; So neither may we dislike Bishops, because the Pope is one; nor Presbyters and Deacons, because there be many of that title and office in the Church of Rome.

True Episcopacy may consist, without secular and civil advantages.

But in the last place, if primitive Episcopacy, and Apostolicall Bishops, now poor, and devested of all secular power, and ornaments of honour and estate, (and in this conform to their Predecessors in primitive and persecuting times) may not in reason of state with publick honour be restored, and established in this Church of England, yet it may be hoped, that the Indulgence, and liberty of times will give so much tolleration, That those whose judgements and consciences bind them either to be so ordeined Ministers, or to receive the comfort of divine Ministrations only from such as are in holy orders by the safe and antient way of Episcopall Ordination, may have and enjoy that liberty (without perturbing the publick peace) which both Presbyterians and Independents doe enjoy in their new wayes: For nothing will savour more of an imperious and impotent spirit (whose faith and charity are slaves to secular advantages and interests) than for those who have obtained liberty for their novelties, to deny the like freedom to other mens Antiquity, which hath the Ecclesiasticall practise and precedency of 1600. years; besides, the preponderancy of much reason, Scripture, and holy examples; All which.

which to force godly, grave, and learned men, Ministers or people, to renounce ; or to comply with other wayes against their judgements ; or else to deprive them of all *holy* orders, employments and ministrations in the Church, as Christians, cannot but be a most crying and self-condemning sin, in those men, who lately approved that antient and Catholick way, and after dissenting, at first desired, but a *modest* tolleration.

Since then the Pope, as a *Bishop*, is not *Antichristian*, as I have proved; neither can it be affirmed with any *sense or truth*, that either Episcopacy it self, or Bishops, Pastors and Governours in the Church are *Antichristian* ; It will easily appear to sober Christians, how poor, popular, and passionate a calumny that is, which some *weak minds* please themselves to object against the Ministry of the Church of *England*, as if it were *Antichristian*, because the Ministers received their Ordination and Induction, both to the office and exercise of their Ministry, by the *hands and authority of Bishops*, with those Presbyters assistant who were present, which was the Univerfall practise of all Churches antiently in Ordeining Presbyters, and is at this day of most. This fallie and odious reproach of *Antichristian* Ministry, many Presbyters preposterously seek to wipe off from the face of their Ministry, as they are Presbyters, while yet with the same hand they make no scruple to besmear the faces of Bishops and Episcopacy ; Not considering, that while they poorly gratifie the vulgar malice of some men against all Bishops, they still sharpen their spitefull objections against themselves as Presbyters.

As then this solemn and holy *Ordination of Ministers by Bishops* 7.
here in *England*, by prayer, fasting, and imposition of hands, was *Bishops in*
Antient and Catholick, no way against Reason or Scripture ; yea, *England*
most conform to both, in order to Gods glory, and the Churches *ordeining*
welfare (which I have already demonstrated;) So, I am sure in so *Presbyters*,
doing, Bishops did no more, than what their place, office, and *did but their*
duty required of them, here in *England*; according to the *Laws e-* duty, accor-
stablished, both in Church and State ; which had the consent of the *ding to law.*
whole Church and Nation, both *Presbyters and people*, as well as
Prince and Peers : No wise man may blame that act, or exercise of *Aquum est, ut*
government and authority in an other, which he was invested with, *quam feceris*
did enjoy, and acted in by *publick consent*, declared in the Laws, *jussu seu le-*
wherein each mans particular will is comprehended ; nor may that *gem, feras.*
be sayd to be a *private fault*, which is done in obedience to a *publick* *Reg. Jur.*
Law ; Bishops then, duly ordeyning Ministers in the Church of *Eng-*
land, had the *approbation* of this Church and State, no less than of
all *Antiquity*, and of all the Modern forein Churches, even those
that have not Bishops, who yet ever commended and applauded that
Venerable Order, here in *England* ; As for Scripture which some pre-

tend against Bishops, and for other wayes, I never read any place commanding any one or two, or more *Presbyters*, to ordein or govern in any Church *without a Bishop*; Nor do I find any place forbidding a Bishop to ordein, and rule among and with the *Presbyters*; According to that *appointment* of *Timothy* and *Titus*, which is of all most clear, for investing both Ordination and Church jurisdiction at that time eminently, (though perhaps not solely) *in one man*; and if that Constitution in the Churches of *Ephesus* and *Crete*, carry not a *Precept* or binding exemplariness with it to after-times, (which Antiquity judged, and followed *Universally*;) yet sure it redeems true Episcopacy sufficiently, and all good Bishops (in their right and moderate government of the Church, (especially in *this point of Ordeining Ministers*) from being any way *Antichristian*; to which we may be sure the blessed Apostle *Paul* would never have given any such countenance or patern, as that Jurisdiction and power given to *Timothy* and *Titus* must needs be: Nor are indeed the reproaches of popish and Antichristian, added by vulgar ignorance, or envy to Episcopacy, any other than *devillish, false, and detestable Calumnies*, invented by wicked men, to the reproach and blasphemy, not only of so many holy and *worthy Bishops* in all ages and Churches, as well as in *England*, but also of that *holy Spirit* of truth, and Ministeriall power which Christ gave to the *Apostles*, and they to their chief successors the *Bishops*; by whose learned piety and industry such mighty works have been done in all ages, and in all parts of the Church; and in none more, I think, than in this *Church of England*, chiefly since the Reformation of Religion, whereto godly and learned Bishops contributed the greatest humane assistance, by their preaching, writing, living and dying, as became holy Martyrs.

Can. 8. Concil.
Nicani.

8.

Primitive
Customs,
how far al-
terable in
the Chur-
ches Polity.

Consuetudo
major non est
veritate aut ra-
tione. Cyp.

Ep. 73.

Valeat consue-

aud ubi non praevalet Scriptura aut ratio. Reg. Jur. Praefracti est ingenii contra omnem consuetudinem disputare, morose nimis pertinaciter adhaerere.

I am vehemently for the (*ἱερὰ ἀρχαία*) *antient and holy customs* of the Catholick Church, so far as they may be fitted to the state, and stature of any Christian societies; Not that I think all things of external Polity, discipline, and government, (by which Christians stand tyed in *relations publique* to one another) were at first so at once prescribed or perfected by Christ, or the B. Apostles, as might not admit after addition, variations, or completions in any Church, or Congregation Christian, according to those dictates of reason, and generall rules of Prudence, which are left to the liberty of Churches; by which so to preserve particular Churches, as not to offend the generall rules of order and charity, which bind them by conformity in the main, to take care of the *Catholick Communion*. We are not (I think) tyed so strictly to all the *precise paterns* of *primitive* and

Apostolicall

I Cor. II. 16.
If any man
list to be con-
tentious, we
have no such
Custom, nor
the Churches
of Christ.
*In his rebus de
quibus nihil
certi statuit
Scriptura, mos
populi dei, vel
instituta majo-
rum pro lege te-
nenda sunt.*
Aug. Ep. 89.
ad Cal.
*ἡμεῖς τὸ ἐν δὲ βε-
βαιῶν, ἐκποιοῦ-
μεν τοιοῦτος. Naz.*
Or. 34.
*ἐκ τῆς τοῦ ἐν
ἐκείνῃ, καὶ μετὰ
ἐκείνῃ τῇ ἐκείνῃ
ἐκείνῃ. Naz.*
Or. 37.

Hence many wee see are at a loss now in *England*, how to justify their past religion, shaken by changes, as if they had had no true Ministry, nor holy Ministrations and Sacraments hitherto; while some mens zeal without knowledge cries down Bishops, and *that whole government with the Ministry* for Antichristian; others are extremely *unsatisfied and solicitous* for the future succession, Not seeing any ground, for any Presbyters in this Church, so to challenge to themselves a sole divine power of Ordination and Jurisdiction, without any President Bishops, which was the antient way in *England*, ever since we were *Christians*, (as in all other Churches) And it is most sure, that *neither power of Ordination, nor Jurisdiction* was ever conferred by Bishops on any Presbyters here, either verbally or intentionally, as without and against Bishops; Nor did the Laws or Canons ever so mean, or speak; Nor was it (I believe) in any of the Presbyters own thoughts, that they received any such power to Ordein other Presbyters without a Bishop, when they were *Ordeined Ministers*. And sure, though acts of state, and civil Magistracy may regulate the exercise, yet they cannot confer the holy power, and order of a Presbyter or Bishop, on any man, which flows from a spiritual head, even Jesus Christ (as I have proved) and not from any temporall Authority; Ordinances of Parliament can hardly with justice or honour, batter or dismount the Canons of generall Councils,

Bona consuetudo, velut vinum enervosum, vetustate va-lescit. Terr.

Councils, the Catholick laws, or constant *Customes* of the Church. If it be supposed, that *the two Houses of Parliament* lately did but restore, and the *Presbyters resume* that power of Ordination, which was only due to them as such, and detained by *Bishops usurpation from them*; It is very strange, they should never here, nor elsewhere have made claim to it, for 1600. years, in no ages past, till these last, broken, factious, tumultuary, and military times; If it were their right, only in common with, and subordinate to Bishops, they needed not then to complain, for they did, or might have enjoyed, as much joynt power, as was for their conveniency, and the Churches peace; The *eminent power* (at least for *Order sake*) was (even by their consents) lawfully placed in, and exercised by the *Bishops*; The levity and ambition of *ingrossing all to themselves* without and against Bishops hath almost lost all power both of Bishops and Presbyters too; since Presbytery alone, is but as *Pipe-staves*, full of cracks, warpings, and unevenness, which will not easily hold the strong liquor of power and government, unless they be well hooped about, and handsomly kept in order by venerable and fatherly Episcopacy, which carried a greater face of majesty, and had those ampler and more august proportions which ought to be in government, beyond what can be hoped for, or in reason expected from the parity, and puerility of *Presbyters* in common: many of whom have more need to be governed, than they are any way fit to bear any great weight of government on their shoulders, however they may discharge some works of the Ministry very well.

9.
Calm meditations between Episcopacy and Presbytery.

Petulantissima est insanie paucorum majorum odio in bonos omnes debacchari.

As it hath never yet been shewen any where; so it is least to be hoped for now in *England*, that any better fruits should arise from Presbyterie (thus beheaded, cropped, and curtayled of its crown Episcopacy) which it might not stil have (as formerly it hath) brought forth; If the honour and order of the highest branch, the Episcopall eminency, had been preserved with it: Not so as to over-drop and oppress all other boughs and branches, which are of the same root; but so, as to adorn them all; and to be most eminent in Christian graces, and Ministeriall gifts, no less than in priority of place, superiority of power, and amplitude of honour and estate: As many *Excellent Bishops*, both antient and modern were, against whose incomparable worth, while some young and petty Presbyters do scornfully declame, and disgracefully insult, they appear like so many Jackdaws perking on the top of *Pauls* steeple, or like living Dogs snarling at, and trampling upon dead Lions. Nor do indeed such impotent tongues, and miserable partialities of some men tuned to the most vulgar ears and humours, against all, even good Bishops; and against a right or regulated Episcopacy (such as was for the main and substance here in *England*) they do not in any sort become men that pretend to any true piety, learning, gravity, or civility. I

I neither approve, nor excuse *the personall faults* of any particular Bishops, as to the exercise of their power and authority, which ought not in weighty matters to be managed without the presence, counsell, and suffrages of Presbyters, such as are fit for that assistance; The neglect of this *St. Ambrose*, and *St. Jerom*, and all sober men justly reprove, as unsafe for the Bishops, the Presbyters, and the whole Church, For in multitude of counsell is safety and honour too. *Rom. 11. 14.* I am sure much good they might all have done, as *many of them did*, whom these touchy times were *not worthy of*; No wonder if the very best of them displeased some mens humours, who were impatient to be kept any longer in order; but, *like waters*, long pent up, they sweld to such *discontents*, as disdaining to pass the allowed bounds and floudgates of publick Lawes, they resolved to blow up and bear away the whole head and sluice of Government. Bishops had three Enemies to contend with, some Presbyters ambition, some Laymens covetousness, and their own Infirmities; And it may be Bishops faults had been less in some mens eyes, if their estates and honours had not been so great.

I write not thus to reproach any of my Fathers or Brethren the Ministers, who begin many of them no doubt to be of my mind for moderate Episcopacy, if they have not alwayes been so; finding that the *fruit of the Summer*, doth not alwayes answer the blossoms of the Spring: cruell *frosts* may nip and blast those pregnant hopes of bettering, which men are prone secretly to nourish, whereby to excuse or justifie their desires of change and novelty. In which truly I never saw any thing of right reason or religion, produced for the extirpation of primitive Episcopacy. The main things that pressed upon it, were Forein power, domestick pride, the failings of some Bishops, the envious angers of some Presbyters, and the wonted inconstancy of the vulgar.

If any men, Ministers or others, are, as loth to *see and recant* their excesses and errors, as they were forward to run into them, but still resolve to keep *that partiall bias on their judgement*, which shall sway all their learning, and other excellent Ministeriall gifts against their own true interests, and this Church, with all reformed Religion, which consisted in due moderation and peace; I shall yet with my pity of their wilfulness or weakness, alwayes *love and reverence* what I see in them of Christ, and only wish that *temper and moderation from them*, which may most contribute in common to the vindication of the Order and Function of learned, grave, and peaceable ministers. This they may at last easily see, That every *soft gratification* of vulgar ignorance, envy, and inconstancy, set forth with the forms of zeal, and reformation, is usually returned with *vilifyings and diminutions* of their betters; who did vouchsafe to
flatter.

Hieron. *Communi concilio Presbyterorum Ecclesie regerantur.*

Concilio Carthag. 4. c. 3.

Nil faciat Episcopus, &c.

πρωτότης πρί-

μης, not other

(Concil. Ancy-

ran.) assisted

the Bishop in

government.

flatter them, as if they indeed feared them. I wish a greater harmony, a sweet moderation and *Fraternal accord* among all true and godly *Ministers*, who dare to own, and do still adorn their office and calling: I should be glad to see the counsell and assistance of *well settled Presbyters*, crowned with the order and lustre of Episcopall presidency, which was antiently, as the Jewel wel set in a ring of Gold; or as a fair guard and handle to a good Sword, adding to its compleatness, comeliness and usefulness. Alas the ordinary Ministers seem now *like younger brethren* (who sometimes lived handsomly under their Fathers, or elder Brothers care and inspection) so scattered and divided, that they are extremely weakned, and exposed to all injuries; yea, many of them like *Prodigall sons*, having riotously wasted their own and their Fathers portion, begin to consider what husks of popular favour they may feed on. So is *Insolency* the high way to *indigence*, and arrogancy soon knocks at the dore of contempt, Ministers must not wonder or repine at the measure they measured to others, wen offered to themselves.

Pro. 16. 18.
Pride goes before destruction, and an haughty spirit before a fall.

Secundas habet
at pœnitentiæ
tabulas qui non
habuit primas
impeccantiæ.
Amb.

Multa tolleramus que non probamus. Aust.

I am far from reproaching any mens defeats or *Calamities*, wherein the Justice of divine vengeance is seen retaliating; I am glad if the occasioners of our common *shipwrack*, may have any fair planks, or rafters to save themselves, and the honour of their Ministry, either by recanting the *errors* of their judgements, or repenting the *transports* of their manners; If they retain their Antiepiscopall opinion with modesty and charity, yet I am not *disposed* to fly in any godly mans face, because he is not exactly like me, or to pull out his eyes, because they are not just of the colour of mine. I pray to be of that Christian temper for moderation and charity which can allow many latitudes of Prudence in extern things of religion, where no evident sins for their *immoralities*, nor evident errors against the fundamentals of Christianity, nor evident confusions of that charity and order which is necessary for the Churches peace, do appear. I wish that while Ministers or other Christians, differ in things of extern mode and order, they may all find and walk in *that holy way*, by which we may with one *shoulder of truth and charity*, carry on that great *work of saving Souls*, both our own, and those that hear us; that while we dispense saving truths to others, we may not for want of *humility and charity*, be cast-aways our selves. More of those *calming and moderating graces*, on all sides, had no doubt preserved both Bishops and Presbyters in their due place regard and honour; so that they should not have been put thus to *plead* for their Ordination and Ministry, or to play *this after game*, much to the hazard of their very Function, and succession of Ministeriall authority; The despising or abolishing of which threatens the annihilating of the very being of this reformed Church: in which the *right Ministry*, is

as

as the Ark in Israel, a visible token of Gods presence among Christians; And though the Philistins may, for the sins of this Church, take it captive, and detain it for a while, yet I believe, the Lord will bring it back again, with shame to his enemies, and joy to all true Israelites. 1 Sam 4.
1 Sam 6.

In the mean time this trouble and terror may be a means to amend the personall faults both of Bishops and Presbyters; which formerly might viciate, but they could not totally vacate, the Religion, reverence, and conscience, which is to be had of Christs institution, as to the Ministry; nor yet could they make voyd the honour of Religion, nor the authority, vertue, and efficacy of holy ministrations; Where the persons duly ordeined did administer, and the holy things themselves were according to Scripture rightly administered, which alwaies remain holy, whatever is objected against mens persons administering; as sickness, lameness, or deformity deprive no man of the privileges of humane nature, nor his actions of reason nor his civill interest, of the benefit of the Laws. Elys scandalous sons, unworthy indeed of, but yet rightly invested in to the Priests office, did not take away the necessity, and sanctity of the services and sacrifices, much less of the Priestly function; which depended not on the morality of the persons administering, but on the authority of the Lord commanding; and the right investiture into the office. The miscarriages of Bishops or Ministers may take away the beauty, but not the being of Religious duties, or of that holy power, which they duly received; no more than lapses after Baptism, do unbaptise any Christian. No Christian thinks the series of Christs genealogy broken or blemished, corrupted or interrupted, stayned or maimed, by the names of Tamar, Rahab, and Bathsheba, which are links in that holy chain; which hath its verity in the history, but its sanctity from Christ, to whom it relates, as to the holy seed: So in the succession of Ministeriall order and authority, we dispute not by what personall vertues it was continued; but we are sure it hath been continued successively from Christ, and tends to him, as to the compleating of his second incarnation, in his body the Catholick visible Church; In which Christ is daily begotten and formed by the means of a right Ministry, and duly ordeined Ministers. Personall
faults of Bi-
shops or Pres-
byters may
viciate, but
not vacate
divine du-
ties.
1 Sam. 2. 12.

Whether Bishops ordeined Presbyters, as Prelates, in a superiority of divine power and peculiar order, as succeeding the Apostolicall eminency (which antiquity for the most part thought,) looking on Episcopacy in ordination, confirmation, and jurisdiction, and may be had, Ordination cannot regularly be had without them. 10.
Of Ordina-
tion of Mi-
nisters.
Where Bi-
shops are Or-
thodox and may be had, Ordination cannot regularly be had without them *Ubi Episcopi desunt nec haberi possent, Orthodoxi Presbyteri in necessitate ordinare possunt.* Sarav. de grad. Mi. So Bishop Downham Con. in Apocal. Or by the Bishops authority delegated, as to the Chorepiscopi, who were but Presbyters. *Isid. Hippa. de Eccl. off.*

tion, not as the only, but as the highest branches of Church power lineally descended from the Apostolicall ordinary power of ruling, and governing the Church,) or whether they did those acts of power and authority only as chief by Ecclesiasticall right, in degree, and order of place *among the Presbyters*, as chosen or approved by them, and placed in a precedency of place, and *presidency* of action and inspection; but still of the same intrinsecall power and order Ministeriall, as to the first act or originall, I need not further gratify any mans curiosity in setting down my opinion.

Ego vero à
Presbyteris so-
lis administrata
καρποταίαν regu-
larem, & ad
Ecclesiasticarū
regularū amuf-
sim factam non
dixerim; Aut
in ea institutum
ab Ecclesia post
Apostolorum
transitum ordi-
nem per omnia
servare. Blon-
del. test. Hie-
rom. pag. 255.
St. Pauls E-
pistle to Tim.
and Tit.

Ignat. Ep. ad
Ephes.

τὸ γὰρ ἀξιωμα-
τοι πρεσβυτέρων
ἀξίον τῷ θεῷ ἔσται

συνήμωται τῷ ἐπισκόπῳ ὡς κάρδι καὶ ὄφθαλμος. Epist. ad Smyrn. πάντες τὸ ἐπισκόπου ἀποκρίπτεσθαι ὡς ὁ χριστὸς
ἐκείνου ποιῶν καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις.

This I am sure; What ever dirt and mire, *the restless* hearts of wicked men cast up against the calling of the Ministry in *England*, The Gospell, and the holy Institutions of it appointed by Christ to be dispensed to all the world, have never in any other way been derived to this long succession, save only by the *power of ordination*; which never was in ordinary cases believed or owned in the Church to be *valid* and effectually, in any men, or from *any hands*, but those, who *were formerly* consecrated Bishops, or ordeined Ministers; Nor was this custom ever esteemed as the act of *any general* Council or Ecclesiasticall Canon; but it had both example, and precept, and constant succession from Christ to the Apostles; and from them to others, with a command of continuation; which was necessary for the Church, and ever most conscienciously observed in the Church; which never flourished better, than when the modesty, humility, and wisdom of *Presbyters*, joyning with and submitting to their Bishop (as fellows to the Master of a College) carried on that order, peace, and comly proportion in the Church (before all the world) that they were, in the first century, compared by *Ignatius* for their harmony to the strings well set, and *tuned on the Harp*; yea in an higher strain, he compares them to the *blessed accord between* the Father and the Son; Christ as man mediator and God; where in the sameness of the divine nature, yet *there is the order and priority of relation.*

These were the antient pipes and conduits of Ministeriall Ecclesiasticall power, which were first layd in the head and fountain Christ Jesus; after *branched* to all places by a continuall order and derivation of Ministeriall authority; Where the pipe is once broken, there the *stream of living waters* must needs fail: If any foulness flows, or obstructions have befallen these pipes of due ordination (as all that passeth through earthen vessels is prone to do, in time,) which Christ and his Apostles have layd to serve his Church with the living waters of grace and truth, and which have flowed these
sixteen

sixteen hundred years to the refreshing of infinite souls; yet we must not *cut them off*, nor quite stop them, or turn the waters another way; (as choosing, rather *Independent wells*, and broken Buckets,) but we ought to cleanse those pipes, and repayr those *conducts*, which only can hold, and convey that holy water (as the *vessels of the Temple*) restoring them to their Primitive use and integrity: Which, by Gods help is easily done, where pride, passion, policy, and worldly interests are really separated from those of Christ, his Church, and mens souls. Nothing were more happy, than to see this *sincerely done*; so that Christians would rather deny themselves, in profit and worldly advantages, than any way benefit or gain, by *Church Reformations*; than which, nothing is more sordid and more to be abhorred: contrary to the holy liberality of all good Christians in all times. If *Ananias* and *Saphira* were smitten for dissembling, how much more accursed are they who act all with a sacrilegious Spirit and hand, stripping and robbing the Church, instead of Reforming? I shall ever pray for just and liberall Reformations, while I live; mean time I rest satisfied in my conscience, That the ordination of Ministers, as it was in *England*, by a Bishop and Presbyters, as it hath the greatest regularity, so it hath the *greatest validity*, and admits the least dispute, as to the *right order* and succession of Ministeriall power.

As for the *Presbytery* and Presbyters, I think their *Ministry* very valid, and their authority very venerable, to all *true Christians*; especially in conjunction with their Bishop: Like *Tortesses* they were safest, while they keep under *that shell*; which some Presbyters having scornfully cast off as a burthen, striped themselves of *their shield* and *defence*, so that they are become very naked, feeble, and contemned creatures, whom the foot of pride and rusticity is prone to crush and trample upon on every side: That they have now no refuge or protection left, *but God*, and a *good conscience*; which are enough, if they do indeed enjoy them, though with poverty, and contempt from men.

Thus I have, as well as I had leasure, vindicated the Ordination of Ministers, and that power which they have to administer holy things, in Christs name to this Church, to be *no way blameable*, but right and commendable, as derived by, and with the *hands of Bishops* and Presbyters; which is the *holy and Catholick way*, wherein only it is *ordinarily* to be obtained: if any men list to be contentious for other ways, my answer with *St. Paul* is again and again, neither we nor the Churches of Christ ever had *any other* custom, and with *St. Austin*, so Catholick a custom, so agreeable to reason and Scripture, could have no beginning but Christ and his holy Apostles.

There is yet one *Calumny* more against the Ordination of our Ministers in the Church of *England*; which pretends the *neglect* Ordination among of Ministers

ἡ κοινὴ τῶν
ἐκκλησιῶν. Ign.
ad Ep. ἀγ. οὐδὲ
μὴν τῶν ἐκκλησιῶν.
Id. ad
Smyr. ὁ παρὶς
οὗτος τῶ ἱεροκρί-
νω, καὶ τῶ ἱεροβυ-
τηρίᾳ, ἀπερὶ πᾶ-
σα θύλα. Ign.
ad Ep.

1 Cor. 11. 16.
Aust. cont. Don.
l. 4.

II.
Of the peo-

among us of what is by some thought most essentiall in making a Minister; that is, of the peoples right both in choosng and ordeining men to that office; the want of which, they say, makes our Ministry invalid.

Answ. For this pretended right of the people *no argument* is alleged, so strong, as that of *liberty*, which some have taken in these times, to separate themselves from the ordinary Ministry of this Church, and by a mutuall call of one an other to juggle themselves, like Partridges, into small coveys; which they call *bodies* or *Churches*, even before they have any Minister; which they resolve not to have, but of their own choosng, and ordeining; that they may be sure, (being a creature of their own) to have him after their own humour: flattering themselves, that they have a *plenary Church* power to all Offices and ends whatsoever. Although I have formerly given some generall account of the folly of this *imagination* in the vulgar; yet because it is a *Gangrene*, not easily cured, without oft lancing and opening, and hath far prevailed upon some peoples minds, who feed this opinion, with the venemous and vulgar humours of pride, self-loving, self-seeking, self-pleasing, self-flattering, and self-admiring; It is not a misse to give another stroak at this high *imagination*, which exalts itself against Christ, and the holy order of his Church; that the obstinacy of its arrogance and folly being pulld down, it may be levelled to that obedience, which becomes all Christian people.

People have
no power
Ministerial.

Numb. 16.
The Preface
to Korahs rebellion, and
confusion, is
the peoples
sanctity. v. 3.

Not by
Scripture.

First, then, I must profess, that I never saw or heard any thing by any man, with any shew of Scripture, or reason, urged to proove this power of conferring the holy order and authority of a Minister of Christ, to be in the people, Either *eminently*, as an executioners power is in the supreme Judge; or *virtually*, as life is in the Suns beams; or *formally* and *causally*, as heat is in the fire; or *ordinatively*, preceptively, and derivatively, as the supreme Magistrates power is to some ends, and actions, in the meanest Constable, or publike Officer; So that it can be in them no other way, than, as power may be in rebels hands; or as Korah and his complices, if they had not been by God repressed, would have had liberty and authority, from their own usurpation, to make Priests and Rulers instead of Moses and Aaron, whom the Lord had appointed.

For Scripture, First it is evident in that (*θεοκρατία*) divine patern of polity and extern order of Religion in the Church of the Jews, we find that the wisdom of God leaves nothing of holy concernments, for Priests or Ministry, no nor the least sacrifice, offering, or ceremony, to the peoples, either ordering, or choosng; Nor is it likely, or any where appears, that the unchangeable wisdom of God in Christ, altering only the manner external, and not the order, beauty, holi-

holyness, or the main end of the service and Ministry Christian (which his glory and his Churches good,) should so much vary from the former exactness and wariness, as to venture the order, beauty, and honour of Religion upon the rock of vulgar rudeness, ignorance, rashness, headyness, stiff-neckedness; which formerly he so much avoyded, and which, not only the tenderness of Christian Religion, (which having many enemies, admits least blemishes, and studies most, what things are comely, as well as holy) but even common reason, and experience teacheth, all wise men to avoyd, as much as possible; Namely those inconveniences and mischiefs attending the weak heads and strong hands of the vulgar, as in all things, so chiefly in those which concern Religion. Who, that is wise, can be ignorant, that the common people, even among believers and professors, are seldom or never qualified with those gifts of knowledge, wisdom, temper and discretion, which are necessary for all publike, and most, for religious administrations; where, not only the credit, but the conscience of the Church is engaged, and ought to be very much considered, in order to the honour of Christ, and of his Church? It were a very blasphemous reproach, I think, to the wisdom of Christ, for any to imagine, that he had delegated the highest power of his Church to men incompetent, and generally incapable, without daily miracles.

Besides this, if they were supposable to have those gifts, which were fit to try and judge rightly of a Ministers sufficiency; yet they cannot have power to authorise or ordein a Minister of Jesus Christ; no more than every judicious man hath power to send an Ambassador in his Princes name; or to make such arbitrators and Judges, as he thinks fit in other mens business: This is a power only to be used and enjoyed by those, to whom it is given, from him, who is supreme, as in the Church Jesus Christ is: in whom the grand power of Ordination, which confers on man authority to dispense holy mysteries in Christs name is originally seated, and from him derived and granted as a grand Charter or Commission to his Apostles, first; and by them afterward exemplified and delivered to others, who being found fit for it, were assumed into, and invested with, the same delegated authority, as from Christ, and never given to the community of the people, at any time, or derivable from him in any degree of power Ministeriall, be their gifts and graces never so good; Since this is a fruit of Christs wisdom, munificence, and power toward his Church: an appointment full of holy order, and divine polity; depending on no private mens gifts or graces, but upon the good will, pleasure, and power of Jesus Christ himself, as he stands in the relations of King, Priest, and Prophet to his Church.

Phil 4.8.

το γδ σωτηριον η το

δυναμις ο πολυς

καλ@ η οτις

αληθεια, αμ' ε

ων αν ησθη δυνα-

μις. Cl. Al.

sc. 5.

A multitude

abhorret maxi-

mè vera Philo-

sophia. Laet.

Inst. l. 3. c. 25.

è Ciceron.

Vulgar heads,

like many cit-

cles have so

many circum-

ferences that

its impossible,

to draw them

to meet in one

center. Char-

ron.

Ubi major &

hominum tur-

ba, major ple-

rumq, est divi-

nitatis injuria.

Salv.

Pag. 143. &c.
in the answer
to the first
Objection.

See Dr. Ham-
mond and Dr.
Taylor of Or-
dination.

Porrexerunt
manus, psephis-
ma natum est.
Tull.

Acts 14. 22.

Ordinationes
eorum quam
temerarie, tam
inconstantes;
Hodie Episco-
pus cras alius,
hodie Presbyter
qui cras laicus:
Nam & laicis
Sacerdotia
munera injun-
gunt. Tertul.
ad Hæret. c. 42.
Ad hæc opera
blandi & sub-
missi sunt. Cæ-
terum nec suis
præsidibus reve-
rentiam exhibere
noverunt. Id.
ubi integra non
est veritas, me-
rito & talis est
disciplina. Ter-
tul.

Now to whom Christ committed this great and sacred power, of or-
deining a constant *succession of Ministers* in his name, and in what
manner it was by them derived to others, I have already cleared
(I hope) and other late writers have done it too by Scripture, rea-
son, and Ecclesiasticall *Catholick Custom*; In all which, it is evi-
dent, That the so much urged *χρηστία* and *χρηστος* (which properly
indeed signifies peoples *suffragating by stretching forth of hands*
in publike and popular elections) is not to be urged by a *Criticall*
severity, from the *Ethnick* sense of the word, to the *Churches* in-
jury and confusion; Since the same word in sacred and Ecclesiasti-
call writings, as well as in others, is oft used in a sense which sig-
nifies nothing else but an *appointment or designation* made by any
one or more to some speciall work and service, to which *God*, or
Christ Jesus, or the *Apostles*, joyntly, or severally, or their *suc-
cessors* the *Bishops* and *Pastors* of the *Church* in their severall pre-
cincts, are said, *to ordein*, or appoint, apart from any such *suffrage*,
or authoritative influence of the *people*; Further than their sometimes
nominating and *recommending* fit men to be *ordeined*, as *Acts 6. 5.*
or else their *comprobaton* and acceptance of those, who were by
the *Apostles*, *Elders*, and *Rulers* of the *Church* ordeined, as *Ministers*
over them; and this in *Christs* name; by a *divine authority*; which
is for the peoples good, but not from them, as a *fountain*; nor by
them, as any fit *Pipes* or *Conduict*, through which this *holy stream*
of the *Ministry*, or the *pure waters* of the *Sanctuary* are to flow:
So that I cannot look upon this late arrogant claim of the power
of ordeining *Ministers*, as primarily belonging to the common
people, or to other *Laymen*, as other than a fashion or opinion only
befitting, and extremely resembling, those giddy, proud, and *prepos-
tous fancies*, to which vulgar minds are subject (as *Tertullian* tells us)
when once the reigns of *Church Discipline* are let loose; or some
head-strong *Schismaticks*, get the bridle between their teeth: yea and
it daily confutes it self; while the *Authors* and followers of it, are
continually dividing and self confounding: So inconsistent is *error*,
not only with *Truth* but with it self; easily mouldring with its own
weight and weakness. And no wonder if the Lord prosper not *projects*
arising from popular pride and presumption, and tending to the shame
and confusion of true Religion: which no right reason, or order; no
Scripture precept or patern; no Ecclesiasticall custom, or learned,
and godly mans judgement, did ever allow, or can with any rea-
son: as carrying with it all manner of *rusticall, unreasonable,*
and *irreligious absurdities*; which are never wanting, where *vul-
gar passions* dwell, as infallibly they do, in the *meaner* sorts of men,
pretend they to what *sanctity* they will; It will soon appear in
how many and great defects they come short of that wisdom, gra-
vity,

vity, unpassionateness and impartiality, which is necessary to manage and order publike holy actions; and to confer a solemn Religious power to any in Christs name, to do Christs work, and in some sense to be in Christs stead. 2 Cor. 5. 20.

Wise, humble, and truly *gracious Christians*, are of all men most remote from such bold and unsuitable *undertakings*; whereto having no call, from God, or the Church, they can never expect blessing on their adventures and rash endeavours: It satisfies them, that they have, as much influence in the ordeining and choosing of Ministers, as they are capable of, and is best for them and the Church: Yet, if it will please these Christians to fancy that they have some degree of power even in making their Ministers here in this Church, they may consider, that *neither Bishops nor Presbyters in England made any Ministers without the peoples generall consent*, expressed by those Laws and civill sanctions, which confirmed here, that divine order and constitution, which they saw *Christ had settled*, and the Church alwaies followed in ordeining lawfull Ministers; by that wisdom and authority which from the Apostles was derived in a constant succession of Bishops and Presbyters; who were for gifts of knowledge and judgement best able; and for lawfull power only able, by examination, benediction, and imposition of hands to consecrate any man a Minister, and confer the power of Holy Orders on him; who yet did, and doe this, as Delegates for the Church, but from Christ.

If the power of choosing and ordeining Ministers were wholly left in Lay-mens hands, what a sorry choice (for the most part) would they make of the Man or Minister? how weakly would they examine his insufficiencies? how wildly would they *Institute and Ordain* him? what sad and slovenly hands would they impose on him? how soon would they *reject and disdain* those *Blocks* they had so hewen to be their *Mercuries*? and the *Idols* they had set up for their *Seers* and *Shepheards*, which many times can neither see, nor hear, nor rightly understand the *Mysteries of Religion*, nor the *Duties of the Ministerial Function*? who sees not that *common people* are rather taken with a *familiar Rusticity* in a Minister, than with the best *learned abilities*; preferring, oft-times, a *confident Mechanick* to be their Teacher, before the *compleatest Divine* in a Country? They judge not what is *worthiest*, but what is *fittest* to their humours: rejoycing more in the *knack*, which they fancy, of Church Power and Liberty, (though it be to their prejudice) than in what may really advance their souls good, with *just Authority*; receiving more willingly one that comes in his own name, as gifted; or in their name, as chosen and ordeined by them, than if he comes in Christ name, and by that *right Ordination*, which hath alwaies been in the Church of Christ.

Certainly, *common people* may as well be their own Preachers, and

Best Christians are most modest.

Ministers in England ordeined with the peoples consent.

Vulgus vulgaria omnia impensius amat & amplectitur; Eminentiora & exortia potius admiratur quã amat; non raro odio & invidia & calumniis tantum quam ostentat suo prosequitur.

Ephes. 4. 11.
1 Cor. 12. 28.

and Baptisers in course one after another; as *ordein* of themselves any one to be their Preacher; what hinders they may not all exercise that power, as Ministers, which they presume to give to another? which they cannot do, if they have not that power in themselves: and if they have all this power of the Keys as Stewards and Ministers of holy things, then 'tis not true that Christ hath given (~~me~~ only *some*, but ~~not~~ *all*) to be *Apostles, Pastors* and *Teachers*; So that every part *in the* body may challenge to be *an eye*, and to have visuall power: which peice of *prophane confusion*, was never acted, or allowed in the Church, by any, that were worthy to be listed among *sober* Christians, or well-ordered Churches: who owned in all ages *their calling to be Christians*, and their gathering to the body of the Catholick Church (as parts and members) not to their own good nature, or preventive forwardness, making to themselves a Minister for Christ; but to those *true Ministers* pre-ordained by the Church, and sent by Christ *to them*, while they sought *not after him*. These were in time, and order of nature, before the people, as spirituall Parents: by whose Ministry they were taught, Baptised, and made Christians; formed, guided, and governed in the things of God: so that the power of a Minister must needs flow from an *higher fountain*, Jesus Christ, and be conveyed by an *other Conduict* to the people, than *by the people*, Who can originally no more confer the power of *Ordination* to *Ministers*, than Children can give a *parentall* power, and authority to their Parents; or the vessels formed, can give a *formative* power and skill to the Potter.

12.
Peoples relation to their Ministers.

Mat. 16. 15.

The peoples *calling to themselves*, and electing a Minister, that is rightly ordeined; or accepting such an one, who is according to Laws both Civill and Ecclesiasticall sent among them, to be *their Minister*; is but a matter of *humane prudence* and *civill compact*, as to that particular place and people. An owning and acknowledging of that power, which he hath from Christ, by the hands of Church Rulers, to officiate, as a Minister of Christ for their good: It is not an induing with power, but meerly an *appropriating* of the exercise of his power *Ministeriall* to such a place, and such a people, for order and distinction sake; to avoyd *rambling*, and *confusion* in the Church; It is not any *conferring* of the Office, *function* or *habitude* of a Minister to any person, who is a Minister ordeined for the service of the Catholick Church, over all the world, wherever the *Gospell* may be Preached, the *Sacraments* administered, and other *holy offices* performed in a right and orderly way: Which *vast* power and authority, extending to all Nations, and every *creature under Heaven*, capable of the *Gospell*, far exceeds any proportion of power, that can be imaginable, in any *handfull of private Christians* in one place, and can only be from the Catholick

Catholick power of Christ, and that grand Commission, first given from Christ (to whom the *ends of the Earth* belong) to the Order Ministeriall, and by those of that Order preserved to this day, and never claimed in common, but by the irregularity, ignorance, or impudence of some few men, of *these last and perilous times*.

For how ever the *faithfull people*, in some places during the *times of primitive persecution* (which kept all sides more humble and holy) did oft-times express by their presence, their love and respect to their *Bishops and Presbyters*, by a *cheerfull concurrence* with them in matters tending to the publique order and peace, and good government of the Church, so far as their discretion and modesty thought decent, and acceptable to their Governours and Pastors (In the Election of whom, they had something of approbative suffrages, consent, or nomination) yet did they never presume to challenge any *Power of Ordination*, to be in, or of themselves, but requested and obtained it, for those (whom they thus chose or approved) from the hands of such rulers in the Church, in whom the power Ministeriall was deposited, and *alwayes conserved*. It was enough for the *faithfull flock* to be *quietly present* at Ordination, to joyn in *prayer and fasting* with the Ordeiners, to attest the merit of those whom the Bishop with the Presbyters declared to be *Candidates*, or *Probationers*, and *Expectants* of the holy power of Ministry; which to confer, the common people have as much to do, as *Saul* or *Uzziah* had to offer *Sacrifice or Incense*.

Cornelius factus Epis. de Dei & Christi judicio, de cleri testimonio, & de plebis qui adsunt testimonio. Cypr. ep. 52. Sub populi assistentis conscientia fiebant ordinationes. Cypr. l. 1. ep. 4. An. 2. 1. in Can. Apost. de epis.

What may be don in *cases extraordinary*, and of absolute necessity, or destitution, where Christians already baptised, and believing, cannot have a Minister in a regular way, I leave to Gods direction, and his *speciall dispensation*, who in *Cases extraordinary*, may extraordinarily manifest his pleasure. I am sure in the *hottest Persecution*, which *worried* and scattered the flock of Christ, when it was most innocent; the sheep neither chose, nor followed any other Shepherds, than those, which *St. Austin* calls most necessary for the Church, without which it cannot subsist, of whose Ordination and due authority they had assurance by constant Succession and according to the true pattern in the Mount; but they chose rather to supply the *necessitated absences* of their true Ministers, Bishops, and Presbyters, by prayer, fasting, meditation, reading, Christian conference, and mutuall exhortation, than to set up among themselves any Minister, by their own power, of popular Ordination; Yea (as the Jews would have done in the defect of holy and Consecrated fire)

Crysof. was accused for privately Ordeining.

On πονηρὰ ἀμαρτίαν αὐτοῦ οὐκ ἔστιν ἡμετέριον φέρειν. Phot. Bib. de Jo. Crysof.

Universus sexus & clerus à Sylvestro episo. ut Priscum & Theodorum ordinaret Diaconos proposuerunt.

Con. Rom. 2. c. 10. An. 324.

In ordinandis Clericis fratres charissimi sollemus vos ante consulere, & mores ac merita singulorum communi consilio ponderare. Cyp. lib. 2. ep. 5.

ἡ χειροτονία λαοῦ ἐστὶν καὶ τῶν ἀκούων. ἡ δὲ ἐκείνη ἐστὶν ἡ ἐκείνη. ἡ δὲ ἐκείνη ἐστὶν ἡ ἐκείνη. Theop. Alex.

Austin. ep. 180

ad Honoratum, Christians rather contented themselves with the *Vote and desire*, or *Denies* that *purpose of Sacraments*, without the actuall perception of them, (or any other fruits proper to the Ministeriall function and power,) rather than offer with *strange and unholy fire*; where they could not have those Ministers, whose lips *had been touched with a coal from Gods altar*, that is ordeined by a right *Consecration*; which holy fire hath never yet been quite put out in the *Church of Christ*; nor ever will be, however some mens *petulancy* and presumption seeks to spit, or piss it out, by their irreligious, ingratefull, and contemptuous carriages against the office and due Succession of the Ministry.

which is most due and necessary for their souls in times of danger and persecution, unless the office be supplied by some fit Ministers, while others by content, or lot, fly to preserve a flock of Bishops and Ministers.

Humble and wise Christians willingly look back to the *Rock whence they were hewen*; and the pit whence they were digged: There they discern, That it was not the people, who made to themselves Ministers, but Ministers sent by Christ and the Apostles, every where made people Christians; They that sate in *darkness* had light brought to them, and were found of God by his messengers; as Shepheards sent to the lost sheep, who sought not after God; That the *holy succession of Ministeriall and Church power*, is indeed for the peoples good, and ought in some cases be carried with the peoples approbation, but it is not at all from the peoples pleasure, will, or vertue. That Jesus Christ, the Apostles, and all after Churches ever carried this Ministeriall and Church power in another way, distinct and apart from the people, yet most convenient for them, and most agreeable both to right reason, and to the order and honour of true *Christian religion*; which requires, that holy things be done with all *beautys of holiness*, by able and wise, and worthy men; to choose and appoint, or ordein whom, supposes as able at least, if not abler than they are, to *judge of them*; yet meer abilities as I have shewed will not serve neither, to give to others any commission as Ministers of holy things, unless the givers have first a grand *Commission*, or power of so doing, committed by others to them, which carries the strength of an originall divine Authority ascending to christ.

Which power, especially as to *Ordeining of fit Ministers*, being thus severed from the people for 1600. years, without any complaint made by the faithfull, or claim of right by reason or religion; there is no cause Christians should now listen to that fury, folly and faction, which would lay all in common: since nothing is brought by these Commoners to repeal the first divine enclosure of it, by the Institution of Christ, or to take away the prejudice of so many Centuries peaceable possession, as a peculiar to the Church Officers; those of the *Ministeriall Function*; In which there hath never been any cessation.

cessation or interruption, as to legitimate succession, and constant Ordination.

Not that we deny (for any thing shall be granted to faithfull People least Christians, which is for their good) but that Christians of a particular parish or Congregation, may (if they have not otherwayes made or Ordeined themselves, and restrained things by Laws, with are the publick Ordinances, and so the Peoples consent ; (as here for the most part in England it was) they may orderly chooise, and desire such a man to be made a Minister or Bishop, and to be over them in the Lord, (as the people of Milan did St. Ambrose, yet a Lay-man and Magistrate ;) Yet this is only so far, as first to recommend him to those, who have power to ordein him a Minister of the Catholick Church of Christ ; next, to acknowledge that power and office Ministeriall to be rightly in him, as conferred to him by just hands. They may chooise him, thus Ordeined, to exercise his Ministry and Office by particular care, mutual relation, and joynt consent among them ; But still this is as far from any such *seignioria*, as some interpret it, as amounts to peoples giving Ministeriall power or Orders, as it is from Souldiers giving a Commission, when they only present by way of Commendation and Petition a worthy person to the Generall, or Commission officers to be made their Captain, which neither his worth, nor their willingness makes him to be without exprels Commission from the Generall under his hand and Seal. Nor is this any thing to the diminution of peoples rationall or religious liberties as Christians or men (which regulations and restraints they may not grudge to suffer, if Christ will have it so ; as in this his will and command is most clear) but it is a fruit of Christs wisdom, and care for the faithfull peoples good, to avoyd infinite inconveniences and confusions, which constantly and unavoidably attend all things, that are transacted or touched almost by the common peoples hands and heads ; who, though they mean and begin well, (as the Sea by most lickings and slidings over the banks, which afterward its fury overbears with horrible inundations) yet are they never to be trusted with any thing, which a wise and good man would have well done.

As then we see no Church power, especially as to Ordination and Ministry, is naturally in Christian people, who must be considered after their Ministers in time, and that order of nature which is between Effects and Causes, Children and Fathers, being first made Christians by Ministers whom they never Ordeined, nor so much as dreamt of or desired : So, nor can it in any reason be thought, by Christ afterward committed to them ; least of all may they arrogate it to themselves, or involve it in any inferiour kind of civill and social power, which they may in some cases have ; Since this power of sending

In causis fidei
vel Ecclesiastici
muneris eum
judicare debere
qui nec munere
impar est, nec
jure dissimilis,
constantur asse-
ro. Dictum. Im-
perat. Valentini

*Et patris, quod
Ambros. vehe-
menter laudat.
1.5. Ep. 32.*

*Job. 20. 21.
As my Father
sent me, so
send I you.*

*1 Pet. 4. 10.
As good stew-
ards of the
manifold
grace of God.*

*Eph. 4. 11.
Christ gave
some Apostles
and Pastors,
and Teachers.
People may
as well make
Apostles as
ordinary Pa-
stors or Mini-
sters, which
are all from
Christ.*

sending and Ordeining Ministers to teach and rule the Church, is as far divided from that of peoples *choosing, approving, recommending, or accepting* one rightly ordeined, as the *waters above the firmament*, are from those beneath, in the Sea or Earth; what faithfull people may prudently do in private Church-matters, *within their sphere*, is rather a power *subjective*, obedientiall, and conformativ (as that of the matter to the form) than *Mandatory, Operating, and Authoritative*; what they do discreetly, as to advise, chuse or agree with any Minister, is rather a common act of reason and polity as men, than proper to them as Christians in piety, and is so far commendable as they advise, chuse or agree in things of externall use, for their own good, yet no way troubling the Churches common welfare, order, and peace, nor *arrogating that spirituall and internall power Ministeriall*, either to make, or act as Ministers: which is from an higher principle, than Nature, Reason, or the will of man: People having no more power to Ordein, send, and Consecrate *true Ministers*, or Invest them in that Authority, than they had to *Anoint, or appoint the Messias*; and they may as well set up a *new Christ, and new Gospell*, as a new *Ministry*, and new *Ordination*; which Christ only hath once done, for all places and times, to the end of the world (at least as to ordinary cases, when right succession of power Ministerial may be had) and this without troubling, or interessing the common people in the business, to whom Ministers dispense not the peoples own, but the *grace of Christ*; of which among other gifts and graces as means, this is one; To give Apostles, &c. *Pastors and Teachers* to the Church; How can people primarily give power, to celebrate Mysteries, to Consecrate Elements, to confer Graces; which are so much above their thoughts, desires and merits? And who have no other way to order, regulate, and manage any of their Elections, undertakings, and affairs civill and secular, in what ever they pretend to have power, (which I think best, when it is least) but only that, of the *major part, of numbred voyces*, or by the *Pole*; If this doth not suffice to decide their affairs, then the more hands and *stronger party* (which is oft the worst) carries it, against the *other fewer and weaker*, which may be, and most-what are the *best and wisest*; Neither of which wayes of decisions (which are oft worse than that of *blind Lots and Chance*, (which many wise men rather chole, than *otherwaies* to determine matters by the uncertain and dangerous way of popular suffrages) can seem so *Infallible and divine*, as to induce a wise man to *acquiesce* in them, as Gods appointment; when very oft they come far short of those *rationall and morall proportions*, which a good man would require in judging of, and preferring alwayes, *the best and most deserving men*: sober men would never have matters of *Consequence* left to the most voyces of the vulgar,

or

or to their *Counter-scuffings* and *brutish contentions*, which oft shew As among the
that there is little of God in their heards and crowds, and clamors, Cyclops
more than may be in *storms and tempests*. where, &c.

How unlikely is it, that *Jesus Christ* should intrust these Plebs
or people every where with power to chuse and ordein Ministers of
his Church, in order to save souls? when the community have no
other way in this Sacred concernment of mens souls, but such as
they use in their most *trivial transactings* of humane affairs; As if
it were all one power, which enables them to make a *Minister of
Christs Church*, with that which makes a *Maier*, a *Bayliff*, or a *Con-
stable*, in a Corporation. In those few experiments which the wis-
dome of this Church, or the lenity of some Patrons hath thought fit
to give men of *Popular Elections* of their Minister, I have known,
where a Parish rejecting a very able man offered them, have with
great earnestness desired, and with as much greediness as the Whale
did swallow *Jonah*, received a Minister of far less worth, who was
of their own choise, yet within two or three years they have cast
him out on dry land, and with *scorn* reproached and rejected him,
who was so lately their delight and darling.

The greatest enemy of the Gospell of Christ, and of the reformed
Religion would wish no *greater advantages* against true Religion,
than to have the *Ordination*, choyce and appointment of Ministers
left to the *Common people* in every place, which will soon be filled
with as much ignorance, fury, faction, error and confusion, as either
Devills or *Antichrists* would desire, whereby to make *Bethel Betha-
ven*, and to set up *Babylon* in the midst of *Jerusalem*; Yea, the peo-
ples very *bare Election* of one rightly Ordeined to be their Minister,
oft occasioneth very great *thoughts* of heart, and uncomfortable di-
visions, between both the people in their parties, and the Minister so
chosen by some, but not by others; To prevent which inconveniences,
and sometime milchiefs, the wisdom both of Church and State, had
by consent of all estates, People, Peers, and Prince, settled that in a
far quieter and safer way of *Presentations*, to the content of Patrons,
Ministers, and all sober Christians.

I may then conclude, that as Bishops and Presbyters joyntly
ordeining others to that holy Office, whereto themselves were *former-
ly Consecrated*, did as much, and no more than *was their duty* to
Christ and the Church; So neither the *Pope of old*, had beyond his
Diocess, nor the *People* now, have any thing to do with this *Ordi-
native power* which duly is in the Ministeriall order of the Church,
by which an holy succession of *able, true, and faithfull Ministers*,
Bishops and Presbyters, hath been continued in all Churches, and as
yet is in this Church; What ever the Papall pride and usurpation as
any way *eminently Antichristian*, in former or later times; or *Schis-
matick*

matick and unruly people now, as the many Antichrists, in the Diametral distances of their errors, (being the two poles of Church pride, but not the axis of Church power,) have or do pretend, as if all Church power were in them, or from them; it was and is all nothing else but vain shadows, and meer mistakes arising from the ignorance, darkness, connivence, licentiousness and superstition of times, and is no more prejudiciall to the true power of Ordeining Ministers, (which is from Christ only committed to the order and fraternity of Pastors and Governours in every Church, as hath been proved) than if some one or more, cunning fellows, should perswade credulous and silly people, whom they find or lead into the dark, or else blind them; that they were indeed stark blind, and had no power of themselves to see, or open their eyes, but must wholly be led by their guidance, without having any sight, or benefit of the Sun: These poor seduced men, have no more to do in point of relieving themselves, and confuting so gross Impostors, but only to open their eyes freely, and to use the light of that Sun, which they easily and clearly see shining over all the world; which is not more evident to sense, than this Truth is to judicious Christians, That the power of Ordeining Ministers hath alwayes, and only been in the Pastors, Bishops, and Guides of the Church, who both ruled well, and also laboured diligently in the Word and doctrine.

And since true Christians in this Reformed Church of England, both Ministers and people, have been so happy in this Church, as to be delivered from the Romish superstitions, and Papall usurpations; they have now no cause to be less cautious, or more patient to be gulled, and deluded by popular seductions, lest the second error be worse than the first; Inasmuch, as the furies and confusions of the vulgar are more dangerous than any errors of Popes, or Bishops, or Presbyters, are like to be; as Earthquakes are more dreadfull and pernicious than Eclipses, or the Cloudings of the lights of Heaven. The lights of the Church may recover their lustre and vigour in due time; nor do they ever shine so dark, but they afford a competent light, to shew the way to Heaven; But popular precipitancies, and licentious extravagancies of the vulgar, are likeliest to overthrow all religion; and bury all Christianity by Gothick and Mahumetan methods, in Atheism, Illiterateness, Confusion, and Barbarity; For, as they have least skill in them, and no authority given them, to order and rule Church affairs; so they have most passion, and unbridled violence in them: least able to distinguish between the abuse and use of things; between gold and dross; between what is of God, or of Man; when once they have got power, and say that they know not what is become of their Moseses, their divinely appointed guides, their duly ordeined Bishops and Ministers; the first thing they

they do, is to *make themselves molten Images*, and contribute both their *Earrings* and their *Ears*, their hearts and hands to those Calves, which they set up for *Tamuzzes*, or *Images* of jealousy and abominations, whereby to provoke the God of heaven to wrath; to reproach the honour of Christ, to affront the true Ministers, and to make the Reformed religion and this Church to become an hissing and astonishment to all round about. *A wise man of Spain* sayd, It is better in Church, as well as in places of Civill power and Judicature, to prefer corrupt men, than weak and foolish; The one is as a thief in a Vineyard, who will only take ripe grapes till he is satisfied; the other as an Ass which eats ripe and green, crops the Vines, treads down much with his heels, and when his belly is full, tumbles among them.

But our *Antiministeriall Adversaries* are still ready with scorn and laughter to demand, What can Ministers, either as Bishops or Presbyters, confer more than other Christians, in the point of Ordination? What virtue or charm is there in the imposing of their hands, or in their prayers; by which to add to any mans ministeriall gifts and graces; or to invest any man in a way of Church power, more than is in any other Christians? whose gifts and graces may be equall, or exceeding, their *Infirmities* far less, than many Ministers are? What power can they have to give the *holy Ghost*, as they express in the form of Ordination? yea, whence do they challenge, as of right the Name of Clergy-men, as peculiar to their tribe and Calling; where as all the *Lords people* are his lot, and his inheritance, and God is theirs; Nor ought they contemptuously, as by way of diminution to be called *Lay-men*; or the *Laity*, Since they are all spiritually anointed, and chosen of God, to be Kings, Priests, and Prophets?

I Answer to this last scruple first, as least, being not so much a beam, as a mote in some mens tender eyes, which like *Leahs*, are easily offended: As for the names then of Clergy and Laity, in which the *Nasuter Criticks* of this age, sent something of pride in the Ecclesiasticks or Ministers, and of despicency toward the faithfull people, (who are to be animated, and flattered any way against the Ministry of the Church;) They may know that this distinction between the Clergy and Laity, hath been used in the Church, from the very first *Primitive times*, as the antient Fathers, Councils, and the Histories of the Churches both Greek and Latin do testifie; nor was the one ever intended or upbraided for a badge of vanity to the Ministry; nor the other imputed for a brand of scorn to the people; The piety and charity of those times were not at leisure, thus to (accuse) to stumble at straws. I am sure as they antiently were, so they are usuall notes of difference in point of office and duty between Ministers

Ezek. 8. 3.

13.

The vertue of holy Ordination.

Object.

Answ.

Of the Laity and Clergy.

Clem. Rom. ep. ad Cor. p. 53.

O mundi athenae.

The Layman is bound

up by Lay

commands to

keep his rank.

Ignat. epist. frequently. Tertul. Hodie

Presbyter qui nisters and people, not only in our ordinary Language; yea, in
erat Laicus. the exacter stile of *our Laws*, (which give both *reall* and *nominal*
Laicis Sacerdo- distinctions with the greatest authority;) Nor are they at all against
talia munera the Scripture sense and meaning (if they be not just to its words,) since the *word of Christ* hath evidently placed as limits of office, to
injungunt. De *Marks* and names of distinction between the one and the other,
præ. ad hær. as *Pastor* and *Flock*, *Doctor* and *Disciple*, *Ruler* and *ruled*, &c. Yea,
c. 42. & and we may easily gather from the Scripture dialect, that as the
sepe alibi. faithfull people are in generall (*Clerus, Ecclesia*) the lot or portion
St. Cyprian of- and heritage of the Lord; So the Ministers are *Clerus Ecclesia*, A lot,
ten. heritage and portion given by the Lord to the Church, and set apart,
So Clemens of or Consecrated by the Church to the Lords special service; *λεηταριον*,
Alexand. *Acts 13.* to serve the Lord, and the Church, in holy publick mini-
Differentiam in- strations, as the Apostles first did; into whose order *Mathias* was
ter ordinem & by Lot chosen to supply the place of *Judas Iscariot*, *Acts 1.*
plebem constitu- To which end Ministers in an holy Succession have ever been placed
it Ecclesie au- over the people in the name of Christ, by the power of his Holy Spi-
toritas, & ho- rit; yet *Good Ministers* disdain not to be reckoned among Gods
nor, per ordinis *People*, as children of the same *Spiritual Father*, and brethren in the
confessum san- same Family or household of Faith; nor will any *humble Christians*,
ctificatus a (being not in holy orders,) affect to be called *Clergy men*, by a con-
Deo. Tertul. de fusion of language; or disdain to be called Gods commons, or *Lay-*
exh. ad Castit. *men*, which hath a sober, Christian, and charitable sense, in the dia-
λαοις ἐκ ἡ- lect of those Christians, who know how to call and account their
νερποῦ πνεύ τῃ true *Bishops and Ministers*, as *Fathers*, *Instructors*, *Overseers*, and
τῷ ἰσχυρῷ. *Guides of the Church*, &c. These names then, or distinctive titles do
Const. Apost. but fairly follow (according to the use and nature of words) and
1.3. c. 10. decently express those things, which the mind of Christ in the Scrip-
μὴ δὲ λαοὶ, ἀλλὰ ture, and all Custom or use of the Church have distinguished for
ἐκ τῶν order sake.
ἀποστόλων. 1.
Vid. Dr. Pri-
deaux Prælect.
consuetudo cer-
tissima loquendi
magistra, uten-
dumq; planè
sermone ut
nummo cui publica est forma. Quintil. Inst. l. 1. c. 6. Sermo constat ratione, vetustate, autoritate,
consuetudine. Id. Vetera verba majestas & religio quædam commendat. Id.

De verbis con- The same supercriticall men will boggle at the words, *Trinity*,
sendere non est *Three Persons*, and *Sacraments*; which are not in the *letter*, but in
cuvare quomo- the *sense*, and truth of the Scripture; And certainly no religion for-
do error veritate bids us to adopt *convenient and compendious words*, to the Churches
vincatur sed use, since we do safely translate the whole originall Scriptures to any
quomodo tua ordinary languages, in which most Christians may best use them,
dictio alterius not in the literall words, but in the *Intellectual* sense or mind of
ditioni prefe- God. A *strife about words*, and *syllabicall scruples*, fits only women
ratur. Aukt. de or children, or peevish passionate men: As the *Arrians* of old, who
doct. Christ. caviled much at the words (*οὐμνι*, and *θεοτὸς*) whose *syllables* were
1.4. c. 28. new, but their sense old, orthodox and sound, expressing the same
Quid est con- *divine*
sensiosus quam
ubi constat de

divine Nature in Christ the Son, with the Father; and that our *E-manuel*, who was born of the virgin *Mary*, was both God and Man; But this quarrel about names and words, is a very tedious impertinency to those Christians, whose serious piety studies only this, by apt and usuall words, to comprehend and expreis, *the truths and orders of Religion*; who are ready alwayes to give to each other *the right hand of Charity and Unity*, as members of the same body, whose head is Christ; as yet to preserve that order and authority in the Church, which is divinely Instituted, and is as necessary for the Church, as it is for the body to have head, eyes, and mouth, distinct from other parts *of less honour*, yet not less usefull in their place. As for this pretended grievance then of these words, *Clergy and Laity*; We desire not to quarrell farther with our Adversaries, and we shall not need to dispute with others that are wise and humble, only we pity the simplicity of people, who are thus easily cheated, and scared, by some sophistry, when they are told by their great scrupulosity, and censorian gravity, that words are as bad as Spels, that what ever terms or Names, are not in the Scriptures, (as they have them translated) are not the speech of *Canaan*, but the language of the beast: Thus these severe Momusses; Thus the Antiministeriall factors for error, ignorance, and confusion. These are among the other small artifices used by those miserable Rabbyes, who to ingratiate with the vulgar, and lead disciples after them, are content to take away the antient marks of bounds, and known distinction of names, between Minister and People, that so people may take the greater confidence to cast quite away both the name and thing, the holy Ordination with all distinction of Office and Function Ministeriall in the Church; which if I can solidly maintain against these underminers of Religion, despisers of Ordination, and vastators of all true ministry, I doubt not, but I and others may still use these Names of Clergy and Laity without sin or scandall to any sober and good Christians.

To the main therefore of the *Objection* which is made against the vertue and efficacy of *Ordination*, by the Catholick and Antient way of Bishops and Presbyters, which they so slight, I answer; That at the same rate of prophane, and Atheistick reasonings, they may as well dispute (as *Julian* would have done, and those scoffers daily do) (which are foretold should be in the later dayes) *What vertue is there in the water of Baptism*, more than any other, as the Orby which to regenerate a sinner, to wash away sins, to seal comforts, to confer grace, to represent the blood of Christ, of which a man may meditate every time he sees any water, or washeth his hands? Hence the mean esteem, and contempt indeed, with proud and presumptuous Catabaptists have against that holy Myserie of Baptism,

R r

which

re, certae de
nomine. Pust.
cp. 1. 74.
De verbis &
syllabis intem-
perantius liti-
gare solent, qui
res ipsas & Ec-
clesiae pacem
negligunt. Sub
λ γουαλας ἡμ-
βια φιλονικίαν
& καυχήσαν,
suam occultare
& dissimulare
student; quod
et Arrianorum
pertinax astu-
tia olim fecit.
Amb. lib. de
fide, & Jeron.
de Arrian. Hyp.
Insignis est in-
dolis in verbis
verum amare
non verba.
Aust.
Sic vigeat hu-
militas ut non
minuatur Au-
toritas. Aust.
1 Cor. 12. 23.
Error est bone-
stus magnos in
loquendo daces
sequi. Quintil.
Orat. Inst. l. 1.
c. 6.

Against whom
Irenæus dis-
putes.

Κρεῖσσον ὑμεῖν
ὁ πῖς λαοποιεῖς
μὲν τῆς ὁδοῦ
τῆς πνεύματος ἡ
ἀποκαίρου ἀπο-
βήσας, τὴν ῥα-
σάντων διακρίτων.
Naz. Or. 23.

de Trinitatis
Myst.

τὸ φανερῶν
ἀπὸ τῆς δαδ-
ας τῆς, τὸ δὲ
κρυπτόμενον θαυ-
μάσιον καὶ θεωρη-
τικόν. Naz.

Heb. 11. 1.

Faith is the
evidence of
things not
seen, &c.

Nemo judicat
humano modo
quod divino ge-

ritur sacramen-
to, nemo myste-
ria celestia dis-
cutiat ratione
humana. Cry-
so. S. 148.

Ἀρ' ἴσμεν ὅτι τῆς
δυνάμεως λαοποιεῖς,
καταλήψεις ἡ πῖς.
sic. Bas. in
cp. 43.

which all Churches, in all ages, have used with reverence and com-
fort, according to Christs Institution, and the Apostolicall custome.
So alio the spirituall pride of those prophane Cavillers will argue,
what efficacy can there be in *the Bread and Wine*, at the Lords Sup-
per, more than in other of *the same Elements* at our ordinary Ta-
bles, and in every Tavern? What doth the form of Consecration,
by the words of Christ and prayers add to them, or alter them? Nay;
(since the *blasphemous boldness* of proud and wicked men, will count
nothing of outward form sacred) no wonder if by the *same contra-*
dictive spirit, they quarrel at not only the Humanity or flesh, but also
the Majesty, and divinity of our Saviour Jesus Christ; and seeing the
outward meanness, poverty, and ingloriouness of his life and death,
many of them scarce own him for a *Saviour*, or for the true *Messias*;
And no further than is agreeable to their Seraphick fancies; by
which they labour (after the like fondness of some in antient times)
to turn all the *solidity of Truth*, the *certainty of History*, and the
Sacredness of the mystery of Jesus Christ, (*God manifested in the*
flesh) into nothing but Familisticall whimsies, empty notions, and
sublimity of nonsense; As if there were more light of Religion in
their modern Meteors and gross illuminations, than in the Sun,
Moon and Stars, in Scripture, Ministers, and Christians of old;
whereas the same *holy and humble faith*, by which *true Chri-*
stians do believe Jesus to be the promised *Messias*, the Son of God,
and only Saviour of the world, (notwithstanding all that blind
Jews, or proud Gentiles object against him) doth alio teach them,
to receive with all *humble thankfulness*, and religious *reverence*, all
those holy orders, duties, and Institutions, (in their plainness, pover-
ty, and simplicity) which Christ hath settled in his Church, and which
the Church hath continued according to his word in all humble fi-
delity. Nor doth the meanness of *outward appearance*, or any na-
turall and civill disproportions which appear to humane sense or rea-
sonings, any way prejudice, or weaken the faith, devotion, duty
and obedience of those, *who live by faith*, and look with the *eye of*
faith, and act with the *hand of faith*, in all those *holy offices and Mi-*
nistrations, which are grounded on the word of Christ.

To judge of *Christian Mysteries or Ministries*, by common
sense, or carnall reasonings, as *Sarah* did of the Promise, is to make
Christian Religion most ridiculous, mean and *insignificant*, whose
virtue and efficacy, as the faith of *Abraham*, depends not upon any
naturall, morall, or politique powers, faculties, habits, abilities or
actions, that are in, or flow from, *the persons* acting in them, and
dispensing of them; nor the *Elementary* sensible natures of the things
used in them; But meerly upon that *divine virtue*, and power of
Christ Instituting such holy things, as duties to be done, to such a *relig-*
ious.

gious end, by such men, and means, in such a manner, and no other ; *τὴν δὴ αὐτὴν*
and all this in his Name ; that is, meerly as an Institution of his di- *καρπὸν ἢ τὴν*
vine power and wisdom, and whence they have their efficacy, and also *θείας οὐκ ἐκ φύσεως*
authority; not indeed among affected Novelists, curious speculatists, *τὴν αὐτὴν* Just.
proud hypocrites, or contentious worldlings, but among humble, de- *π ἰχθύν.* Ma. de fid.
vout, and true believers, who are also doers of the will of God in all *Tota ratio facti*
things, holy, just and morall, who knowing what belongs to the life *est potentia fa-*
and obedience of Faith, disdain not to submit themselves to any way *cientis.* Aust.
and order, seem it never so weak and simple, that Christ hath appoin- *Greg. Nil.*
ted, to them and his Church; who alone can make weak, foolish, and *Vita Mosi.*
contemptible things to be powerfull and effectuell, through the con- *carxem agni*
currence of his Spirit and grace, to those great and holy ends, for *licuit comedere,*
which they are by him Instituted in his Church. *ισχίας ἰσχύει,*
Ossa vero non
confringenda

credenda non curiosius discutienda sunt dei mysteria, &c. 2 Cor. 2. In multis scientia Pauli à dis-
putatione transit in stuporem, cujus tanta erit presumptio, ut differendo existimet aperienda potius quàm
silentio miranda? Amb. voc. l. 2. 1 Cor. 1. 27.

So that it is not any *Magick charm*, or *Enchantment*, as these
prophane minds scornfully deride, which makes the common elements
to become Sacraments, by that *solemn Consecration*, which is rightly
performed by one, that is from Christ appointed as a minister of holy
things. No more is it any *fantastick and imaginary power*, which of a
common man, makes a Minister of the Gospel, by due Ordination;
which is a setting apart of some fit and worthy men from the ordina-
ry capacities, comon relations, and humane affairs of the world, either
as naturall or civill, and Consecrating them by prayer, and imposition
of hands, and power of the Spirit, to the peculiar service of Christ,
and his Church, in the holy Ministry; And this not to be done by any
one, that please themselves to be at once both apes, and hypocrites in *Pantomimi*
religion, to act a part, and make a Stage-play of holy Ordination, *sunt in religione*
by a popular presumption; but only by such as Christ hath fitted with *Hypocritæ; quo*
gifts, and enabled with power of his Spirit, to Consecrate and Ordein *minus sancti*
a succession of Ministers to the service of the Church, being them- *sunt, eo magis*
selves formerly ordeined, and so invested with that great and holy *simulane,*
power of order. So that it is the powerfull Word and Spirit of Christ, as *παρρησια σπουδ-*
the King and Prophet of his Church, which commands the duty, *es, non timet.*
blisheth the Order, and gives the blessing, as in other, so in this of Ordi- *In ordinatione*
nation. In obedience to which, true and excellent Christians, willing- *Deus est causa*
ly captivate all their high imaginations, and subdue every thought, *principalis, &*
which exalts it self against the rule of faith, the word of Christ, pul- *homo instru-*
ling down all the strong holds of proud and humane reasonings; *mentalis; Deus*
Submitting to every holy Ministration, and true Minister in his of- *vocat primario*
fice, for Christs sake; from whose grace, Spirit, and promise, they ex- *Ecclesia medi-*
pect, and find that blessing, comfort, and inward peace, which is *ante, & decla-*
only to be had in Christs way ; which depends meerly on his divine *rante quem à*
Deo vocatum
presumit. Ge-
rard.
2 Cor. 10. 5.

will and power, which changeth not the *nature of things*, but their relation, and use, to an higher and spirituall end; requiring *faith*, humility, reverence, obedience, and thankfulness in every believer or worshipper.

17.
Right Or-
dination
Efficacious
relatively
and spiritn-
ally, not
physically.

*Idem valet de-
putati ac depu-
tantis autori-
tas, in quan-
tum deputatur.
Reg. jur.*

So that although *Ordination of a Minister* to the peculiar ser-vice of Christ and the Church, by such as have the right and power by uninterrupted succession duly derived to them, and to be de-rived orderly from them in all ages, do not add to the *Naturall, Mo-rall, or Spirituall* gifts and indowments of men, as they are *per-so-nall and inherent*, any more than the office of *Embassadour*, or *Judge*, or *Commander* doth, in *Civill*, or *Military* employments, confer any thing to the *inward abilities* of the man; yet, that ho-nour and authority rightly derived to any one, invests him with a *relative*, yet *reall* power, qualification, and capacity of doing, or declaring the *will of another*, to the same validity, as if the *princi-pall* himself did it; by whose *authority* alone any other is sent, and enabled to effect those things which none other can presume to per-form without vanity, sin, and presumption, who hath not that *gift*, *power*, or *authority* consigned to him.

The right Ordination then of Ministers, in the way of *an holy succession* in the Church of Christ, hath in Religion, and among true Christians, these *holy uses*, and clear *advantages* peculiar to it.

1. It con-
firms the
truth of the
Gospel.

2 Cor. 8. 23.

*Multi barbaro-
rum in Christi
credunt sine
charactere vel
atramento:
scriptam habere
in cordibus
suis per spiri-
tum salutem, et
veterum tradi-
tionem diligen-
tes custodientes,
quam Apostoli
tradiderunt iis,
quibus commit-
tebant Ecclesi-
as, cui ordina-
tioni assentiunt
multae gentes,
&c. Iren. 1. 3.
c. 4.*

1. First, as to the main end, the *Glory of God*, and the *saving* of mens souls, (by their believing and obeying *this testimony* of all true Mi-nisters, that Jesus Christ is the *only Saviour of the world*;) Nothing gives a more *clear and credible testimony* to the *glory and honour* of Jesus Christ, and to *truth of the Gospel*, than this uniform and con-stant *succession of Ministers*, by a peculiar *Ordination and authority* even from Christ himself in person, who at first began this Ministry, and sent some speciall men as his messengers to bear witness of him in *all the world*; that so men might believe, not only what is written in the word before it was, or as it is *now written*; but also as that glori-ous truth hath been thus testified every where, and in every age, by *chosen and peculiar men*, as a cloud of most credible witnesses, whom thousands at first did, and to this day, do hear *preaching*, and see them *Celebrating* the holy mysteries of Christs Gospel, who never had or used any written word, nor ever read it, and for the most part be-lieved, before ever they *saw any part of the Bible* (which the constant Ministry of the Church, hath under God, hitherto preserved) chiefly upon the *testimony*, and tradition, or record of those, that were ever thought (and alwayes ought to be) most able and faithfull men, specially appointed, by Christ in his Church, as a perpetuall order, and succession of Witnesses, to testifie of him, and to minister in his Name to the end of the world; This *walking Gospel*, and *visi-ble*

ble Ministry, consisting, as it ought, of wise, and worthy men, (who have good reputation, for their piety, learning, and fidelity,) running on to all generations, is as a continued stream from the blessed Apostles, who were the first witnesses immediately appointed by Christ to hold forth his name and Gospel to the world. *Acts 1.8.* which, though never so far off in the decurrence of time from the fountain, yet still testifies and assures all wise men, that there is certainly a divine fountain of this ministeriall power, and so of Evangelicall mysteries and truth; which rose first from Christ, and which hath constantly run, as may appear by the enumeration, or induction of particular descents in all ages, in this Channel of the Apostles, and their successors, the Bishops and Presbyters of the Church; for the better planting, confirming, and propagating of the Gospel to all Nations and times; As a duty, charge, or office, enjoined by divine command to some men, and lying ever as a calling on their consciences; Hereby evidently declaring the divine wisdom, and Fatherly care of Christ, for the good instruction, and order of his Church, in his personall absence; In that he hath not left the Ministry of the Gospel, and his holy Institutions (which he would have alwaies continued for the gathering & edifying of his Church,) to a loose and arbitrary way, among the rabble and promiscuous heards of men; (which would soon have made Evangelicall truths seem but as vagrant fables, and generall, uncertain rumors; which run without any known and sure authority in the common chat, and arbitrary report of the vulgar; by which in a short time both the order, beauty, honour, purity and credit of Truth is easily lost among men;) This holy and successionall ordination of the Evangelicall Ministry gives great proof, and demonstration, as of Christs personall presence as chief Bishop and Minister of his Church; so of the fulfilling of Christs word, and the veracity of his promise, after his departure to be with them that were sent and went in his name, *Mat. 28.* to the end of the world; That the gates of hell neither yet have, nor ever shall prevail against the Church: While it carefully preserves a right succession, holy order, and authority of true Ministers, the devill despairs of ever overthrowing Christian Religion in its reformed profession in any Country. Down with the order, and sacred power, and succession of the Ministry, and all will in a short time be his own.

2. It is also a notable evidence of the Churches care and fidelity in all ages; not only in the preservation of the oracles of the word, which it hath done, but also of a constant holy Ministry to teach and explain them; Also to celebrate those holy mysteries which are divinely annexed to the word, as seals to confirm the faith of Christians; And lastly to exercise that wholesome discipline

Minister est verbum visibile, ambulans Evangelium.

2. Evidenceth the Churches care.

Agnitio vera est Apostolorum

tiquus Ecclesie
status in uni-
verso mundo, &
charactere cor-
poris Christi se-
cundum succes-
siones Apostolo-
rum: quibus il-
li eam quæ est
in unoquoque loco
Ecclesiam tra-
diderunt: &
Scripturarum
sine fitione cu-
stodita tracta-
tio plenissima,
lectio sine falsi-
tione & secun-
dum scripturas
expositio legi-
tima & dili-
gens: sine peri-
culo, & sine
blasphemia. Ire-
næus. l. 4. c. 43.
In Ecclesia Ca-
tholica bacte-
nus inviolabili
observatione re-
netur qua po-
tissimum Catholici ab Hæreticis discriminantur, nimirum, ut cujusvis meriti atque præstantie vir fuerit non
sua sponte prædicationis munus suscipiat; sed expectet donec ab Ecclesia mittatur, ab eaque sacris functio-
nibus initiatur, sicque initiatus prædicationi Evangelii mancipetur. Baronius An. Anno Christi. 44.

for terror or comfort, the power of which is chiefly in the Pastors and Rulers of the Church. As it is then for the honour of the wisdom of Christ in the originall, to have instituted such holy mysteries and such a Ministry, so it is for the honour of the Church, in the succession of all ages to have thus preserved them and it self, in that order which becomes *the family of Christ*; which had come far short of any well ordered family, if the Father and Master of it, Jesus Christ, had left every servant to guess at his duty, and all of them to scramble what part they list of employment, aliment, and enjoyment; but the Lord Christ, (as every wise Master doth) hath appointed, and his Church hath preserved to this day constant Stewards, and dispensers of *holy things in his house-hold*; whose duty tis to be faithfull to their Masters profit, and credit; to do their duty, and to maintain that place and authority, in which the Lord hath set them; nor is it any thing of a pious easiness, but an impious baseness, in them as Bishops and Ministers voluntarily to desert their station, and to suffer every one to usurp upon them, and to do what they list: Nor is any thing more intolerable, than the rudeness, riot, and impudence of those inferior servants, who pretending Christian liberty, and not induring those officers and Ministers whom the Master hath orderly placed over them; neither will they long indure the Lord or Master himself to rule over them; we read, *Mat. 21. 38*, They kill the Son, who first beat and shamefully intreated the servants which were sent.

But thirdly, as to the persons duly ordeined; This holy Ordination gives a reall divine power; which is necessarily to be delegated and derived from Christ, (since no man hath it, in, and of himself, or of any will of men) by which he is enabled to perform those duties, which Christ only hath injoynd in his word to be done, and to be thus done, by such men, and in such a manner, and no other, *1 Tim. 5. 22*. Lay hands suddenly on no man, (i. e.) by way of Ordination: Ergo, no man is of that office, or hath that authority and power till ordeined, be his parts and gifts never so great and good. So *2 Tim. 2. 2*. These things commit to faithfull men (who may be able to teach others) ergo, some peculiar Commission must be given to these, and to no other, to perform Ministeriall duties with authority. Such are those, of making Disciples, by Preaching the Gospel; by distinguishing from others; and also confirming, and uniting together among themselves in holy Communion, those Disciples, with the holy seals of Baptism and the Lords Supper;

Supper; To edify, confirm, and preserve them by *teaching*, reproofing, praying for them, comforting, guiding, governing, *binding* and *loosing*, by the use of that *power* of the Keys, which is committed only to them, both in *doctrine* and *discipline*; doing all things toward penitents and impenitents, believers and unbelievers, not magisterially but ministerially, as from Christ, and for the Churches good; yet not precariously, and arbitrarily, or depending on mans pleasure, but *authoritatively* and conscientiously as doing the work of the Lord: knowing the power they have received of the Lord; the duties enjoined them; the care required in them, the account to be exacted of them, as to the *Stewardship* of the souls solemnly committed to their care: which is done by that *charisma* or ministeriall gift of the holy Ghost, which Christ gave to the Apostles. *John* 20.22. and by their hands, (as by St. Pauls to Timothy, 2 *Tim.* 1. 6.14) to others, and so to a perpetuall succession.

Tit. 2. 15.
Iren. 1. 4. c. 43.
Episcopus
successionem ab
Apostolis habentes
charisma
veritatis certum
acceperunt. ubi
charismata domini
posita sunt
ibi discere oportet veritatem:
apud quos est successio ab Apostolis, & sanum ac irreprobabile sermonis. Cap. 45. 1 *Tim. 4. 14.*

For without this gift or power of the holy Spirit of Truth; whose property it is to lead the faithfull into all truth, no man is truly a Minister of holy things in the Church; So that it is a pittifull piece of ignorance, or putid scurrility, and profaneß, for any that profess Christianity, much more for those that pretend to be Ministers in the Church, to slight, and expose to vulgar scorn, that passage used, as of *antient times* in all Churches, so in the Church of Englands manner of ordeining Ministers; Receive ye the holy Spirit: As if this were a meer mockery, and insignificancy in point of any sanctity conferred: When it is expressed to be meant (as it ever was in the Church understood) not of sanctifying graces, infused qualities, or habits of inward holiness, (which are immediately from God, and not by man to be conferred; nor from man to be communicated to another; nor do they invest any one, that hath them, in any Church office or publick power over others (for then every holy man and woman should have this power:) but it is only meant of those peculiar gifts, or powers of the holy Spirit, which are properly ministeriall and officiative; as from Christ, and in his name: not by internall infusion, but by externall separation or sanction; not enduing with grace, but investing in a new relation and authority, distinct from the common Christians, duty, place, and officers of charity, &c. which are as parchment, wax, and writing, usefull in their kind; but not valid, as to any conveyance, till sealed, subscribed, delivered and witnessed, as the act and deed of the conveyer; who lawfully hereby confers to an other his right and power of acting, possessing, or enjoying, &c. So by a form of such Commission

18.
 The holy Spirit given
 in right Ordination,
 how.

Eph. 4. 8.

The benefit of right Ordination.

Commission or delegation, as Christ instituted, *that power and ministeriall gift of the holy Spirit* is continued, which was first committed to the Apostles by Christ; who only would do it: Nor can this power be understood so much for *extraordinary miracles*, (which were to cease;) as for that *ordinary Ministry*, which was to continue, as necessary for the Church in all ages: This power or gift of the Holy Ghost, as *ministeriall and officiating* in Christs name, as that of miracles, may be where there is no sanctifying grace; as was in Judas, and probably in Demas, and others; who might be *sheep*, as to their profession, and *shepherds*, as to their office, or *Episcopacy* (of which Judas had a part and fell from it) and yet *wolves*, as to the inward *habits and graces*. When the Spirit of Paul was joyning with the Corinthian Ministers and believers in excommunicating the *incestuous persons*; it was not the sanctifying Spirit or grace of the Apostle; but that *ministeriall power*, which he had eminently in and joyntly with the Church: The power and Spirit of Christ as it is given, so received in right Ordination, by every *true Minister*, that is worthily promoted; not as to grace, and inward vertue, of which man judgeth not; but as to *office and relative power* from Christ, in the publike service or Ministry to his Church. As every *officer civill*, or military that hath commission, acts, in the Spirit, name, and power of those, by whom authority is primarily derived to them. In this sense and to this use the Spirit of Moses was put on the 70. Elders. Num. 11. 25. and Elias on Elisha. 2 Kings 11. 9.

Acts 1. 17.

1 Cor. 5. 4.

In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, &c.

Deus largitur gratiam: homo imponit manus. Sacerdos imponit supplicem dextram, & Deus benedic. potenti dextra. Episcopus initiat ordinem; & Deus tribuit dignitatem. Amb. de dign. Sacerd. c. 5.

3. Yea further, I doubt not, but the *solemn and right manner of Ordination by fasting, prayer, and imposition of hands*; (wherein the Spirit of the ordeiners, and the Christians present, with the ordeined, joyn together in his behalf to God,) is a very great and *effectuall* means, to indue the *ordeined*, in some sense, with an other Spirit; not only, as to power, but as to the increase of ministeriall gifts, which fit him to receive, and use that authority; yea, and for the *strengthening*, exciting, and *enlarging* those *sanctifying graces*, by which he is more fitted for, and prospered in, the work of the Ministry, than he was before; or any other can ordinarily be without this due Ordination; whereby his wisdom, humility, charity, zeal, devotion, industry, purity, exactness and constancy are increased so as are most requisite for the great work and office of a Minister.

4. It binds the *conscience of the ordeined*, more strictly to the duty and office, as to discharge it, so to endeavour, by all *holy means*, of study, prayer, conference, meditation, &c. to preserve, use, and augment those gifts, faculties, or graces, naturall, acquired, or infused, for the right discharge and fulfilling of his Ministry, to the glory

D. Origine dicitur cum sine
vocatione se
ingressisse in of-
ficium docendi;
inde factum est

Quomodo va-
lebit secularis
homo sacerdo-
tis ministerium
adimplere, cu-
jus nec officium
tenuit, nec dis-
ciplinam agno-
vit. Is. Hisp.
off. l. 2. c. 3.
Qui infideliter
introivit quid
ni infideliter a-
gat. Bern.
Tit. 2. 15.
Acts 4. 20.
John 10. 12.
τὸν τὸ θεὸν παρὰ
κατὰ διάνω τὸ
ποῖον ἢ μίση-
ται. Gr. Niss.
de Scop. Chri-
stia.
Aug. Ep. ad
Honoratum. 2
Euseb. Hist. l. 6.
c. 19 Origen
Preached be-
fore he was
ordained Pres-
byter, before
Alexa: Bishop
of Jerusalem,
and Theod.
Bishop of Ce-
saria: for
which Demet.
Bishop of A-
lexand. re-
proves them:
But they ex-
cuse it as a
custom there;
for probation

● of such as they found Idoneous for their learning and gifts, As common-placing is in Colleges.

Ministers and peoples benefit by due Ordination.

6. Right Ordination preserves Order and Decorum in the Church and holy administrations; also it fortifies the function of a Minister with *due respect and decent regard*, even before men; so that neither the persons nor function and office of Ministers are *easily to be despised*, when publike Ordination is duly performed, with that solemnity, and holy manner, as was of old, in this and all true Churches, and which ought to be so still: It likewise conciliates in Christs name, and for his sake, much love, reverence, esteem, patience, and obedience, toward Ministers, in their places, and duty, from all true Christians; yea and it raiseth a just *veneration to duties*, thus rightly celebrated among the faithfull, by those, of whom Christ says, *He that receiveth you, receiveth me, and he that despiseth you, despiseth me, and him that sent me.*

Mat. 10. 40.

Constantine the Great alwaies treated the Bishops and true Ministers of the Church, with all observance and pious respect.

Euseb. vi. a.

const. l. i. c. 35.

Mat. 10. 14.

2 Tim. 4. 3.

Cujus ordinatio despicitur ejus & prædicatio contemnitur. Ber.

Non Domini sed Dæmonis sunt hæc pastora, Hi pastores. Luther.

Alii non sunt recipiendi prædicatores quam quos Christus

This makes them *received in the name of Prophets*; as Apostles or Angels sent from God; valued by true Christians, as *their right eyes*; This makes Christ *sensible of their injuries* as his, and the very dust of their feet becomes a *dreadfull witness against wicked and proud rejecters of them*; who thinking them to be Ministers but of *courtesy or civility*, cannot regard them with conscience and duty; But imagine that they may, at the pleasure of any passion, lust, or secular design, *be mocked, despised, degraded, cast off, and quite abolished*: That so their liberty may prefer a *heap of teachers of their own raking and making*, before any of Christs sending, and the Churches ordaining: Such being most fit for their sinister ends, who *come in the peoples name*, and have no higher or nobler Spirit; acting all things in *their Levelled Ministry*, by the same irreverent, irregular, inconstant, rude, insolent, and uncomly *Spirit of popularity*; which is most prevalent in those, that are most enemies to and afraid of the true ministeriall power and due ordination; Those *ἀνέκκλητοι* or *ἀνιμέκλητοι* creations of the people, when *men list*, are *easily rejected, & cast off with scorn*, yet without any sin and shame: yea they cannot be regarded, or followed, without neglect and affront of the true Ministry, and this not without a *great sin*; The devill is never pleased better, than with such *pragmatick Preachers*, and false Prophets; who do Satans work under Christs Livery; which is at once to invalidate, and overthrow as the true Ministry, so all conscience of true Religion; that so having by these *Nimrods hunted out*, and destroyed all the race of the antient holy order and succession, he may *set up the Babell of his Kingdom*. No Symptom of lapsing unto Atheism so great, as the despising of the Ministry; which *Eusebius* observes before the destruction of the Jews.

7. It gives *great satisfaction to the conscience of all true believers* and serious Christians, in point of duty discharged and comfort obtained by holy ministrations; of whose *validity and efficacy* they have then least scruples, when they are most assured of the authority

rity of the Minister performing them as *in Christs way*, so in his *institut*, qui
 Name, wherein blessing is to be sought and only to be found; *primus Aposto-*
 Hence also they expect the *graces of the duty*, when the *Ministra-* *los misit. Ter-*
tion is rightly done, *by those*, that are in Christs stead, as to the *tul. de prae.*
 outward form, and presence, which none can *without a ly and hypo-* *ad Her.*
crisie pretend to, but only true *Ordeined Ministers*; Others in their *Ostendant mihi*
 arrogant and impudent intrusions are *justly and easily despised*, and *ex qua autori-*
 all duties they do; which are first questioned, then denyed, having *tate prodierunt,*
 no plea or pretence of authority *from Scripture, reason*, or from the *Probeat se no-*
 custome and practise of the Church, whereby to perswade any *vos Apostolos,*
man to regard them any more, than God did the *Oblations* of Cain, or *& virtutes pro-*
Corah. Nothing is more abhorred to the God of order, than presumpti- *ferant & mi-*
 ons in piety, which disdain to serve God in his own way; Nor will *racula. Tert.*
 their zeal cover their rudeness and disobedience, or excuse the *Ibid.*
 ly, which pretends to speak, and go and run, and prophecy in Gods *iva ton doria. G-*
 name when the Lord sent them not, *Jer. 23. 31, 32.* Therefore the an- *xy d'mo'puro: is-*
 cient *Greek Lyturgies* prayed in their *Ordination of Ministers*, and *exoua.*
Consecration of Bishops, that God would bestow *on the Ordeined such* *Job. 10. 8.* All
 (*καρίσματα*) *Ministeriall gifts*, that the holy Ministry might be un- *that came be-*
 blemished, and unblamable, that thereby *a reverence might be pre-* *fore me were*
served to holy offices, and *holy officers too*, for the peoples stay, satis- *thieves: i. e.*
faction and comfort. *came without*
commission, in
their own
names.
In venientibus
est presumptio
temeritatis, in Missis est obsequium servitutis. Jeron.

And whereas the *pleader for the peoples privilege, and duty to*
Prophecy, objects, that *few people are ever assured of those Ministers*
 being duly ordeined, who daily preach *among them*, and administer
 holy things; It is true, every *Minister doth not*, every time he
 preacheth, shew the letters, or the Charter of his *Ordination*; Nor is
 it necessary, (but only at some times) If the discipline of the Church
 in this point were such, as it ought to be, in practise, and which was
in our Constitution, viz. That none might presume to officiate
 (properly) *as a Minister*, in holy Administrations (beyond pro-
 bationall preaching) but only such as were sufficiently known to be
 true Ministers *rightly Ordeined* in publique, under sufficient testi-
 moniall; The strict care of this, would be a great means both to re-
 store the lapsed *honour of the Ministry*, and to *establish many sha-*
ken Christians in their faith.

Luther de-
 manded of
 Muncer a fa-
 natick Pro-
 phet what or-
 dinary call or
 Mission he
 had; with
 which Luther
 contented
 himself.
In vita Luthe-
ri.

As right Ordination of the *Evangelicall Ministry* carrys with it
 the only acceptance from God, as a service and duty, for to others
 God will say, *Who required these things at your hands?* So it pro-
 cures *unspeakable blessings* of Gods graces and gifts *upon the Churches*
of Christ, and the *household of Faith*; more truth and soundness in
 the faith, more Union, Peace, Charity, Order, Constancy, &c. The

*Non fortunat
Deus labores
eorum qui non
sunt ordinati
& quanquam
salutaria que-
dam afferant
tamen non edi-
ficant. Luther.
tom. 4. Gen.
fol. 9.*

Jos. 10. 1.

flourishing of Aarons rod, Numb. 17. both in blossomes and ripe fruit, sufficiently testifies (against these envious murmurers against Ordination) whom the Lord hath chosen and ordeined to serve him, as Ministers of the Gospell. Rom. 4. 10. How shall they preach unless they be sent? It's negative, They cannot rightly, lawfully, acceptably, successfully, comfortably preach, unless duly sent in Gods way; nor can that place be meant only of the Apostles, as F. Socinus interprets it, since as Preaching and Ministry, so authority in them, and regard to them, is alwayes necessary for the Churches good. Never any Church or Christians were eminent for sound knowledge, Orthodox profession, or for holiness of life, in all charity and vertues, but only there, where true Ministry, and right Ordination was continued and encouraged. The more any Church or Christians are defective, or neglective, and loose in this, the more they are presently overgrown with ignorance, or Errors, or Superstition, or infinite Schismes, prophane novelties, and scandalous licentiousness; when every one that lists makes himself or another, a Minister in new and Exotick wayes; Such mock-Ministers are but as the block, that fell among frogs, nine dayes wonder; but afterward the Pageantry concludes in the prophane babblings, contempts, and confusions, justly and necessarily following such mockeries and Impostures; Nor are they attended with only contempt of those Pretenders, but also with neglect and indifferency in some men, as to all holy duties and ministry; which the miserable experience of many people in this Church too much confirms at this day: No men and women being more dark, unfavoury, disorderly, wasted, torn, wounded, and scattered into factions and errors, than those deluded creatures, whose first error makes way for all other, forsaking the true light, and salt of the world, and of the Church; the teaching, order, and guidance of their true and faithfull Ministers; After this they are easily abused with twinkling snuffs, unsavory salt, with Wolves and thieves, who come not in at the dore, when it is fairly open, but climb over, or creep under the wall of government, order, and discipline: that they may steal, destroy, and disperse the flock. Out of you shall arise men, speaking perverse things (i.e.) they rise of themselves by popular forwardness, and disorderly presumption, not from Christs and the Churches ordination. Hence they prove so grievous and mischievous to the Church. Acts 20. 30. So that it is not only the Calamity and misery of poor Christians to be thus abused; but it draws them into many sinfull evils, and snares, while they forsake, or cast out and despise their rightly Ordeined, and duly placed Ministers, and either follow and encourage such seducers, as are very destructive, both to the Churches peace, and to mens souls, both in the present and after ages, or else fall to a neglect, indifferency, yea and abhorrency of all Religion.

The

The Order, Power, and Authority then by which *right Ordination* is conferred on the true Ministers of the Gospel, as was here in *Summary England*, although they seem to proud scorers, to unstable minds, to ignorant and unbelievers, as frivolous, as the Gospel seems foolishness; yet to the humble eye of Faith, it appears as the wisdom, holy order, and efficacy and commission of God, for the continuall teaching, well guiding, and edifying of the Church of God, by truth, and peace to Salvation. *Conclusion of right Ordination.*

The blessed and great effects of which depend, as I have shewed, not upon any *naturall power*, or vertue, transfused from the *Ordeiners to the Ordeined*, but upon the *Word, Promise, and appointment of Christ*, sending them in this method of the Churches triall, approbation, and ordination; In which by the judgement and conscience of those who are of the same function (and so best able to examine and judge of gifts and abilities) the examined and approved is publickly authorized and declared to be such a Minister, as the Lord hath chosen to be sent, such as the *Spirit of Christ hath anointed and consecrated*, by meet gifts and graces, for the service of Christ, and the Church, in that great work of the Ministry: *One*, who is thus ordeined, the Church may (in any part of it) comfortably receive, and own in Christs name; *One*, who is partaker duly of the comfort of that promise from Christ, to be with his *true Ministers to the end of the world*; which could not be verified, as interpreters observe of the persons of *those then living*, and first sent by Christ (who were long since at rest in the Lord;) but of *their lawfull Successors*, rightly following them in the same office and power; without which they are not truly *their Successors in the Ministry*, and authority from Christ: No more than they can be Embassadors, Deputies, and Messengers *from or to any one*, from or to whom they have no assignment of any power, by letters, or other way of commission; which when most legally and formally done by deeds and instruments of writing; yet these receive no *naturall change of their qualities*, nor is any *inherent vertue* conveyed to them, when they are made *instruments to testifie the Will*, and convey the power of any to another; but they have such a *change in relation* to their appointed use and end, as alters them from what they were before in *common and unlimited nature*.

The like is, as to religious ends and uses, where some men are specially ordeined to be Ministers, having all *their efficacy* and authority, as to that work, from the *will of Jesus Christ*, from whom alone such power is derivable, and that not in every way, which the vanity of men list; but in such as the Church hath constantly used, according to the *Scripture Canons and directions*; which are clear to *Timothy and Titus*, which are the great patens, and evident commissions for *right Ordination*, and Succession to the Ministry, be-

Non sunt successores in officio qui ad officium accedunt alio modo quam institutum est. Reg. Jur.

sides other places ; Against the undoubted *Authority*, and pregnant testimony of which Epistles and Scriptures, joyned to the *Churches Catholick custome*, it will not be easie for any *Novelist* to vacate and abolish *that holy Succession and due Ordination*, which the true Ministers of *England* have generally had in this Church, which in my own experience, I cannot but with all truth and thankfulness testify, to the glory of God, to the honour of this Church, and those reverend Bishops, as Fathers of it, who not only with great decency and gravity, but with much conscience and religious care, ordeined Ministers, as very many, so very worthy. Nor on the other side will these Novellers easily *perswade* judicious Christians, That any *upstarts*, and *pretenders* in any other way (which as it is poor and popular, so it comes very short and unproportionate to what is required in, and of a Minister) can have the power and Authority of true Ministers, having no right Ordination ; to which no mans *pragmatick pride*, and self-confidence, nor the ostentation of his gifts to others by a voluble tongue, nor the admiration and desire of his sily and flattering auditors, can contribute any thing, either as to the comfort of the one or the other ; but much to the sin and shame of them both, as *perverters of Christs order*, and the Churches peace ; forsaking their own mercies while they follow *lying vanities*, which cannot profit them.

*Habentes cum
iis consortium
predicationis
habeant necesse
est & consorti-
um damnatio-
nis. Tertul. de
Hæret. audito-
ribus.
Jo. 2. 8.*

17.
Yet meer
form of Or-
dination,
makes not
an able Mi-
nister.

Not that every man that is *Ordeined a Minister*, as to the meer outward form, in a right and orderly way, is presently of the *essence and truth* of a Minister in *Christs esteem*, or in the comfort of his own conscience ; The ordeined may be such hypocrites (as *Simon Magus* was, when baptised) as have neither *reall abilities*, nor *honest purposes*, aiming at Gods glory, or the Churches good ; but meerly at their own worldly ends, and base advantages ; The *Ordeiners* also may be either *deceived* in the judgement of Charity, or *corrupted* by humane lusts and frailties, so as greatly to pervert and prophane this holy Institution ; No man hath further comfort of his being Ordeined a Minister, than he hath *reall gifts*, and *competent abilities*, together with an *holy and honest purpose of heart*, to *glorifie God*, in the discharge of that *holy office and power*, to which he is by the Church appointed ; Nor can on the other side, the Ordeiners more highly offend in *piety* against God, and charity against the Church, than in a *superficiall* and *negligent* way of ordeining Ministers ; which antiently was not done, but with solemn publick *fasting, prayer*, and great devotion. Indeed nothing should be done in the Church of Christ with greater exactness, both for inward *sincerity*, and outward holy *solemnity*, than this weighty and *fundamentall* work of carrying on the Ministeriall power and authority in a fit and holy *Succession* ; Abuses here are prone to creep in, the

Devill

*τὸς ὑποτίθεται
τῇ ἐκκλησίᾳ μετα-
παύσεως ἀκριβείας
δοκιμαζέσθαι πα-
ρὰ τὸ ἢ παλαιῶν
συνηθείαν. Baz.
M. ep. 187.
The ancient
custom of the
Church re-
ceives none to
be Ministers*

Devill coveting nothing more, than to undermine, weaken, and but upon overthrow this main Pillar on which the Church and house of God strickt exami- doth stand; Ministers either unworthily, or unduly Ordeined, they are or- are like sleight and ill built ships, which endanger the souls of them- deined. *Concil. Nic. 1. and he Concil. Carth. 1. c. 9. takes care that none be Ordeined Presbyters without due examination.* selves, and all those that are embarqued in them, and put to Sea with them; Miscarriages, in the matter of ordination of Ministers, are to the unspeakable detriment, and dishonour of Religion; as un- skilfull, cowardly, or perfidious Officers are to Armies. I shall ne- ver hope to see the Church flourish, or truly reformed, untill this Point of *right Ordination* of Ministers be seriously considered of, and duly restored to its Pristine honour and excellency; when to Ordein Ministers for the service of the Church, was not to prefer men to a *Oportet Eccle- Benefice*, so much, as to *recruit Christs regiments*, to *strengthen his forces*, to fortifie the Church and true Religion, with most *vigilant Watchmen*, and *valiant Champions*, whose care was on every side to defend the *Flocks of Christ*, against all enemies; which were to be as the Cloud or Pillar of fire, *both lights and guards to Christians*, upon all occasions; who made conscience to live with, to suffer with, yea and to *dy for the sheep*, as good Shepherds. Such men only are fit to be *Ordeined Ministers*, such Ministers ought to be prayed for, high- ly praised, and perserved in the Church, by all that desire to transmit any thing of true Religion to Posterity; nor was the Church of *England*, or yet is, destitute of such Ministers, both duly and wor- thily ordeined, to the service of Christ and this Church.

To abolish this order, or to usurp to undue hands, or to contemn this Sacred and right Ordination, which sends forth able Ministers in Christs way, can be no other, but a most *cruell* and detestable *sacrilege*, far worse than that of robbing the Church of its main- tenance for such Ministers, both as preaching and ruling well (wich yet is a *sin of so deep a dy*, that no Niter can cleanse it, being seldome ever pardoned, because seldome repented of, so as to make a *just restitution*; without which, repentance is never true.) Yea, for any Laymen, in a *brutish violence*, and meerly by *Popu- lar insolency*, to arrogate this power where it is not, or to *abrogate* it where truly it is, is a sin of a more heynous nature, than that of *Simon Magnus* was, who had so much of *civility, justice, and good manners*, as to offer money for a part of the *miraculous and Ministeriall power*. It is indeed no other than a *Cyclopick fury*, and un- wonted barbarity (ill becomming any sober or civilized Christians) thus to *wrest the keys of Gods house*, out of the hands of those *Stewards*, with whom the *great Master Christ* hath specially intru- sted them, for the right Oeconomy, and dispensing of all holy Myste- ries and Institutions; And when such rude and unruly fellows have thus insolenced these Officers of the Church, and bound their hands;

how

Epis. & mi- nistru Christi, esse formam ju- sticie, sancti- monie specu- lum, pietatis exempla, veri- tatis doctorem, fidei defenso- rem, Christiano- rum ducem, sponsi amicum, & cui ille iras- citur, Deum se- bi iratum non hominem senti- at. Bern. ad Eug. l. 4.

Cyprian re- proves Nova- tus, a factious Presbyter, Quod Felicissi- mum satellitem suum, disco- num suum con- stituit, nec sci- tente me; sola sua factione & ambitione. Acts 8. 18. All undue Or- dination is reprobata & con- tempta, & ergo profanum detestandum, & ludibrium. B. L.

Ischyas aut-
 χειροτονη-
 Self-ordened,
 or only by K-
 luthus a Perf-
 byter. Hence
 Athanasius A-
 pol. 2. το δε
 επισημοι
 ιεροεξε-
 κατασκευασ-
 ται.
 Pro. 20. 23.

how comly will it be to see the keyes of the kingdome of heaven, managed, or committed, as it were, to Boyes, to Pages and Laquies? to weak, mean, mechanick, ignorant, dissolute, and riotous wretches, who not *conscious* to any true Ministerial power, or just authority in the Church, can never *make conscience* of doing any holy Ministerial duty, to which they are *most unfit*; never caring how prodigall they are of the truth and honour of Religion; of their own, or other mens souls; It being a sport to such proud and spitefull fools, to do wickedly, to speak prophanely, and to live disorderly in the Church. And not content to commit a rape upon true Religion, and the holy orders of Christs Church, (as Absalom did on the house-top before the Sun, and all Israel) they will further in time justify the flagitiousness of their villanies; as if the zeal they had for true Religion, provoked to such outrages these pestilent pandars for errors and all licentiousness, with their followers, who must presently all turn preachers, though never duly Ordeined, nor fit ever so to be; yea, their arrogancy makes them ordeiners too, of whom they please to set up to minister to their extravagant lusts and follies, which makes them many times much fitter for the flocks or cages, than for the pulpits. These will surely come at last as much short of the happy effects of true Ministers, as they are far from that holy power of right Ordination, which I have proved to be from Christ and the Blessed Apostles, rightly derived to us by the constant Custom of this and all Churches; and this not as a cypher, or meer formality; but, as of sacred Institution, so of reall and excellent efficacy, and divine vertue in the Church, where duly used and applied. Which was that I had to prove against the scurrillous objections of those, that seek to despise and destroy the whole Function, Ordination, and divine authority of the Ministry of this Church.

Reader, the Reason why the Folios of this Book do not follow, is because the Copy (for Expedition) was divided to two Printers.

CAVIL

Of speciall Gifts of the Spirit pretended beyond Ordinary Ministers.

A Nother great Calumny, urged by their Adversaries against the true Ministers of the Church of England, (whose due and right Ordination I have vindicated to be as Divine, so both Necessary, and Efficacious) is as a forked arrow, sharpned with Presumption and Prejudice; On the one side an high esteem and confidence which they have of themselves; and a very low despicency of all Ordained Ministers; on the other side, even in that which is the highest honour of Man or Minister; while these Anti-ministeriall Adversaries pretend, That the Ordained Ministers have not the Spirit of Christ; nor can or ever doe Pray, Preach, and administer holy things by the Spirit: which these new Modellers challenge in such a plenary measure, and power to themselves; that they justifie their want of ordinary abilities and endowments by their needing none: Excusing their not studying, or preparing for what they utter, by their being specially Inspired. Colouring over their well known idlenesse, ignorance, illiteratenesse, and emptinesse, by the shewes of speciall Illumination, sudden Inspirations, and spirituall Enablements; Which they say they have far beyond any Ordained Ministers; And this by the Spirit of Christ, which is extraordinarily given to them; which suddenly leads them into all Truth, and enables them for all Duties and Ministeriall Offices: That this is their Call from God to Preach: and to usurp the places of all Ordained Ministers; whom they pretend, as far to exceed in Inspirations, as the Apostles did their former selves after once the power of that Spirit was come upon them.

To this Calumny and Ostentation my first reply shall be; in all humble tendernesse to beseech God, to give me holy wisdom rightly to conceive of, and graciously to expresse my self touching the Spirit of God; that I may *not give any offence; or occasion any grief, and mistake to any excellent Christians. I *know well that the Spirit of Christ is a thing of pious curiosity, and holy delicacy; That in what way soever it manifests it self to the Church,

3. Calumny or cavill.

That the Ministers of England have not the Spirit to which their Adversaries pretend highly.

Answ. 1.

Of the Spirit of God in men: how to be considered of.

* 1 Cor. 20.

32.

* Delicata res est Spiritus sanctus. Vern.

Flabat Spiritus & fluebant lacrymae, suspiria, preces. Bern. Luk. 11. 13. Ioh. 14. 17. it is to be entertained in thoughts, words, and actions of Christians, with all cautious tenderneſſe, and religious reverence; that ſo wee may neither conceive nor ſpeak any thing unbefeeching its majeſty, and purity; nor *damping*, or afflictive to its holy influences, gifts, and breathings, on the ſpirits of any true Christians; whoſe higheſt honor, happineſſe, and communion with God, and Chriſt, and one

1 Ioh. 3. 24.

Hereby we know that he abiderh in us, by the Spirit which he hath given us.

* Ioh. 3. 8.

Sunt quaedam Spiritus sancti circa nos dispensatoria vicissitudines, quae nisi vigilantissime observentur, nec presentem glorifices nec absentem desideres. Bern. Cant. 1. 17.

another, is by the Spirit of Chriſt. I know that its motions and inspirations are, as moſt free, (* blowing where it liſteth, (not where any man liſt to boaſt and pretend) ſo they are not ſo eaſily diſcerned whence they come, and whither they goe; ſave onely by accurate watchings, and ſober obſervation; where the ſureſt discoveries are made by thoſe holy fruites and effects, which are manifeſt in the habits of grace, or formations of Chriſt in the new man of our hearts, or in the works of our lives; which being done after a religious rule and way, are in the judgment of Charity to bee eſteemed as effects of Gods Spirit.

Rom. 8. 9.

Gal. 4. 6.

1 Theſſ. 4. 8.

Testimonium

Spiritus sancti

praesentiae pra-

ebent opera salutis

& vitae, quae

praestare non pos-

sumus, nisi Spi-

ritus Christi qui

vivificet adestet.

Ber. ser. 2. S. An.

I am far from doubting or denying, that the Spirit of Chriſt dwels in the hearts of true Beleevers, by ſpeciall gifts of grace; beyond Natures ſphere; nor do I queſtion, but that the Spirit of Chriſt doth furniſh many men with ſpeciall gifts (above others) for the ſervice both of Churches and States, in the outward viſible way of Gods providence; as to Bezaleel and Saul: Nor yet do I deny but the Spirit of Chriſt may give extraordinary abilities (that is, beyond others, and beyond mens own ſelves, as to former common gifts and parts) for the good of the Church, in caſes where ordinary means are defective: Nor do I diſpute this holy and uſuall influence of Chriſts Spirit on Chriſtians, in lightning, opening, hatching, foſtring, calming, compoſing, and ſpecially

Omnia sacra gustata afferunt mortem, si non de Spiritu accipiunt condimentum; prorsus mors in olla, nisi Spiritus farinula dulcoretur: Absque Spiritu & sacramentum sumitur ad iudicium, & caro non prodest, & litera occidit, & fides mortua est. Ber. s. 33. Cant.

comforting in particular caſes; alſo, quickning to duties, inabling in duties; yea ſometimes ſupporting with heroicall impulses and aſſiſtances in conflicts, temptations, and ſufferings, from men and devils; alſo reviving in dejections, deſertions, darkneſſes, and exhaustings of our owne ſpirits and common gifts: All this I willingly grant;

and earneſtly deſire that I may have daily more experience of in my ſelfe, and from others: not onely for private comfort, but for publique good of the Church of Chriſt. I deſire highly to prize the happy priviledge of thoſe, that doe truly enjoy theſe inspirations, and humbly uſe them. I wiſh all true Chriſtians a bleſſed increaſe daily in this

colum fit anima habitatio Dei facta: & quanta prerogativa, &c. Ber.

communion

communion with God, and one another by reall gifts of the Spirit; which are beyond the best improvements of meer Nature; I know no other heaven here or hereafter, but the reall and full inhabitation of Christs Spirit in our spirits: that, of Naturall, Rationall, and Humane, they may become Spirituall, Gracious, and Divine: All that I fear, is, wilfull hypocrisie, and weak delusions; that which I most abhorre, is, false and proud ostentations; such as some men are prone to affect, and lowdly to boast of among credulous and simple people; to which there can hardly bee given so exact and punctuall answers and confutations, as both Reason and Religion afford to sober and wise Christians in all other Disputes.

For such pretentions of Gods Spirit, and of speciall Inspirations (with which the primitive Churches were pestered and abused, and by which the very Apostles were affronted and opposed) are as meteors and comets, so exalting themselves in high notions, above the ordinary reach of Reason, that they are not easily calculated by common accounts; they are Raptures and Enthusiasmes, by which cunning men seek to lose the eyes of spectators in clouds of obscurities and uncertainties: Like some vaine and lunatick Christians, who busie themselves more, how to interpret the Revelation, and to fulfill its mysterious prophesies, then to understand, beleve, and obey the holy truths and clear precepts of the Gospell in all the other Scriptures: Holy, wise, sober, and humble Christians never boast, rarely tell of those secrets of the Lord, if ever they enjoy them: Vain, weak, and proud men doe often arrogate those speciall inspirations to themselves, as being least discernible or confutable by vulgar minds; who once dazeled with the glisterings and flashes of pretended Inspirations, think they may safely disregard, and not look so low as the Scripture oracles, and the plain manifestations of Christ by the Word, and his constant Ministry: Lead common people once into this maze; wilder their weak fancies in the Wood of those strange speculations, those unwonted notions, those pretty legerdemaines in Religion, which some men (as Juglers) study more, than any solid trade of Piety; they are hardly able to know (a long time) where they are, as to true Religion; or to find and owne any faire path of holy Truth, and Order, which might lead them out of that Fooles paradise, wherein some men take delight to lose themselves and others.

Tepidorum & dissolutorum est nolle esse meliores. Solus Deus seipso melior esse non vult, quia non valet. Ber. ep. 91. ad Ab.

Certissimum est presentia Spiritus testimonium amplioris gratiae desiderium. Ber. ser. 2. And.

Portentiloquium hæreticorum. Irenæ.

1 Ioh. 4. 1.
Iude 19.

So the Gnosticks, Montanists, Catharists and others.

Quantum adest vera Spiritus sancti gratia, tantum abest omnis vana gloriola. Ber.

Psal. 25. 14. *et tunc dicitur ei secretum Domini.*
Rev. 2. 17. *et dicitur ei secretum Domini.*

2 Pet. 2. 18.

When they speak great swelling words of vanity, they allure, &c.

2.

False and
proud preten-
tions of the
Spirit.

* Transgressor
præcepti Domi-
nici spurius sibi
sociat Spiritus,
& ad ærendo e-
is unus efficitur
Daemon. Bern.

Ser. Ben. Ab.

* The Fryers
Mendicant

pretended they
had a fifth Go-

spell which
they called the

Æternum E-

vangelium; this

they preached
and defended,

saying the old
Gospels must

be abolished
and theirs re-

ceived. Mat. Pa-
ris. an. 1154.

Naclerus. an.
1154.

* Whose hypo-
critical sancti-
ty. Guilielmus

De Sancto A-
more (vir &

doctrina &
pietate illu-
stris) opposed.

Pope Alex. 4.

caused their
blasphemous

book to be
burnt. Platina.

Vit. Al. 4.

1 Joh. 4. 1.

First discove-
ry by the

Word of God.

V. 3.

The ordinary *Sophistry* and craft: when men want solid ground and true Principles of right Reason, Order, Law, and Justice, of Scripture Precept, and holy examples from Christ, or any truly gracious Christians, whereby to justify their opinions, or practise, their * *retreat is*, (as Foxes when eagerly hunted) to hide and earth themselves in this, The spirit hath taught and dictated these things to them; or *impulsed* and *driven* them upon such and such ways; which are in congruous, uncomely, unwonted to, and inconsistent with, either the *Catholick Tenets*, or Examples, generally held forth in the Church of Christ, according to the plain sense and tenor of the Scriptures; * This is done with the same falsity, yet gravity and confidence, as Mahomet perswaded the credulous Vulgar (by the help of *Sergius* a Monk) that his fits of *Falling-sickness* and the device of his *Pigeon*, coming to his Ear where he had accustomed to feed it, were *Monitions* and *Inspirations*, which he had from God by his *Blessed Spirit*. * Just as weak and confused Writers of *Romances*, having not well laid the plot and design of their *Fancifull story*, are wont to relieve their over *venturous Knights*, with unexpected enchantments (*ωωωω and unzanis*;) which salve all inconveniences, superate all hyperbolies, and transcend all difficulties, as well, as all rules of Reason or Providence: So many men defective in their *Intellectuall*, *Morall*, and gracious Principles of true and sound Religion (which all sober Christians own to be derived from, and directed only by the holy Scriptures, both in Faith and Manners) they presently pretend the Spirit, to be Patron of their most extravagant fancies and deeds; the Deviser of their most incredible opinions, the Dictator of their most indemonstrable dreams; which no Jew, or credulous Greek, or Gypsy, would ever beleive; nor any man, who were not willing to depose his reason, and to suffer a rash and fancifull credulity to usurp the Throne and Sovereignty of his Soul.

This, in generall, I may reply, to all those, that forsake ordinary Precepts, and follow *New Revelations*, or pretend the special motions of the Spirit against the constant Rules and Institutions of Christ in the Word; (and I may tell it upon grounds of far greater certainty both of Reason and Religion, than any of them can assure me or any man, that they have these special impulses and graces of the Spirit, beyond others who walk in the ordinary way of means, and received methods of Christian Religion.

First, We are forbidden to beleive every Spirit; because the Spirit of Antichrist may pretend to the Spirit of Christ; we are commanded to try the Spirits, whether they be of God or no; we are told, that every spirit which confesseth not that Christ is come in the flesh.

flesh, is not of God, but is of that Spirit of Antichrist, which is to come into the world; as Christ foretold, many should come in his Name, and say, loe here is Christ, and there is Christ; But beleive them not: Mat. 24. 23.

What I pray doth more deny the coming of Christ in the flesh; (that is, by a visible way of the Ministry to his Church in his person, and in his succession) then to say, he is gone away again, without taking any Order, or leaving any Command or Institution, for his Worship and Service to be continued in the Church? by which his first coming might be made known, in Preaching the Gospel; and confirmed by the Seals of the Sacraments, to his Church? To say that Christ is to come now in the Spirit, here and there, by speciall Inspirations, that he never came in that other old way of the outward, and Ordained Ministry, of Word, and Sacraments; hath so much of the spirit of Antichrist, as it is against the evident testimony of the Word of Christ; against the practice and the command of the Apostles; and against the Catholick custome of the Church of Christ; which hath always thus set forth and witnessed the first coming of Christ. and must ever doe so till his coming again: Which second coming onely shall put a period to the Word, Sacraments, and that true Evangelicall Ministry, which now is by Christ Ordained in the Church: As the first coming of Christ, did to the Leviticall Priesthood and Ministry by Sacrifices, &c.

We know; That, as the Illuminating Spirit of God guideth the humble, meek and industrious souls into all saving necessary Truths; so these Truths are confined to, and contained in the compasse of those, which are already once revealed to the Church by the Spirit in the Word of God; and which are by the Ministry of the Church dayly manifested, and in this way are sufficient to make the man of God perfect to salvation, 2 Tim. 3. 17. Which is that one anointing from Christ and the Father, which hath lead the Church into all truth by the sure Word which the Apostles taught and wrote: so that no Christians have need, that any man by any other spirit, or as from this Spirit, should teach them more or other as to salvation, 1 Joh. 2. 27. They that gape to heaven for the Manna of speciall Revelations, when they are not in the Wildernesse, but in the Canaan of Christs true Church, may easily starve themselves, or feed on the wind and ashes of fancifull presumptions, while they neglect, and despise the ordinary provisions, God hath made in his Church. It is clear, that whatsoever is said or done, beyond or against this written Word of Christ; and surest rule of the Church, is to be accounted no other, then apocryphal lying vanities, and damnable hypocrisies. * No Spirit of Christ abstracts any mans faith from the Word; or carries his practice against the Truth, Order, and ho-

2.

Joh. 16. 13.

Joh. 17. 17.

Sanctifie them through thy truth, I hy Word is truth.

* Hoc prius credimus, non esse ultra Scripturas quod credere debeamus.

Nobis curiositate non opus est post Christum, nec inquisitione post Evangelium. Tertul. de pra. ad. Hæ.

Ephes. 3.10.
Ephes. 4.12.

ly Institution, which Christ hath settled in his Church; For it is most sure by all experience that the *holy Spirit* teacheth those Scripture saving-Truths, by the ordinary methods, and *orderly means*, which the Wisdom of the same Spirit in Christ, hath appointed to be used in the *Ministry of the Church*; which, who so *proudly* neglects, and so despiseth Christ in them, he may *tempt*, *grieve*, and *resist* the Spirit of God; but he will never find the comfort of the Spirit in his *unwarranted extravagancies*; which are but *silly delusions* and *baby-like novelties*, having nothing in them of Truth, Holinesse, or religious Excellency, beyond what was better known, believed, and expressed before in words and deeds, by a far better way; Christians ought never to turn such *children* and fools, as to think Religion is never well unless it be in some new *dresse* and fashion, of *unwonted expressions*, and strange administrations: we think that the Spirit of God teacheth all humble, constant, and exact obedience to the Word of God, *without any dispensation* to any men, at any time, in things of Morall duty, and Divine Constitution, or Order, according to the *severall relations* and religious capacities of Christians: no *reall sufficiency* of gifts or graces doth justify any Christian in any disorderly and unruly course of acting, or exercising his supposed Inspirations in the Church; no more then they doe in the Civill Offices of State; Nor are these motions any thing of Gods speciall call in regard of the outward Order and Policy of the Church, where the ordinary way of Calling, Admitting, Ordaining, and sending forth right Ministers, may be had in the Church.

3.
The vanity of
of their wayes
compared to
the Word.

Be these impulses of the Spirit never so great, yet they put no good Christian upon *idlenesse*, or *presumption*, so as not to use the ordinary means of study, hearing, reading, meditating, conferring, praying, and preparing, &c. Nor shall he either preserve, or increase, or profitably exercise any such gifts, without study, industry and preparatory pains; which are the means by which God blesteth men with that Wisdome, Truth, Order, and Utterance, which are necessary for the Churches good: The liberall effusions of some mens tongues; their warm, and tragical expressions, (where there is something of Wit, Invention, Reading, Method, Memory, Elocution, &c. in the way of Naturall and acquired Endowments) alas these are no such *rare gifts*, and *speciall manifestations* of Gods Spirit, which these Anti-ministeriall men have so much cause to boast of; There may be high *mountains* of such gifts ordinary, and extraordinary, as in *Judas the Traitor*; which have no *dews of grace* falling on their barrenesse; Nor are these boasters of Inspirations manifested yet either as equall, or any way comparable to most *true Ministers* in any fort

fort, by any shewes of such gifts; for the most of which they are beholding to Ministers labours and studies; with whose heifer these men make some shift to plough the crooked and unequall furrows of their Sermons and Pamphlets. A little goes a great way with these men, in their supposed Inspirations; and where they cannot goe far on, they goe round, in circling Tautologies, snarled repetitions, intricate confusions, which are still but the same skains of thread, which other men have handsomely spun and wound up in better method and order; which these men have neither skill nor patience fairly to unfold; but pull out here a thread and there an end; which they break off abruptly, to the confounding of all true Methods of Divinity, and Order of sound Knowledge.

The composednesse and gravity of true Religion (in Publique especially) admits least of *extravagancies* and *uncomelineesse*; which dissolve the bonds, or exceed those bounds, by which Christ hath fitly compacted the Church together, in a sociall way; giving every part, by a certain order and allowance (established as the Standard in his Church,) that *measure and proportion, which is best for the whole: This place and calling every Christian ought to own, and to attend; keeping within due bounds, till God enabling; and the Church so judging, and approving of his abilities, he be placed and employed in some way of Publique service, into which to crowd, and obtrude a mans selfe uncalled and unordained regularly by the Church, doth not argue such great motions of the Spirit, (which like strong liquor cannot be kept in any vessell) but only evidenceth the *corrupt spirits*, the violent lusts, and the proud conceits which are in mens Hearts.

Certainly all Gifts, Graces and Influences of Gods Spirit in truly gracious and humble hearts, are in all Motions, Habits and Operations, as conform to the Scripture (which are the Canon of Truth, Peace and Order in the Church) as any right line is to that rule by which it is drawn; or as figures cast in the same stamp and mould are exactly fitted to one another. The Truth of the Word, and Graces of Gods Spirit cannot be separated, or opposed any more, than heat can be parted in the Sun from its light, or its beams crosse one another in crooked and oblique angles.

It is no better, than a proud and Satanicall delusion to fancy or boast, that the Holy Spirit of Christ dwells there, in speciall Influences and Revelations, where the Word of Christ doth not dwell richly in all wisdom,

Col.

Austin. de Unit. Ecclesie. c. 16. Non dicant ideo verum esse, quia illa vel illa mirabilia fecit Donatus, vel Pontius, vel quilibet alius, aut quia ille frater noster, vel illa soror nostra tale visum vigilans vidit, vel dormiens somniavit. Removeantur ista vel fimenta mendacium hominum, vel portentosa fallacium spiritum. Remotis istis Ecclesiam suam demonstrent in cænonicis sanctorum librorum auctoritatibus.

Heretica conversatio quam futilis, terrena, humana! sine gravitate, sine auctoritate, sine disciplina.
Tertul. adv. Hær.

* Eph. 4. 16.

Col. 3. 16. The lodgings of the Spirit are alwayes and onely furnished with the Tapestrie of the Scriptures. Else all imaginary furniture of any private spirits, leaves the heart but swept and garnished with the new brooms of odd fancies, and fond opinions, to entertain with somewhat more trim and composed dresse, the unclean spirit; who loveth to dwell thus in the high places of mens souls; and hereby seemeth to make the later end of those filthy or silly dreamers (in pride, vain-glory, hypocrisie, and lying against the Truth; blaspheming the true Spirit of Christ, contemning his holy and onely true Ministry, and Ordinances, and in all other licentious Apostasies) worse than their beginning was, in ignorance, errors and terrors; or in plain dealing sensualities, and downright pro-

fanenesse; For it is more tolerable to be without the Spirit of God, than to lye against it, and blaspheme it, or oppose, and resist it, after some knowledge of the Truth. It had been better for such men not to have known the way of Christs Spirit in the Scriptures and the Church: It is far more veniall to erre for want of the Spirits guidance, and light, than to shut our eyes against it, and to impute our Errors, Dreams, and Darkneses to it; 'Tis bet-

ter to have the heart wholly barren, than to lay our adulterous bastards to the Spirits charge; when they indeed are issues of nothing but Pride joined to Ignorance.

4. Like pretentions of old, confuted by mens praetises. Nothing indeed is easier and cheaper, (at the World now goes) than for *vain and proud men to pretend to speciall Inspirations and Motions of Gods Spirit on them; as many in the old times did; who yet were sensuall, not having the Spirit: * So the Gnosticks

called themselves (πνευματικοί) spiritual, men as well as knowing men; So the Marcionites and Montanists pretended that their Master Montanus knew more than the Apostles; had more of the Comforter; was the Comforter it self, and told him, what Christ said, his Disciples could not then bear, Joh. 16. 12. The like

lying fancies had the Valentinians, and Circumcelliones, and Manichees, who being idle-handed, grew idle-headed too, not caring what they said, nor what they did; for they fathered all on the Spi-

rit. So the Cathari, and Encratite, calling themselves Chast and Pure, and (Apostolici) Apostolicall, and above the Gospels: both of old, and in *St. Bernards time; and in later times too, both in Germany and other places: rising to ostentation of Propheesying; speciall Inspirations; strange

Pope Hildebrand, Cum & hereticus & maleficus & sacrilegus esset, pro sacratissimo se ostentabat, & miranda quaedam Magicis artibus patrabat; prius subinde e manica excutiebat coram populo. Car. Sigon. ad an. 1057. Avent. pag. 455. 470.

2 Pet. 2. 21.

* Portentiloquium hereticorum.
* Se spirituales esse asserebant Valentiniani: Demiurgum animalem: virginales Gnosticum spiritus gloriabantur. Iren. l. 1. & 3.

Austin. de Hæret. Epiphani. l. 4. de Hæret. c. 40.

* Sermo. 66. in Cantica.

Cerdon Apelles Marcionæ privatas lecturas habuerunt, quas pavescentes, appellant, cuiusdam Philamena puella, prophetissa: & librum syllogismorum, quibus probare vult, quod omnia, quæ Moses scripserit, de Deo falsa sunt. Tertul. præ. ad. Hæret. c. 44.

strange Revelations, shews of Miracles, and lying Wonders, fulfilling and interpreting of Prophecies, enthronings of Christ, &c. by which *strong delusions* they sought to deceive the very Elect, if it had been possible; but they could never persuade truly excellent, and choise Christians, to any belief of their *forgeries and follies*; since neither the temper of their spirits, nor their works, nor their words, were like the rules, marks, or fruits, of that holy and *unchangeable Spirit of Jesus Christ*, set forth in his Word, and owned in the Church; But rather the effects of that *depraved spirit*; which is *most contrary to God*, and most inconstant in it self; which after all its fair *glozings and prefacings* of Purity, Gifts, and Inspirations, is still but * (*Borborites*) a *swinish and unclean spirit*, and differs as much from the Purity, Truth, Beauty, and Order of the true Spirit of Christ, which shines in the Word, as the most noisome Jakes and filthy sink doth from the most sweet and *Crystall fountain* of everflowing waters.

True Ministers find it hard, having done all, to obtain those competent Ministeriall gifts and graces of the Spirit, which are *True fruits* of necessary to carry on that great work of their own and o-*the Spirit*. thers Salvation to any decorum and comfort: which these *Glorioses* pretend as if they were bred and born to; or were suddenly, and at once endowed withall: few of these ever think they want the Spirit, if they have but confidence to undertake any Ministeriall work and publique Office. Yea and the best Christians, no lesse than the ablest Ministers, find it hard in truth to obtain the *sanctifying gracious influences* of Gods Spirit, by which with much diligence and prayer they are enabled to private duties; nor doe they find it so easie to flesh and bloud to obey those holy *directions* of the Spirit, or in conflicts to take its part against the flesh; and to rejoice in the victories and prevalencies of the Spirit. Whose publique donations for the common good of Christians, (*edifying them in truth and charity*) are chiefly manifested not onely by his servants the true Ministers; but in the blessing of that very Order, Office, appointment, and function

steidan. Com. l. 4. *Cainite ἀναβατηνὸν Παύλου* *sen- fingeant*, Epiph. Hæ. 38. The Cainites pretended they had a book containing the *Raptures of Saint Paul*, what he then heard, &c.

* *Borborita*, ἀλογοί, *Cænoli*. Tertul. and Austin call those hereticks the *Gnosticks*, *Catharists*, and others: who called themselves *Apostolici*, *Pneumatici*, *Angelici*, *purgatores*, *electi*.

Πολλὰ ἔτι ἐνδυσσάων ἐαυτοῖς δοκῶντες ἑ βαρύνουσιν, ἀλλὰ πίνουσιν. Longinus.

Manes the Father of the *Maniches* called himself an *Apostle of Christ*, the Comforter and Spirit: chose twelve Disciples, despised water Baptism, said the Body was none of Gods work, but of some evill Genius; and his followers full of impure lusts and errours; yet said they were called *Maniches* from flowing with Manna, (μάνα ῥέοντες.) They said, the soul was the substance of God, to be purified: to that end they mixed the Eucharistick bread with their seed, in obscene pollutions and rapes, *ut isto modo Dei substantia in homine purgetur*. Aust. de Hæ.

* *Venit & vadit prout vult, & nemo facile scit unde venit, aut quo vadat.*

Brevi mora, rara hora, mira subtilitate & suavitate divine sue artis in celsanter absit in intimo nostri. Idem.

Eph. 4. 8. & 11. of the Ministry, both as instituted and a continued so long time, by the wisdom and power of this Spirit of Christ. And by this great Gift of gifts, as by the Sunne in the Firmament, all others are ordinarily conveyed to private Christians, which chiefly consist, and are manifested in true believers, not in quick strokes of fancy, passionate raptures, strange allusions, and allegoricall interpretations, confused obscurings of Scriptures (which some men (with Origen make so much of:) but in bringing men from this childish futility of Religion, to a manly seriousness; which sets the heart soberly to attend, read, hear, study, and meditate on the Word of God; to prefer that Jewell before all the hidden treasure of their own or others Fairy fancies: to assent to the saving Truths both of Law and Gospel; zealously to love them, strictly to obey them; by hearty repentance for sins against God or man, ingenuous confessions of them, honest compensations for them, sincere amendment of them; hence it brings to a quiescency, and comfort in no way, but such, as is conform to the Word of Christ; burning with an unfeigned charity toward all men; most fervently to the Churches service and welfare: with an *high esteem of the excellency of the knowledge of Jesus Christ, his Institutions, and Ministry, his Word, and Spirit, and Grace; with a gratefull value, and high respect of those, by whose Ministry they have been called, baptized, taught, converted; and are still guided in the paths, light and breathings of the Spirit, to the hopes of salvation; the blessed expectation of which in Christs way raiseth them up many times to high, yet holy resolutions, to deny themselves, and suffer any thing for Christs sake, and the testimony of the Truth.

These, and such like (I conceive) are the best fruits of Gods Spirit; which are not the lesse excellent, because they are common: Gods children are not oft entertained with novelties, and never pleased with such new toys, and rattles, or hobbeys in Religion which some men bragge of. The wandering clouds, which some mens fancies exhale, of spirituall Motions and Manifestations, beyond plain and ordinary Christians, either for private comfort, or for publique benefit, are for the most part without water, they darken but moisten not the Church, or the soul, they have so much of earthy or fiery exhalations in them, that they have little of the dew of heaven with them; Nor may they without great injury and high indignity be imputed to the Spirit of Christ: Nor doe such sorry flowers (which grow in every dunghill) adorn the Garden of God, the Soul, or the Church; nor justly crown any with the most honourable name of holy or spirituall: Which titles vain men much affect and boldly challenge;

In veritate qua illuminaris, in virtute qua immutaris, in charitate qua inflammaris; serenata conscientia; subita & insolita mentis latitudini praesentem spiritum intellige, Ber.

* In humili spiritu & pura mente spaciose habitat immensus Deus.

* Phil. 3. 7.

1 Thes. 15. 12.

12, 13.

Heb. 13. 17.

Iude 12.

challenge; sober and humble Christians do earnestly desire, and seriously endeavour to merit: Being an honour so farre above the naturall capacity of sinfull mortality, that nothing, but a Divine bounty and supernaturall power can conferre the *Truth of that Beauty*, which is in holinesse; and the right to that glory, which is in every True Saint: who are often hid, as *orient Pearles in rough shels*, in great plainnesse, lowlinesse and simplicity; which makes such as are *truly Saints* and spirituall, as ashamed to challenge the name, as they are afraid to come short of the grace: Studying not applause and admiration from men, but the approbation of a sincere and good conscience; Him they look upon as the father of every good and perfect gift; the sender of the *blessed Spirit*, by the *due Ministry of the Word*, into mens hearts; The searcher also of all hearts, and tryer of the spirits of men; far beyond what is set out in *paints* and outward appearances of extraordinary gifts of the Spirit; under which mask and disguises *Achitophel*, and *Jehu*, and *Judas*, and *Simon Magus*, and the sons of *Sheva*, and *Demas*, and the self-made Prophetesse *Jezebel*, and *Diotrephes*, all false Christs, false Prophets, and false Apostles, all true Antichrists, and true Ministers of Satan, grievous Wolves, *studied to appear*; and did so for a while, till the Lord stirred up the Spirit of discerning in his true Ministers and true Saints.

Which Spirit of Wisdome teacheth us to measure and judge of spirituall gifts, and true holinesse, not by bare and barren forms, but by the *power and practise of godlinesse*; not by soft expressions, and gentle insinuations, or melancholy sowrenesse, and severer brows: not by *Ababs sackcloth*, or *Jehus triumphs*, or *Pharisaick frownes*: Not by bold assertions, lowd clamours, confident calumnies, precipitant zeal, audacious adventures, successfull insolencies: Not by heaps of Teachers, popular Sermonings, long Prayers, wrested Scriptures, crowds of Quotations, high Notions, *Origenick Allegorizings*: Not by admired Novelties, *vulgar satisfactions*, splendid shews of Religion; empty noises of Reformation: Nor yet by arrogant boastings, uncharitable despisings, confident presumptions, hasty assurances, proud persuasions, pretended Revelations, fanatick confusions: All these, either in affected Liberties, or Monastick rigors, oft bear up mens *fancie of the Spirit*, and sanctitie, (like bladders) meerly by their emptinesse: Nothing being more prone to dispose a vain mind, to fancy strongly, that it hath Gods Spirit, than the not having it indeed: * To make men presume they are Saints,

B b b 2

2 Cor. 1. 12.

Iam. 1. 17.

Heb. 4. 13.

6.

Reall power
of the Spirit
how discerned
2 Tim. 3. 5.

αὐτοῖς. *tenico, aut tristi vultu. vultuosi Pharisei.*

Simplicissima est spiritus sancti virtus; sine fuco, sine fraude omnia agit: nulli gravis, piis suavis, omnibus utilis. Ber.

Nil iam metuit quam ne dubitare de aliqua re videretur: de Velleio. Quomodo certissimi esse possunt, quam nihil certius est quam certos illos non esse de salute? Ber.

Certi non sunt qui solliciti non sunt. Cyp.

Sola integra fides secura esse potest. Tertul. de Ba.

* 2 Tim. 3. 13.
Deceiving and
being deceived,

than

*Splendore magis
quam fervore
delectantur hy-
pocritæ. Ber.
Dum fallunt
maxime fallun-
tur.*

*Hypocritæ san-
ctitatis tinea:
cui adhaerere
videntur vitem
in piter vici-
ant; remedia in
morbo, & san-
ctitatem in cri-
men vertunt.
Chrysost.
* Luk. 17. 21.*

Mark. 13. 22.

*Comica defor-
mitas, at nocu-
mentum tragi-
cum miserorum
religiosa delicta.*

Cyp. Ep. 2.
Sleidan. Com.
l. 4.

than the not serious considering what *true holiness* is, and the way of the Spirit of Christ is: In its infallible rule, the Scripture; in its noblest pattern, Jesus Christ; in its foundation, Humility; in its beauty, Order and Symmetry; in its perfection, Sincerity; in its glory, Love and Charity; in its transcendent excellency, the Divine Nature. The Devils *Piracies* are made as much by the *frauds* and *fallacies* of hanging out *Gods colours*, the *flags* of the Spirit, and shews of holiness, as by the *open defiance*s of persecution, and *batteries of profaneness*; Delusions in Religion, as *Dalilahs charms* on *Samson*, are oft stronger, than the *Philistins* force against the Church; Else our blessed Saviour would not have so carefully fore-warned and fore-armed his little flock, against those grand *Impostors*; whose deceit is no lesse than this, * *Loe here is Christ, and there is Christ*: As if he were no where in *England*, or in all the former *Catholick Church*; but only in the corners and *Conventicles* of new *Donatists*.

Loe here is Christ! a most potent and plausible pretention indeed, able by its native force, and mans credulous frailty to deceive even the very *Elect*; whom would it not move and tempt strongly to hear of a new Christ, in *New lights*, and new Gospels, new Church wayes, new Manifestations, new Ministry, and new Ministers; Yea to heare of a *Christ* without means, above means, beyond the Scriptures deadness, the old Sacramentall forms, the Ministeriall Keyes and Authority: Christ in the Spirit risen from the grave of dead duties; of expired Ordinances; and from the *Carkases* of ancient Churches; A Christ, who is already come to judgement; with whom his Saints are now risen, and dayly rising; seeing him not as in a glasse of means darkly, but by immediate *Visions*, glorious *Manifestations*, speciall *Inspirations*, plenary *Inhabitations*; thus sitting on *Thrones* and *Reigning* with Christ in his Kingdom?

Whom would not these *Trumpets* awake, and these alarms call forth? if we were not forewarned by Christ; and if we had not seen such follies formerly acted and manifested to all the Christian world; and sufficiently confuted in all ages; which never amounted to more than *Religious Tragedies*; for when the masks of personated Prophets, and necessitous Saints, and hungry Enthusiasts, and idle *Seraphicks*, were taken off, (which they put on either by the power or presumptions they had among the *Vulgar*) presently there appeared the horns of the *Beast*, in pride, ambition, luxury, polygamy, cruelty, tyranny, confusion; That those, who seemed to have come down from heaven in the shews of the Spirit, and pretensions of Sanctity, were but Satans lightnings falling down from heaven, and his most abominable eruptions out of the bottomelesse pit.

If

If we other poor Christians, who still remain on the other side of this Jordan, (which those Spirituall men pretend to have passed) if wee, who creep on the ground, as worms and no men; who have dayly cause to abhor our selves in dust and ashes, who are forced dayly to strengthen our faith, to renew our repentance; to poure forth our souls oft in sighs, tears, prayers, with broken hearts and contrite spirits, contending with corruptions, wrestling with temptations; having enough to doe to fortifie our selves with the compleat armour of Gods Word, in Precepts, and Promises; and of his Spirit, in gracious habits, excitations to, and assistances in duties: Thus giving all diligence to make our calling and election sure: not counting our selves to have comprehended, but pressing on to the mark of the price of the high calling in Christ Jesus: Glorifying in nothing but in the crosse of Jesus Christ, by which we are crucified to the honours, riches, policies, successes, flatteries, and glories of this inglorious world; yea to the Liberties, Religions, Devotions, Sanctities, new Churches, new Reformations, and new Ministers of this world; who forsaking the wayes of Christ, and the holy Apostles, and the ancient Churches, and the true succession of Ministers, and all Power; have turned grace into wantonnesse, liberty into licentiousnesse, godlinesse into gain; and very much embraced the present world; falling down before Mammon, and worshipping the false gods of this world.

If we, who when we have suffered much, and done something in our endeavours and purposes of holinesse; yet find cause to cry out, *Wretched men that we are, who shall deliver us from this body of death!* if we could indeed believe, or find by experience, that the exaltations, and Raptures of these new pretenders to the Spirit, were more comfortable, than the buffetings of those good old Christians; That their triumphs in the world, were beyond the others sufferings from the world, that there were more of Christ in their new Crowns of glory, which they boast of, than in the others Crosses, which they patiently bare; If we could discern a more self-denying Spirit, a more Christ-enjoying Sanctity; That they were Saints, that is, Not crucifiers of the world; but crucified to the world: If we could see the wounds of Christ in these glorious apparitions; these Christ-like phantasms, (as Antony the Hermite required, when Satan appeared to him like Christ in glory) If that Purity, Chastity, Justice, Honesty, Contentednesse, Patience, Charity, Meeknesse, Humility, Peaceablenesse, Fidelity, Constancy and Orderlineesse, shined in them wherein those holy men and women of old, the Professors, Confessors and Martyrs, not getting but loosing Saints, imitated the holy Lord Jesus, and the most holy God, according to the lively characters of true holinesse, set down in the Scriptures: If

2 Pet. 1. 10.

Phil. 3. 14.

Gal. 6. 14.

Rom. 7. 24.

Non credam esse
Christum nisi
vulnera videam
crucifixi. in
vita Ant.

Revel. 19. 10.

we saw such fruits of reall holinesse in their words, pens, and actions, in their Doctrines and duties, in their self-denials and Mortifications, in their meetings and Fraternities, in their Church Orders and Ministrations, as might convince us, that these pretenders to the Spirit, and despisers of the Ministers, have indeed more of that light, life and power of the holy Spirit of God, than either true Christians or godly Ministers formerly had, or now have in this, or any other true Church of Christ: How should we envy their blessednesse with an holy emulation? How should we, as Saint John to the Angell (whom it may be he took for Jesus Christ) be even ready to fall at their feet; to kisse their footsteps; to attend their directions; to imitate their examples; to partake of their raptures; to pry into their third heavens; to rise, ascend, reign and triumph, to enjoy the holy Spirit and Christ, and God with them, to all which they in word and fancy pretend?

7.
Fallacies in
this kind fre-
quent among
Enthusiasts.

But the triple Crown of meer titular and verball holinesse (which is but copper gilded over) moves us not, further than to pity the sinner; and to scorn the pride: The Gnosticks, Montanists, Catharists of old, the later rude, and cruell phanaticks in Germany cryed (αγιον) *holy, holy, holy* to their parties and factions: As if there were *holy ambitions, holy seditions, holy covetousnesses, holy sacrilegges, holy obscenities, holy cruelties, holy confusions* in the conversations of true Christians and spirituall men; Or *holy ignorances, holy errors, holy darkneses, holy heresies, holy schisms, holy hypocrisies* in their hearts and spirits: As if no duties, no Scriptures, no Sacraments, no Ministry, or Ministers, no Government, or Governours of the Church were heretofore holy, which were *primatively*, and universally, and constantly owned, and observed in the Church of Christ, as derived from him; As if *private fancies, and solitary dreams, and single imaginations* of weak and silly men, or women, were now holier, or had more in them of the Spirit, than the publique Oracles of the sure Word of God; which the Catholick Church hath received from God by the hands of holy men; and by a constant succession of an holy Ministry hath delivered to us, with constancy and fidelity (as to the main:) however particular branches or members of this Church may have failed and withered. If these Antiministeriall Novellists have nothing whereby to set off their pretended gifts of the Spirit, and singular holinesse, but only novelty, fancy, and uncertain Inspirations, nothing to cry down all former holy ways of the Church, but this; that they are conform to all Antiquity and Scripture regulations; The least beam of whose glorious light alwayes either equals, or far exceeds their new either superfluous, or dubious illuminations; Truly they

they must give all learned and godly Ministers together with all judicious and sober Christians leave, to passe by the *Idoll of their new dressed Spirituality and Sanctity*, without any admiration, devotion or the least salutation: Nor can we at all consider *private spirits*, warped from, and bent against the *publique Spirit of Christ*, in the Scripture, in the practise of the Catholick Church; and in the most *eminent Christians*, both ancient and modern.

We shall content our selves with that *plain and pristine holynesse*, and manifestations of the Spirit, which are expressed in the Word; deposited in the Church; preserved in an *holy Ministry*; exemplified in all true Christians: and most eminently in Jesus Christ and his Apostles, the great and famous Founders, Teachers and Establishers of holy Truths, holy Duties, holy Sacraments, holy Orders, and holy Ministry in the Church: And this with divine Power and Authority, not onely *personall*, but *successionall*; without which the instituted Service and Worship of Christ had ere this failed. These being ever since Christs time in all the world, imployed in Teaching, Gathering, Baptizing, Governing, Feeding, Preserving, and Perfecting the Body of Christ, which is his Church: We know not, and so we cannot desire, *other holynesse*, than that, by which we beleived the Truths, obeyed the Commands, feared the Threatnings, observed the Duties, preserved the Institutions, continued the Orders, revered the Embassadors, joyed in the Graces, hoped in the Promises; and were led conformably to Christ by that Spirit, which Jesus Christ had given to his Church, long before these *new coyners* had graven the stamps, or set up their Mints: We are glad, and blesse God, when we attain unfainedly to that Spirit of Holynesse, which hears the Word of God with *fear and trembling*, from the mouth of those able and godly Ministers, which are the *Messengers* or Angels sent from Christ, by the Churches Ordination: Which teacheth us, to pray with *understanding*, constancy, fervently, and comeliness; to receive the pledges of Gods love in Christ from their hands (duly consecrating the holy mysteries) with *reverence*, preparednesse, and thankfulness; That *holynesse*, which *loves* with sincerity, *gives* with cheerfulness, rejoiceth in well doing, suffers with patience, lives by Faith, acts by Charity; is holy with order, contentednesse and humility, without any fury, faction or confusion.

That holynesse which hath nothing in it novell or *præter-scripturall*; nothing fancifull, verball, tumultuary, violent, schismaticall, disorderly, partiall, pernicious, or injurious to any; which chuseth to be a Martyr for Charity and Unity, as well as Verity, in the Church: rather suffering much than giving scandall, or making a schism, according to the pious and excellent counsell

Porius vetera
& iura quam
periculosa &
nova s. ctemur.
Tac.

True holynesse
and true
Saints.

Sanctitas est
scientia colen-
dorum deo-
rum. Tul. de
Nat. D.

ἐπιστήμη τὸ εὖ-
χεσθαι καὶ τὸ δού-
λειν τοῖς θεοῖς ἢ
ὁσιότης. Plato. in
Eutyp.

ἔστιν τὸ τοῖς
θεοῖς ἀγάπῃ φι-
λεῖν. τὸ δὲ μὴ
ἀνέσθιν. Plat.
Eutyp. San-
ctum est quod
deo gratum.

of

Δεῖ γὰρ καὶ παρὰ
ὁπῶν παθεῖν
ὡς τὸ μὴ δια-
κρίσει τὴν ἐκ-
κλησίαν τὴν
θεῶν. καὶ ἐκ ἐ-
στὶν ἀδοξότερα.
ἢ ἐν κεν τὸ μὴ
οἰσιν μαρτυρεῖα
τῆς ἐνεκεν τῆς
μὴ ἐδωλοτεῖν
σαι γενομένης.
ἐκεῖ μὲν γὰρ ὡς
μίας τῆς τῆς
ἐαυτῆς ψυχῆς,
ἐν ταύτῃ δὲ
ὡς ὅλης τῆς
ἐκκλησίας μαρ-
τυρεῖ. Dionys. E-
pist. Aurea.
apud Euseb. l.
6. hist. c. 38.

of *Dionysius* to *Novatus*. That holinesse which is old, as the *An-*
cient of dayes, reall, rationally, demonstrative from the Word of God,
and exemplified in the lives of former Saints: Which is meek,
courteous, charitable, humble, just to all men, abounding with
all righteousness, and the fruits of righteousness, peace, and esta-
blishment, both to private consciences, and publique Churches.
That holinesse, which hath nothing in it supercilious, calumni-
ating, defamatory, insolent, bitter or burthensome to any true
Christians, true Churches, and true Ministers, which know how
to reprove, what is amisse, without rejecting all that is well; to
reform the crooked, without ruining what is right. That holi-
nesse, which, as the Sun-beams is always like it self; like the Fa-
ther of spirituall light; uniform and constant in all true Saints, in
all ages, and in all administrations Divine, either immediate, or
mediate; as to its rule, the Will and Word of God; as to its
end, the glory of God, in Gods way; as to its Epitome, or sum,
the love of God, and its neighbour; as to its happy fruits and
effects, the good of mankind, chiefly of the Church of Christ:
These have ever been the same for kind, however differing in de-
grees, according to the measure which God hath given to his
true Saints and servants; who never differed from God, or the
Word, or one another, as they were holy and spirituall, however,
as men and carnall in part, they had their crookednesse, unevennesses,
and dissentings.

These are the fruits of Gods Spirit, this that true Holinesse,
for which we pray, of which we dare not boast: These are the
Saints, whose shadows we count Sovereign; whose presence a
blessing; whose wayes unblameable; whose joyes unspeakable;
whose works most imitable; whose conversation most amiable,
heavenly and divine; who chuse rather to suffer, than any way
to act in cases dubious, as to secular dissensions, which have
much of the *Beast*, somewhat of the *Man*, and little of the true
Christian: The worth of these Pearls is infinitely beyond some
mens counterfeit forgeries, whose lustre is chiefly from worldly
glory, and secular advantages; who out of ashes are melted up
to the shining and bracklenesse of glasse, by the fervour of some
spirits; who think it enough to glister with novelties, and to
boast of *Inspirations*; fancying all is reformed, which is but changed,
though much to the worse; who are forced to set off themselves
by the foil of severe censuring of others; Fearing nothing so much as
a true light; and those discoveries which are made of them by
serious and judicious Christians; who judge not by mens lips,
and appearances, but by their lives and practises, compared to the
Word of God: For which, true Ministers, most eminently and impar-

impartially holding forth to the discovery of all mens deformities, are of all men most abhorred by these pretenders; who at a true and full view will not only not appear to other such gifted men, and spirituall, as they pretend; but they will be ashamed of their arrogance, and despite against those good Christians, and those true Ministers whom they have so much vilified and contemned.

The common mistake of proud, weak, or fancifull men, whose tongues are onely tipt with Sanctity, and the name of the Spirit, is this, That they know not indeed of *what Spirit* they are, as to Profession; Nor consider of *what Spirit* they ought to be, as to temper, if they will be truly Christs Disciples; Contenting themselves with light and airy presumptions, in stead of serious and searching examinations of truth: *comparing themselves with themselves*, they fancy they grow holier, as they grow bolder in their opinions, or actions: Hence they are easily flattered into high Imaginations, and cheated with strong Presumptions; as if some common gifts of knowledge, some Scepticall quicknesse, some volubility of utterance, some Scripturall expressions, which they have attained beyond their former selves, or their equals, were rare, immediate, and speciall gifts of the Spirit. Then, because they should seem no body, if they carry their *small wares* in an old pack, * they invent some new fashion of Religion; or some modell of a Church-way, which they strongly fancy; after they have once brought forth their fancy to any form and shape, they are strangely inamored with it, all old figures never so uniform, Catholick, and comely, seem deformed, ugly, Antichristian: Then follows those quick emotions, and stirrings upon their spirits, which have the quicknings, only of Self in them; these are presently cryed up for motions, and * manifestations, and excitations, and impulses of Gods Spirit on them; then, they are easily moved to extraordinary heats, and irregular vehemencies, as counterfeit possessed are, by the looking on and applauses of others, whose sillinesse makes them gentle spectators, and obsequious admirers of any thing, that seems new to them, or is above them. Nothing troubles these pretenders so much, as if you look too neer and too narrowly on their practises. * Nothing angers them so much, as what they fear, may discover them: you must not ask them, where are their miracles, where their Empire over Devils; where their languages; where their prophecies; either as predictions of things to come, or as interpretations of obscure Prophecies in the Scripture, referring to Jesus Christ? These questions (though they are but just to be put, where extraordinary Inspirations are pretended)

8.

Vulgar mistakes of spirituall influences.

Luk. 9.55.

Impudentiam pro pietate jactitant, quasi eos sanctiores essent quo verbosiores, Bern.

Απαλαίπωρος τοῖς πολλοῖς ἢ ζήτησις τῆς ἀληθείας καὶ ἐπὶ ταῖς ἐτοιμασίαις μᾶλλον βέβαιον. Thucid. hist. I. I.

Δυσήγητος ἢ ἀλήθεια.

Bas. de Sp. s.

* Quos diabolus a veritatis via in veteri charitate

detinere non potuit, novi itineris errore circumscribit, & decipit. Cyp.

* φανερώσεις,

The Marcionites had private lectures, which they called Manifestations or Illuminations; from a Prophetesse, Philu-

mena. Tertul. pra. ad Ha. c. 44.

* Impostoribus nihil est lumine inimicium.

C c c

are

Magi & Augures nihil suis
actibus successu-
rum Iuliano af-
firmabant, nisi
Athanasium
primo velut om-
nium obstacu-
lum sustulisset.
Ruff. l. i. c. 32.
Hist. Ecc.
Gal. 1. 7.

are too hard for them: these pose them, and afflict them, when they are thus urged by Ministers, or any sober Christians; who expect no satisfactory answer, in any of those particulars, (which are the proper effects and demonstrations of the Spirit, in its extraordinary motions,) when indeed they observe in these pretenders, so little of ordinary, sound and saving knowledge; so nothing of that meekness of wisdom, which every true Christian, in whom the Spirit of Christ dwells, enjoys in some measure; so utter desolation of any thing, that may argue any thing extraordinary and excellent, which may justly own the Spirit of Christ, for its special Author and infuser. But quite contrary; grosse ignorance in many things; yet puffed up with intolerable pride, poisoned with errors, kindled with passions, sharpened with violence, delighting in furies, boasting in discords, schisms and confusions, either begun, or increased, or continued by the restless agitations of their fierce and unquiet spirits: whose impetuous temper is impatient of nothing so much, as true Christian patience; of Peace, Order, and charitable harmony in any part of the Church of Christ; There is nothing they can less endure, than able, learned, godly and resolute Ministers, in whom dwells (indeed) a far more excellent Spirit of God; full of wisdom, of power, of courage, full of Christ; who can and dare detect the deceits and jugglings of these vain minds: manifesting their folly, discovering their nakedness, emptiness, and nothingness in respect of any extraordinary Illuminations, or Inspirations of Gods holy Spirit in any way of Religion: After all the cry, and noise, and glorying of these mens inspirings, at the best, all amounts to no more, than the same Gospel, the same Duties, the same Sacraments, the same Jesus, the same God, who was with far more knowledge, purity, peace, love, zeal and constancy owned, served and honoured in this and other Churches, in that ancient way and holy Ministry which the Church ever used; which Christ instituted, and with which God was so well pleased, that he blessed it, as the means, to preach the Gospel, to plant Religion, to settle and govern the Church in first and after times, amidst all the persecutions and heresies that opposed it. This is the best of their Inspirings; the setting, of some new gloss and fashion on Christian Religion, whose purity and simplicity like gold, cares not be thus painted over.

But take these Inspired men in their degenerations, depravings and worstings of Religion, and you will easily see, how such equivocall generations and imperfect mixtures, and meer monsters of Religion, presently putrifie and pervert to error, faction, licentiousness, violence, rapine, civill oppressions, tyrannies, against all that applaud not, or approve not the rarity of their conceits and

and inventions; which first kindle with *modest sparks*, as if they would enlighten, warm, and refine the Church, Religion, and Ministry; but after they have got to them *vulgar scum*, they arise to such *dreadfull flames* and conflagrations, as threaten to consume all that was ever built before them: that so the goodly *Palaces* of ancient and true Religion being *demolished*, they may have a clearer ground, where on to set up the feeble cottages of their new framing and erecting. Poor men! thus once *puffed up with their tympanies of *self conceptions*, and getting into some *warmer Sun*, having once over-looked their first errors, they never after have leisure, patience, or humility to discern the *grosse yet secret distempers*, which are in their spirits; * the many distinctions, and disguises, and windings, by which worldly lusts, passions, and interests *slily creep in*, and concealedly worke in their hearts, even then most *securely*, (and so most dangerously) when under this *blind* of Gods Spirit; when the *Lord* shall be intitled to the whole plot and project of their follies and furies, both in its *softer beginnings* and its *rougher proceedings*.

Of these fallacies in point of speciall Inspirings and motions of Gods Spirit, there are no surer detections than these: 1. That these so *moved and active spirits* do always finde lesse content, and pleasure in, have lesse zeal and contention for the *great things of God*, (which are Faith, Righteousnesse, Peace, and Holinesse) than they doe for their *little novelties* and *fancies*: 2. They finde lesse comfort and joy in themselves, to be kept within, and humbly to walk in those *holy bounds* of religious Truth and Order; (which the Word of God hath *clearly set* before them, and all holy Christians, and the purest Churches alwayes observed) than to be alwayes *busily disputing* for, and acting over those *petty parts* of their *scruples*, *novelties*, and *extravagancies*; Which have nothing in them but a *verminly nimblenesse* and subtlety, being bred out of the *putrefactions* of mens Brains, and the *corruptions* of the times, in matters of Religion; and are rather *pernicious*, than any way *profitable*, in comparison of the more sober strength, and usefulness of nobler creatures: Nor is it by gracious persons disputed, but that one *serious Christian* of the old stamp, one *able and faithfull Minister* of the Church of England, whom these so contemne and hate, hath heretofore done, and still doth more good, and gives greater *demonstrations* of the Spirit of Christ dwelling in him, with wisdom, gravity, learning, humility, diligence, peaceableness and charity, (by which many have been restrained or converted from sin: or established and confirmed in the ways of God) than whole *heaps* of these *novell Teachers*, and swarms of *Inspired pretenders*, who like *drones* do but seek to rob the *bives* and starve

Modestiora sunt errorum initia; & blandientia venena; Lasciant.

** Omnes eument, omnes scientiam pollicentur: ante sunt perfecti quam edocti.*

Tertul. de Hæc. c. 41.

** Not raptures and gifts, but humility and charity give the greatest evidences and surest instances of Gods Spirit, and of salvation.*

9. Evidences of their folly.

the Bees : who serve (in some fits) to scratch itching ears, to some tune of pleasure, liberty, profit, novelty, or preferment ; but not to teach the ignorant, to settle the shaken, to compose the tossed, to heal the wounded, or to wound the ulcerated Consciences of any men to any soundnesse of mind, or true holinesse of manners.

*Edificantur in
ruinam, illumi-
nantur in cecio-
nes tenebras.*

*Abominanda re-
ligionis ludibria
colentia tempo-
rum rationes,
non leges Dei.
Naz. or. Lat.
Hypocritarum
pietas est tem-
porum aucupium.
Cyp.*

Their Profelytes are rather *perverted*, than converted ; made theirs by a *schismaticall* and *factious* adherence ; rather than *Christ's* by a *fiduciary* obedience ; or the Churches by a charitable and humble communion ; *Faction* and *confusion* and every *evill* work are the fruits of *pertinacious* and *pragmatick* ignorance, as *Union*, *Peace*, and *Charity*, are the *genuine effects* of sound knowledge and humble wildome ; In which wayes onely true Christians have ever judged the highest gifts and graces of *Christ's Spirit* to be both derived and decerned. I am sure there is a vast difference between a wanton Fancy and a holy Spirit, between a glib Tongue and a gracious Heart. We may add to these discoveries of fallacious pretentions to the *Spiritus speciall motions* ; That, both in the first *broaching*, and after *drawings* forth of their new projects and inventions, the *authors* of them more look to men, than to God ; how it may suit with *secular aimes*, and *politique interest*, private or publique, than how it sorts with *Gods Word*, or the rule of *Christ*, or the Churches practise in purest times ; or its present distresses ; whose frame as to the main both for *Doctrines*, *Ministry*, and *Government*, hath alwayes been the same, both in times of persecution and of peace ; when favoured and disfavoured by men ; And such it ever was in *England*, and possibly it will be if it out-live this storm ; I am sure these *Novelties* so much opposing this Church, and true *Ministers* in it, would never have so quickned by any inward heat of *Spirit*, if they did not presume that the *Sun* did shine warm on them ; which yet is no infallible sign of *Gods blessing* ; If these *Antiministeriall* adversaries, these now so *Inspired men*, (who join in their plots, and power, and activity, by which they either secretly undermine, by evill speaking and separating from the *publique Ministry* ; or openly invade and arrogate the Office ; or wholly deride and oppose the Function ;) if they expected nothing but Winter and persecution, and such measure as they mete ; I believe it would damp their spirits very much : They would then think it a part of *prudence* in a *Christian Spirit*, to sleep in a whole skin ; by keeping themselves in that station, wherein God, and the Lawes both of Church and State have set them : As they did very warily, in those times, when there was just power restraining them in those due bounds, which then they thought became them best ; and they would no doubt have thought so still, (for all the fullnesse of their spirits and ebul-

ebullition of their rarer gifts) if *strange indulgences* in matters of Religion, and Church Order had not tempted them to *safe extravagancies*, and unpunished insolencies, chiefly against the Church, and Church men.

In other things, of *civill affairs*, where it is very likely their spirit prompts them, as much to be meddling (because more is got by those activities :) they know how to *keep their spirits* in very good order; being over-awed with *evident danger*, attending any factious, seditious or tumultuary motions; None of these small *spirited men* (who are seldome *little in their own eyes*) are powerfully moved to usurp any place in the *Councell of State*; to arrogate the office and authority of an *Embassadour* or *publique Agent*; to set himself in the *Seat of Justice* *un-commissioned*; or to intrude into any place Military, or Civill, without a *Warrant* from other, than their own *forward spirits*; though their pride and ambition (* *like Absaloms*) may fancy, they could better dispatch bufinesse, doe exacter Justice, and speedier, than any in Authority; yet here, the *danger and penalty of intrusion* cowers their zeal, curbs their heady spirits, and cuts their combs: Nor are they often either so valiant, or so fool-hardy, as to act by their pretended impulses in any way, but where they think there may be *safety*; which they now find (as from many men) in what ever they say, or doe, against the honour, order, and Ministry of this reformed Church of England: which they see hath not many souldiers to defend it; nor advocates to plead for it; nor Patrons to protect it. Wanton and petulant servants which were formerly but as the * *dogs of the flock*, will easily insult over the children of the family, when they see them Orphanes, and exposed to injuries: either wanting true * *Nursing Fathers* and Mothers, or these wanting that *tenderesse* toward them, which is hardly to be expected in *step-mothers*, and onely titular parents. It is no adventure for *timorous beasts* to goe over, where they find the fence trodden down, and the gap made wide; So, much more prevalent with *vain and proud men* are the impressions of fear from men, than those from God, whose commands and threatnings are attended with Omnipotent Justice, which is *slow paced*, but sure; Nor doe I doubt, but those subtle and insolent enemies against this Reformed Church and the Ministry of it, doe already * find the first strokes of Divine Vengeance in their own ingratefull breasts.

The further triall of these pretenders to the Spirit, I must leave to the impartiality of judicious Christians, in that experience which they have of the fruits which they bring forth. What truths of God have these *Antiministeriall* adversaries ever brought forth, or further cleared and illustrated, than was before?

* 2 Sam. 15. 4.
Nunquam de-
fuit ambitioso
praelara sui
ipsius opinio, &
summa de seipso
expectatio. Sym.
* Iob 30. 1.
Insolentioris
animi propri-
est, calamito-
sam virtutem
indigne tracta-
re, dictis ap-
petere injuriis
afficere; & de
iis quae immen-
ta patitur maxi-
me exprobrare.
Plin.
* Isa. 49. 23.
* Prima est
haec ultio, quod
se Judice nemo
nocens absolvi-
tur. Iuv.
Occultum
quaerenti animo
tortore flagel-
lum. Id.

Jam. 2. 17.

What weighty controversie or other question in Divinity, polemical or practical, have they learnedly and solidly stated? What part of obscure Scripture have they well interpreted? What *body of Divinity* have they blest this Age withall, beyond what it formerly enjoyed in great variety and plenty? What cases of Conscience have they more cleared or better decided? Is either *Law* or *Gospel* beholding to them? yea rather; how have some men studied to make void the Law by immorall licentiousness? and the Gospel too, by such not *free* but rather profuse and prodigall grace, as excludes those holy conditions of repentance, and good workes, which the Gospel requires as necessary *concomitants* and *fruits* of true and lively Faith? What Scripture have they handled which they have not tortured, mangled, and broken the very bones of it? What controversie have they not more studied to pester and entangle? What *truth* have they not darkened with their cloudy words and senselesse notions, which they call glorious heights? What heresie have they not revived? What poysonous Error have they not tampered with? What sin and enormity have they not palliated, or excused, or applauded, as the effect, either of Christian liberty or necessity? How many simpler Christians Faith have they *subverted*? perswading them they never had Christ *rightly preached* to them; nor were in any *saving Church-way*, till these Inspired Teachers came to *direct* them, how to cast off and despise *their Ministers* and the whole Office of *the Ministry*.

10.
How short
they come of
that Spirit
which shews
it self in true
Ministers.

Neither then the Word of God, nor right Reason, nor sober Sense will give testimony of any *speciall gifts of the Spirit* in these men, either in knowledge, or in wisdom, or in utterance, or in any grace or vertue; In all which they are nothing in regard of many Ministers and others, who as far excell them, as gold doth brasse, and silver lead; Nor are their fruits to the publique and to others, any way proportionable to their boasting against the Ministers: which is as far from truth, as it is from humility; if these may be measured and esteemed, not by *proud swelling words* of themselves; or by high scorns, and rude contempts of others; but by the *exactness* of holy walkings, and the fruitfulness of publique labours on the hearts or lives of others.

*Hanc habet invidia in seipsa
pœnam, aut non
videre, aut nolle
videre, aut maligne
videre
virtutem alienam,
quam nescit imitari.*
Gerson.

Herein no ignorance, or envy, or calumny can be so wilfully or resolvedly blind, (but *onely in these men*) as not to see and acknowledge, That God hath *given witness* from heaven, against the crooked and perverse generation of these detractors from, and destroyers of, the honor of the *Ministry of England*; by the eminent Learning, Piety, Zeal, Industry, Fidelity, Charity, Patience, Constancy and vigilancy of many *centuries*, yea many *thousands* of able, and
godly

godly Ministers, both in the *restauration*, and *preservation* of Truth, Purity, and Power of the Christian Reformed Religion in this Church; others have fought the *goods* of this Church, but these the good of it. I could here fill many Volumes (as many Ministers (both godly Bishops and Presbyters) in this Church, have done, by their acute, solid, devout, and most profitably pleasant writings) with the histories of *many* of their *lives*, (some of which are registred to posterity by commendable pens: others by tolerable ones, whose gratefull design is good; but their historique faculty far short of those merits, which they seek to eternize. How eminent have they been, as *Moses*, in all good learning? how indefatigable in their labours? how dear, usefull, and desireable to all good and excellent Christians in their lives and deaths? What Trophies they have not gained over the *adversaries* of our Christian and reformed Religion, by their Prayers, Sermons, and most incomparable Writings? No lesse have been their many and renowned Victories, which they have obtained over the very Devils; whom a long time they kept, as it were in awe and in a chain: How many sinners have been redeemed from his snares, and converted from the evill and errours of their wayes by their powerfull Ministry? How many fiery darts of Satan have they quenched? How many weak hands and feeble knees have they strengthened? How many remorselesse soules have they wounded; piercing between the scales of Leviathan by the two-edged sword of God in their mouths? How many wounded Consciences have they (like good Samaritans) healed with the balm of Gilead? How many doubting and despairing spirits have they revived and established? How many mouths of aliens have they stopped, by the unanswerable pregnancy of the truths, which they have cleared and mightily maintained? In fine; before ever the croaking Frogs of Egypt spread over the land, and filled every place with their importune and insignificant noises, against the Ministers and Ministry of this Church; (seeking by their muttering clamours to contend with the Nightingales; and to silence the sweet singers of Israel;) how were the excellent Ministers of this Church, and the famous Ministry hereof, esteemed at home and abroad among the chiefeest blessings, for use, and noblest beauties, for ornament, which this or any Nation and Church ever enjoyed? Being as the two goodly pillars of Solomons Temple, sustaining the burthen, and adding to the beauty of Religion; being sacred Oracles for holy direction, and great examples for vertuous imitation.

In what part of good learning have not some of the Ministers of England excelled, and some of them in all? What divine or humane truth have they not handled, cleared, and asserted? What controversie in Religion have they not rightly stated, fully disputed

puted, and solidly determined? What part of *practical piety*, and Devotion have they not illustrated, and adorned in their Writings, with most sweet, suasive, and pathetick flowers of holy Oratory, mixed with truths, gathered out of the gardens of God, the *Scriptures*, and their own pure Consciences? What Scripture have they not commented upon, learnedly, methodically, clearly, and succinctly? Yea what Text (almost) in the whole Bible, *Old* or *New*, Law or Gospell, History or Prophecie, Psalmicall, or Epistolicall, have not the Ministers of England preached and printed upon with *accuratenesse* and judgement? So that the *quintessence of the Sermons*, set forth by them in this Church, would in the judgement of the learned Lord *Verulam* make one of the most exact, and absolute Commentaries on the Bible, that ever was. It were endlesse to enumerate the *names*, the excellencies, the learned works, the holy fruits and blessed successes, which have attended the Ministers of this Church; whom one would have thought to have been set so above any such envy, and malice, and sacriledge, never any Reformed Christians would ever have so *maligned* and despised, as to have sought to destroy them and their function: Nor can I indeed in charity think, any doe so that are truly such.

The excellencies of the Antiministerials.

As for their bitter enemies and rivalls, these Inspirators, on the other side; I am ashamed to shame them so much, as I *must needs* doe, if I should shew the world their emptinesse, shallownesse, penury, meannesse, nothingnesse, as to Reason, Religion, Learning, common Sense, *pack-staffe* Oratory; How grosse, confused, raw, flat, insipid, affected they are in speaking or writing; how dark in doctrine; how disorderly in disputes; how impotent in perswasion; how impertinent in reproof; how unauthorative in all they say, and doe, as *Teachers*; What perfect Battologists they are; what circles they make, and rounds they dance in their Prayings and Sermonings; strong only in cavilling, and rayling, and calumniating against true and able *Ministers*: And for their writings, with which they have lately so crammed and abused the world; how little have they set out to any other purpose, save onely to wast a great deal of good paper; and to make the world beleive, they were *richly laden*, because they spread so *large sayles*? How doe their pamphlets cheat the well meaning buyers and readers with the *decoy of some very specious and spirituall title*; as if all were *Manna*, and *Aarons rod*, which were in their Arks; when there is nothing but such emblemes, for the most part, of *Mice* and *Emrods*, as the *Philistines* put into the Ark of God, as memorials of their sin, their shame, and punishment? What Reader may not *tear their books*, with turning the leaves to and fro,

II Sam. 6.4.

fro, before ever he findes *acutenesse*, or solidity; learning, or piety; Truth, or Charity; Divinity, or Humanity; Spirituals, or Rationals; but onely antick fancies and affected words, strangely deforming *antient* and *true* Theology, in its morals, mysteries and holy speculations; How much better had they wrote nothing, than so much, to so little good purpose, to so evill an intent; onely to amuse the *simple reader*, with shews of rare notions; and by spiritlesse Prefacings, to lead on their reader steleticks and declaimings against the Order, Government, Religion, *Ministers*, and *Ministry of the Church of England*; in which their scriblings they mixe so much *copperass* and gall with their ink, that they eat out all characters of Truth, Candor or Charity in their Papers, never affording them any word that may either favour of civility, as to ingenuous men; or of Justice, as to men of good learning and some merit; but all is written to deform them, their calling and Ministry, to expose them to vulgar scorns, to fit them for publique victims to the cruell malice of the enemies of the reformed Religion. Indeed against the Ministry and Ministers of *England* they chuse to write with *Aqua fortis* rather than any ink; and cover red ink rather than black, trusting more to their swords than their pens; nor doe they confide so much in their *Brains*, as their hands; their insolency being far beyond their inventions; which tempts them rather to pistoll Ministers by desperate Assassination, than to dispute with them in the *Schooles* or by the *Presse*.

Nor is this any envious or injurious diminution of these men, (who owe most of the good feathers they have to the preaching and writings of the Ministers of *England*, and not to any Inspirations;) but it's a just representation of their *ungratefull* vanity, and the Ministers reall worth, who have excelled, wherein soever these pretenders are most defective: And defective they are in all things, wherein able and true Ministers have most excelled. If this stroak of my pen seems any thing of *uncomely boasting*, they have compelled us to it, and so may the better excuse, and bear with this our folly; which is not yet such, by their provoking examples of vapouring and vanity, but that we know by Gods grace how to own, what ever is of God in any of them; and to ascribe what ever is good in Ministers, to the grace and bounty of God, who hath magnified his power in their weaknesse; And however wee, now living, be Nothing, yet our excellent Predecessors, by whom the honour of this holy function hath been rightly derived to us, have merited from us, and all good men this acknowledgement to the praise of Gods grace.

II.
It is no detraction or injury to prefer the Ministers of *England* before these pretenders to Inspiration.
2 Cor. 12. 11.

Pro defensione fame licita & honesta est laus propria. Reg. Jur.
Defensio est, non arrogantia.
Amb. l. 118.

D d d

That

The blessings
which have
come to this
Church and
Nation by the
true Mini-
sters.

That the godly, able and faithfull Ministers in this Church of England have by Gods blessing been the great restorers and conservators of good learning in this Nation; the liberall diffusers of ingenuous education; the valiant vindicators of the reformed Religion; the commendable examples of piety and vertue, in all kinds restraining, and reforming all sin, error, excesse, profanenesse, and superstition, by their good lives and doctrine; Teaching and encouraging all manner of holynesse, civility, candour, meeknesse, gravity, and charity, throughout the whole Nation; What noble, worshipfull, or ingenuous family hath not, or might not have, been bettered by them? (if they did not entertain them at illiberall rates, and ignoble distances: as too many used to doe, below the honour of their calling, and merit of their worth:) What City, or Country Village hath not been beautified, and blessed by them? Where ever such Ministers lived, as became the dignity of their place, and profession, there hath alwayes followed a good sense of piety, and a comely face both of Civility and Religion; And more might have been improved in every corner of the land, long ere this, if, what hath been oft vapoured and flourished, had been really performed; that is, the settling of a competent maintenance every where for a competent Minister. Scandalous livings have been no small cause of too many scandalous Ministers; whom necessity oft compelled to things uncomely, both for their society and support. Upon whose fores these flesh-flyes, the enemies of the Ministry, are alwayes lighting and biting; loth to see, or hear of, those many incomparable Ministers, who have been in many places of this Church, as Saint Ambrose was said to be in Millain, both the ornament of the City and defence of Religion: In stead of whom, some new Jesuitick Modellers would fain bring a company of Locusts and Caterpillers upon the face of the land, a sort of illiterate and unordained Teachers, who like ambulatory Arabs, or wandring Scythians, must every week or month change their quarters, as fast, as they have devoured silly widows houses: These in a short time will not be much beyond Cantors and Vagrants; like rowling stones, neither getting mosse themselves, nor raising any building of piety, or sound knowledge in others; for the same small stock always serves their turn, in their severall gists and quarters: By this meanes (they hope) the Church and State in a short time will be spoiled of all those fair flowers of good Scholars and able constant Ministers, which were well rooted in learning, and plentifully watered with the dew of heaven, (the gifts and graces of Gods Spirit:) that so there may be room enough, for those rank and ill weeds to spread all over this English garden and field: under whose specious covert of spirituality all sort of venomous Serpents

Cogit ad turpia
necessitas.

Non habet vir-
tus inimicam
præter pauper-
tatem & inui-
diam. Eras.

Et ornamentum
& munimen-
tum urbis &
Ecclesiæ, Am-
brosius.

As the old Cir-
cumcelliones.

pents and hurtfull beasts may be hidden, till they are so multiplied, that through mutuall jealousies and diffensions, they fall to tearing and devouring one another; for, however, like Serpents, wicked men may for a while twine together, yet their different heads will soon find, wherewith to exercise their stings and teeth against each other; Impious mens confederacies are not friendship but faction and conspiracy. Nothing being more in consistent, than ignorance, error, and impiety; which having no principles of union or order in them, can have nothing of firmnesse or stability among them.

εὐάλωτον ἢ
πονεία καὶ
πανταχόθεν ἐ-
αυτῇ περιπίπ-
τεται. Ναζ.

I doubt not, but there are, (notwithstanding so many bitter spirits, and rebellious children, have become ungratefull Apostates, against this Church and its worthy Ministry) thousands of excellent Christians, who have not bowed the knee to these Baalims: who have both cause and hearts to confesse, that the feet of these messengers, the true Ministers of England, have brought light and peace to their soules; That their pious and constant labors have not been either so weak or unfruitfull, as might in any sort deserve, or justifie such hard recompenses, as these now are, with which a foolish and unthankfull generation seeks to requite the Lord, and his faithfull servants, the true Ministers, whose names shall yet live among good Christians, with durable honour; and their memories shall be pretious as sweet Ointments, when these dead (yet busie) flies, who seek to corrupt them, shall rot as dung on the face of the earth: Their unsavory stench is already come up, and hath greatly defiled many parts of this Church; being justly offensive to all wise, and good men in the present age; and for the future they will be memorable for nothing, but illiterate impudence, ungratefull malice, and confused madnesse, who like beasts were able to waste a fair field, and desolate a well reformed Church; but never to cultivate or plant any thing like it.

12.
The blessings
which good
Christians
owe to good
Ministers, un-
der God.

Deut. 32. 6.

Eccles. 7. 1.

Eccles. 10. 1.

The field of this Church in many places, by the blessed labours of true and able husbandmen, was heretofore full of good corn; the valleys and hills did laugh and sing; poore and rich were happy in the great increases, with which the Lord of the harvest crowned the labours of his faithfull Ministers; before the enemy had such liberty to sow his tares, even at noon day; yea in many places to rout the true labourers, to leave many places desolate, and only to scatter that self-sowing corn, which is like to that which springs on the house top, whereof the Mower shall never fill his hand, nor he that bindeth up the sheaves his bosome; Who sees not, that one handfull of that crop, which was formerly wont to be tilled by the skilfull and diligent hand of true and able Ministers, was, for its weighty soundnesse in knowledge, and modest fulnesse in humility, far more worth, than many sheaves and cartloads of these

Psal. 129. 7. ?

burnt, and blasted ears; whose pride pretends in one night to grow to such eminent gifts of the Spirit, for preaching, as shall exceed all the parts and studies of Ministers; when it's evident to all, that will but rub them in their hands, that these wild oats, and smutty ears, by lifting up their heads so high, doe but proclaim their emptinesse and lightnesse.

And 'twere well, if they were onely such cockle, such trash and light gear; they now grow to sharp thistles, thornes mixed with true weed; which seeks to starve, choak, and pull down to the earth, all the hopes and joy of the true labourers; that rich crop of truth, order, piety, charity, and sincerity, which was formerly in great plenty, and still is, in good measure, on the ground: Yea thousands of Christians, in many places of this Nation, doe already grievously complain, of the sad and desolate estate, to which they are reduced for want of able and true Ministers, residing among them: crying out, that a famine of the Word is come upon them; and leannesse is entred into their soules: having none to sow the immortall seed of the Word, or to dispense the bread of life to them, but a few straglers now and then: of whose calling and authority to minister holy things, no wise man hath any confidence; and of whose insufficiency every way, all men have too much experience, where ever they obtrude themselves: That most Christians had rather (yea and better) want the Word and Sacraments, than receive them, so defiled, so nullified, by such unwashten, and unwarranted hands. For it is hardly to be beleev'd, that those, who are so much enemies to the spirit of Christ in true Ministers (of which there hath been so great and good demonstrations, in gifts, lives, and successes) should either have, or come in the power of the same Spirit, which they so much despise, and blaspheme. Sure the Kingdome of Christ is not divided against it self; but is uniform, and constant; not depending on the various impulses of mens humours, fancies, and worldly interests, but established and governed by the most sure Word, and those holy rules, both for truth and order, therein contained: It is little sign of Christs Spirit in men, to sow those seeds of errors and divisions which holy men have been alwayes plucking up; or to build again that Babell, which so many godly Ministers have pulled down. But it becomes us Ministers not so much to dispute with these men about the Spirit, to which they so highly pretend; as to continue to outdoe them in the fruits of the Spirit, as our famous and blessed forefathers have done, and to leave the decision to the Consciences of true, and wise Christians, and to the great Searcher of mens hearts, and tryer of mens spirits and workes; who hath the Spirit of burning and

Amos 8. 11.
Psal. 106. 15.

and refining; and who (if he hath not determined for the superfluity of wickednesse, and ungratefull wontannesse of this Nation, to lay us quite wast and desolate) will in his due time (after these days of triall) throughly purge his floore, and weed his field; even this, so sadly havocked and neglected Church; In which there are still some fruit, that have a blessing in them; and which we hope he will not destroy, who knows how to separate between the pretious and the vile.

Mean time Gods husbandmen, the true and Ordained Ministers, must have patience, (but not slacken their diligence) after the holy example of those godly Bishops, and Presbyters of the Church in the times of the Arrian, Novatian, Donatistick, and others prevalencies and persecutions; The fierce and fiery spirit in the old hereticks and schismaticks could least of all endure with temper and moderation, those Bishops and Ministers which were soundest in their judgements, faithfulest in their places, and holiest in their lives; * So that, not only they destroyed and drove away most of the orthodox Ministers, both Bishops and Presbyters, out of many Provinces in Africa, and so in Asia, as in Europe; but they sought with all fraud and force to destroy, that great Colosse of Christian Religion, the most renowned Bishop of Alexandria, * Athanasius, who was the wonder and astonishment of all the world, for his learning, piety, and constancy: standing like an unshaken rock of Truth amidst the troubled Sea of Arrian Errors.

If the hand of Secular power will not maintain the antient order of the true Ministers of England, in their Ministry, liberties, and lives, which we humbly crave and expect: * yet (we hope) the Spirit of Christ, and the power of heaven, will preserve us with good Consciences, amidst the trialls, losses, contempts, and deaths, which we may encounter: And however the * Tail of the Dragon, with many windings and insinuations, hath drawn after him many stars from the heaven of their formerly, (seemingly) sober, orderly, and godly profession, to the Earth of temporary successes, worldly applauses, secular compliances, and irregular motions, for vain glory, or for filthy lucre sake; yet Christ will still preserve * in his right hand those stars, which shine by his light, and are placed by his Name, Power, and Authority in the Firmament of his Church; * Although this may be the houre of temptation, which must come upon this Reformed Church, and the power of darknesse, which may for a time have leave, to deny, betray, set at naught, and crucifie afresh the Lord of Glory, in his true Ministers, and faithfull servants; yet good men may be confident, * that their bonds and scourges, their revilings, and cruell mockings, their being sawn asunder (between ignorance and error, schism and heresie, profanenesse and hypocrisie, superstition and licentiousnesse;) The very indignities, re-

Isa. 4. 4.

Mal. 3. 12.

Isa. 65. 8.

13.

The patience and constancy of Ministers will best confute these pretenders.

* Socrat. l. 1. c.

7. l. cap. 17.

Can. African.

Theod. l. 4. c. 12.

* Omnes quos factionis macula sciavit in Athanasium conspirabant. Ruff. hist. l. 1.

Toto orbe profugus M. Athanasius sex annos in cisterna sine sole vixit. Id.

* Ubique a perditis mala ista commissa sunt, ibi ferventius, atque perfectius Christiana unitas profecit. Aust. Ep. 50. de perfe.

* Rev. 12. 4.

Rev. 2.

* Brightman in Apoc.

Rev. 3. 10.

* Heb. 11. 37.

Persecutio Christiani nominis in crementum.

Lact.

Quanto magis premimur magis augetur. Id.

*Velut aurum,
non verbis sed
exiliis & carce-
ribus probatur
fides, & ad po-
tioris metalli
fulgorem re-
splendet. Ruff.
Hist. l. 2. c. 6.
Crudelitas sectæ
est illecebræ; &
semper est san-
guis Christiano-
rum. Tertul.
Apcl.*

*Pro ut virtu-
tes ut Aromata,
quo magis con-
teruntur, eo
frangantur re-
dent. Ieron.*

1 King. 22.

straints, injuries, and ruines of the godly Ministers, shall tend to the honour, propagation, and more glorious restoration of the Reformed Religion; which of later times hath wanted, nothing so much, whereby to set forth its primitive lustre and power, as the constancy and patience of the Ministers and Professours of it in the point of comely suffering for the Truth. In which way the brightest beams of the Spirit of Glory are wont to appear: The base cowardly avoiding of sufferings, hath brought great reproaches upon many Ministers and other Christians; who (*Proteus-like*) by mean compliances, and palliations, suiting themselves to a disorderly and varying world, have much eclipsed and deformed the beauty and dignity of their holy Function, and Profession, both as Ministers, and as Christians.

As it is far harder to suffer persecution, and to bear the burning coals of mens displeasure in our bosoms, than to make long prayers, or to preach soft and smooth Sermons; and to bandy safe disputes in the Sun shine of Peace, plenty, favour and prosperity: so more glory will then redound to God, and more honour to the Reformed Religion, from those sparkling rayes and effusions, of grace, which shall flow from excellent Ministers, when they are red hot in the forge of affliction, and hammered on the Anvile of the worlds malice, than ever did from those faint and weaker beams, by which they shined in the easie and ordinary formalities of Religion; Nor will any thing more assure them, and the uncharitable world, that they have the Spirit of Christ in them of a Truth, than when they shall find they have holy and humble resolutions, to suffer with Christ, and his Church, rather than to reign with a wicked and irregular world; whose Jesuitick joys will then be fulfilled, and crowned with garlands, when they shall see the learning, piety, order, government, and honour of that Ministry, (which sometime flourished to the great regret of all its enemies, in this reformed Church) utterly prostrated, vilified, impoverished and expelled.

On the other side the spirituall joyes of true and faithfull Ministers, will be encreased by their being beaten, and evill intreated, and cast out of their Synagogues; by their being reproached, scorned, and wounded unjustly; not onely from their professed enemies of the Romish party; but even from those who were of their own household; who seemed to be their familiar friends: It is happier to have the least measure of Christs Spirit in patience, truth, and power; than to make the greatest boasts, and to enjoy the loudest vulgar applauses, which those *Chenaniahs* seem to affect and aim at; who dare now to smite every where the true Prophets, the plain dealing *Micaiahs*, on the mouth; designing to feed al the true, able and faithfull Ministers with the bread and water of affliction, because they will

will not comply with, or yeeld to that novel, lying, proud and disorderly spirit, with which their hearts and mouths are so filled with malice not onely against the Ministry, but against the prosperity of this and all other reformed Churches: which folly or fury they would have styled and esteemed to be in them, the speciall gifts and inspirations of the Spirit of God.

Proud and presumptuous men doe not consider, what is most true; * That the greatest blasphemies against Gods Spirit, and his Truth, are oft coloured over with greatest ostentation of the Spirit; as is evidently shewed both in former and later times; Many have a name to * live by the Spirit, and covet to be called spirituall, who are dead in their lusts, and walk after the flesh. * They seem pure in their own eyes, and yet are not washed from their filthinesse; Yea there is a generation, (O how lofty are their eyes!) yet are their teeth swords, and their jawteeth as knives; Nothing is more cruell, than supercilious hypocrisie; * They were forward to crucifie Christ, who were shy of being defiled by entering into the Judgement Hall: They are most zealous to destroy the true Ministers, yea the very function and succession, who seem most devoted to be Teachers, Prophets, and Preachers of a new Spirit and form; Many seem rich in gifts and increased in spirituall endowments, thinking they need nothing of Christs true Ministry, when they know not that they are poore, and naked, and blind, and miserable. There are (πνευματικα πνευματικα) spirituall wickednesses usurpant in the high places of mens soules, as well as (σαρκικα πνευματικα) more sordid and swinish spirits, that dwell in the lower region of mens lusts; It is expressly stigmatized on the foreheads of some pretenders to the Spirit, (which was the glory of those first and purest times) that they are sensuall not having the Spirit: Vain and proud ignorance (as we see in primitive times) is not onely content to be without the true, wise, humble and orderly Spirit of God, but they must also study to cover their follies, disorders, and hypocrisies with the shews of it: as if it were not enough to sin against its manifest rules and examples in the Word; which have alwayes been observed in the Church; unlesse they impute also to it, their simplicities, fondnesses, impudencies, filthy dreams, extravagancies, and confusions: Counting it no shame to ascribe those unreasonable and absurd motions, speeches and actions, to Gods most wise and holy Spirit; which any man of right reason and sober sense, or common ingenuity and modesty, would be ashamed to owne.

tem: So the Circumcelliones, Quae non viderunt confingunt; opiniones suas habentes pro Deo: honores quos non habuerunt se habuisse protestantur. Ibid. Hisp. de off. Eccl. l. 3. c. 15.

14.
False pretensions to the Spirit.

* Nulla erroris secta jam contra Christi veritatem nisi nomine cooperata Christiano ad pugnandum pro filire audeat. Aust. Ep. 56.
* Revel. 3. 1.
* Prov. 30. 12.
* Ioh. 18. 28.

Revel. 3. 17.

Ephes. 6. 12.

Iude 19.

Irenaeus: l. 3. c. 1. of the Gnosticks, and Valentinians.

Gloriantur se commendatores esse Apostolorum: perfectam cognitionem non habuisse Apostolos. cap. 2.

Dicunt se non tantum Presbyteris sed & Apostolis sapientiores, sinceram invenisse veritatem.

Our humble prayer is, that these new modellers, and pretenders to the Spirit may *learn not to blaspheme*; not to grieve, resist, and doe despite to *the Spirit of God*; which hath been, and still is evidently manifest in *the true Ministers of this Church*; and our earnest study shall be, that we may be truly endued with such gifts, graces, and fruits of the Spirit of Christ, that we may both speak, and doe, and suffer, as becomes *good Christians*, and true Ministers, after the example of holy men, and of our great *Master, Bishop and Ordainer, Jesus Christ*: That *so* the judicious Charity of those, that *excell* in vertue, wisdom, faith, and humility, may have cause to say the *Lord hath sent us in the power*, as well as in the order and office of the *Ministry*, to which we were rightly ordained: On the other side we fear, that the *great earthquakes* in the Church and darknesse *over the Reformed Religion*, (which may follow the true Ministers being set at naught and *crucified*, by the malice and wantonnesse of men) may in after times, give too much cause to those, that now neglect us, or afflict us, to say, as the *Centurion did of Christ*, Doubtlesse these were the messengers of the most high God; the true Ministers of Jesus Christ, and of his Gospel to this Church.

Mat. 27. 54.

While we have any *liberty* and leave to *live* as Ministers, it will become us, not to be so discouraged by the impotent malice of any enemies, as to desert this holy calling, whereto the Lord by a *right ordination* in this Church hath *duly called us*; Not to look back to the world having once put our *hands to this plough*; to consider our *persecutors* no further than to pity them, and *pray for them*: notwithstanding all the injuries, and blasphemies, not against us so much, as *against God*; while they fear not to ascribe the great and good effects, which the Lord hath vouchsafed to work by his Ministers upon the hearts of thousands in *England*, to *Beelzebub*, to the *spirit of Antichrist*; or to any thing rather than to own the Spirit of Christ among us, which hee hath *promised* should ever be with his true and faithfull Ministers, in an holy succession of *authority*, and power, to the *end of the world*.

Mat. 12. 24.

Scandalous
inconstancy of
Professors.

Indeed the greatest grief to the *Soules of all godly Ministers*; and which hath brought the greatest scandall and dehonestation on their Ministry, (next to some of their own grosse failings) is this; when the world sees so many of those, who seemed to be *baptized with water, and with the Spirit*; to have been *illuminated, and sanctified by their teaching*; to have *tasted of the heavenly gift, and the powers of the world to come* (that is, of the authority and efficacy of the Evangelicall Ministry, which was to come after the *Leviticall and Aaronicall order*). Many who seemed to have rejoiced for many years, in those *burning and shining lights* of this Churches

Heb. 6. 5.

Churches Ministers; to have (by their Ministry) been well instructed, reformed, washed, and escaped from the pollutions of this world; That (I say) some of these like *Jesurums*, should thus lift up the heel, and thus kick against the Ministers and Ministry; like *Demasses*, thus to forsake them; like *Judasses* thus to betray them, whom lately they kissed and followed as Disciples; like *Swine* that they should thus turn and revile those, that cast pearl before them; returning to the wallowing in the mire and dirt of unjust, covetous, ambitious, erroneous, seditious, licentious, perjurious, malicious, and sacrilegious courses; No more now ashamed of their lusts, then those unclean beasts are of their filthinesse in the midst of the fairest *Sun-shine day*; and when they are neere to the most pure and *Crystall streams*; But the light which they will not see in this their day shining on them, and discovering the frauds and evill of their wayes, they may after see in that darknesse, to which they are hastning, and to which they seem even of God to be condemned.

But to conclude my answer in this particular, wherein the Antiministeriall adversaries pretend to such *spirituall gifts* and speciall calling, beyond the ordained and settled Ministry; if any excellent *Christians*, or any of those, that have either *wisdome* to discern, or power to dispose of things, to the advantage of this Church and State; if they doe in their judgements conceive, or in their upright consciences, laying aside all partialities, and obliquings to worldly interest, but meerly regarding the glory of God, the good of soules, and the honour of the reformed Religion, if they shall conclude that there is indeed more evidence, and power of Gods Spirit both in gifts Ministeriall, and in holy successes, in those men that stile themselves inspired men, speciall Prophets, and new modelled Preachers: if they be found to have more of godly learning, of sound wisdom, in the mysteries of Christ, of sincere piety, zeal and charity to the glory of God and mens soules good; if they are filled with divine endowments, for praying, preaching, duly exhibiting the holy Mysteries, for edifying the Church, for maintaining the truth of the reformed Religion, and the peace of this Church and Nation; if they have greater courage, constancy, industry, and conscience to carry on the great worke of saving soules; if they have more authority, from the word of Christ, from the Apostles practise, from the Catholick precedents of the Church of Christ, in all ages and places; by which to clear their call to the work of the Ministry, beyond what is produced for the ancient, and ordained Ministry of this Church; Truly we do not desire to be further injurious or hinderances to any mens soules: God forbid the Ministers of the Church of England should

15.
Conclusion
and resignation
of our Mi-
nistry, if, &c.

be so much lovers or valuers of themselves, or envious to other mens excellencies, or enemies to your and the Churches welfare, as not to be willing to be laid aside, that these new mens more immediate and greater sufficiencies, higher inspirations, and diviner authority, may doe that work, to which we are found so insufficient, defective and unworthy.

But if these pretenders to more spirituall prophecyng, preaching and living, be by wise and godly men (who love not to mock God, or dally with matters of salvation and eternity, (which is the end of Religion) weighed in the ballance of the sanctuary; of the divine institution; of Christs mission; of the Apostles succession; of the primitive custome; and of the Catholick order in all ages and Churches; if the grounds of right reason, of good order, policy and government be duely considered, which require distinction in all societies, sacred and civill, and avoid confusion (most) in the things of God; if the judgement of the most learned, usefull, and holy men in all ages be pondered; if these new mens Spirits and gifts be thoroughly tryed by the touchstone of Gods Word; if their secular aims and warpings to the world be narrowly looked into; if the deformitie of their words and works be considered; if their simple or scandalous writings be duly examined; if the successes of their endeavours, and essays hitherto in many places, be seriously thought of, (which are evidently proved to be very sad and bad: little promoting either truth or peace; holinesse or comfort to any peoples souls; nor any prosperity and advancement to this Church, or any Christian reformed Religion;) if they be found in ignorance and weaknesse, or in factiousnesse and insolencies, or in pride and avarice, or in erroneousnesse, and licentiousnesse, so farre too light, that they are not so much, as the dust of the ballance, compared to the reall excellencies of those true Ministers of this Church, which have been, and still are, and may be in this Church, (if men be not all given over to lusts and strong delusions) God forbid any excellent Christians should be tempted by fear, or flattery, or any fallacy of novelty, gain or liberty, to desire or endeavour, or approve a change; which will be so shamefully and desperately pernicious both to themselves, and to their posterity.

But

BUt these Antiministeriall adversaries, who would fain impose upon the credulous world, with the pretensions of some speciall gifts and Inspirations of Gods Spirit (which are as yet no way discovered by them, in word or deed, as I have shewed) being conscious to themselves, that indeed they come short of those common endowments, by which the mindes of men, are oft much improved, through study and good learning: they seek to oppose and decry that in all Christians, and especially in Ministers, which they despair of themselves: So that not a dumb spirit, but a silly, prating, and illiterate one possesse them; which cries out against all humane learning, and usefull Studies, as the divels did against Christ; *What have we to doe with thee?* Great calumnies and contempts are raised by these men, and their Disciples against all liberall Arts and Sciences, all skill in the tongues and histories; against all Books but the Bible, (and some of them can hardly dispense with that too, since they take all books to be of the same nature with those conjuring Books which were burnt, *Act. 19. 19.*) against the Schooles of the Prophets, and all Vniversities, as heathenish, Antichristian, marks of the Beast; as deformities, darknings, and impertinencies, where we have Scripture light; Also prejudiciall to that more immediate divine teaching, or Institution to which they pretend, and by which they say, they learn, and teach all true Religion; which they tell us is so sufficiently furnished, and fortified, as the new Jeru'salem, with its own walls, made of pretious stones, (the impregnable strength of truth, and the splendour of the Spirits gifts) that it needs none of these mudwalls and bulwarks of earth, which men have cast up; Beautified enough with its own native innocency and glory, it desires not any of these raggs, and additionall tatters of humane learning; which (they say) hath so tossed and torn Religion with infinite, and intricate disputes, that the solidnesse and simplicity of true Divinity is almost quite lost, and confounded. Christ is almost oppressed by the crouds, and throngs of such as are called Rabbies and learned men: who may well spare their pains in the Church of Christ; where the Lord hath promised that *all shall be taught of God*, that his Spirit shall teach them all things, and lead them into all truth.

Ans^r. I see the Devill is never more knave, than when hee would seem to turn fool; How willing is he to have all men as ignorant, weak, and unlearned, as these Objecters are, that so none might discern his snares, and gins, of which these Ignaro's are to be his setters; fain would he have all Christians, yea, and Preachers too, such *silly birds without heart; that they might easily be circumvented by his stratagems, and catched with his devices; The

4. Calumny or Cavill.
Against humane and secular learning in Ministers.

Matth. 8. 29.

Revel. 21.

Isai. 54. 13.

Ioh. 14. 26.

Ioh. 16. 13.

Ans^r. I.

The craft and folly of this cavill against humane learning.

* Hos. 7. 11.

πολλὰ καὶ διὰ
πρὸς οἱ παῖδες
τὰ ὑπομνήματα,
καὶ πρὸς διδασκαλίαν
καὶ φιλοσοφίαν.
Cl. Al. 7. 6.

In subversione
fidei nullum ab
ignorantia reme-
dium est. Saresb.

Quarentibus
quid in Scævola
jam vulnerato
esset accusatu-
rus, respondit,
quod totum cor-
pore ferrum non
receperat. Tul.
orat. pro Sex.
Ros.

Vero deficien-
te crimine
laudem ipsam
in vituperium
vertit invidia.
Tul.

Act. 18. 24. &
28.

Act. 26. 24.

Ier. 38. 11.

Μέγιστον τὸ ὄν-
τι κτήμα καὶ
πρωτότατον τῶ
θεῷ, πλὴν ἐπιστή-
μης. πρωτότον ἐρ-
γον ἢ γένεσιν δὲ θεῷ,
τὰ δὲ λοιπὰ ὡς
δεύτερα καὶ
τρίτα. Just. in
d. cum Tryph.

better to set those Tragedies which he intends against the Reformed Churches, he would have the windows shut up, and the light shut out; These are the Fauxes with dark lanthorns, to blow up all; and the Judasses, who are guides to them, that are to take Christ, with swords and staves; O how fain would some men, that the Sun were set, that their glowwormes might shine; that the light of the house were extinguished; that so their sparkes might appear, which they have kindled to themselves, in their shining corners, and upon their private hearths.

Truly this calumny against good learning, hath as much surprised me and my brethren the Ministers of this Church, as the accusation of Fimbria did question Scævola; who was impleaded by the other, for not receiving that poynard deeper into his brest, wherewith hee stabbed him, and intended to have dispatched him; The learned, and godly Ministers in England, never thought this would be laid to their charge, as a fault, the want of which had been a foul shame, and a just reproach to them: As the enjoyment of it was a great honour and advantage, both to them and to the Reformed Religion; They little suspected, that among Christians, Apollas should be forced to excuse his eloquent and potent demonstrations; or S. Paul his sober and sanctified learning, in which hee excelled, worthy of that famous City and University Tarsus, of which he had the honour to be free, and pleaded it as a privilege, Act. 21. 39. Which learning made him not so mad, as those were who suspected, and accused him, that much learning had made him mad. And if humane learning be such old clouts and rotten rags, as these men of most beggerly elements pretend, (and wee confesse it is so, compared to, and destitute of, those soul-saving Truths, which are divinely revealed) yet there may be good use of them; if it be but to help the Jeremies, (the Prophets and Ministers of the Lord) out of those dungeons and mire, where other-ways their enemies would have them ever to be lodged, both sordidly, and shamefully, and obscurely.

Nothing (O you excellent Christians) is lesse necessary, than to paint this Sun, or polish this pearl, to set forth to you the use and necessity of good learning: of the benefit and blessing whereof in this Church your selves are so much partakers, and whereof you are so great esteemers, and encouragers; And nothing shews good learning more necessary to the Church and true Religion, both as Christian and reformed, than this; That the Diuel by vain and fallacious instruments often hath, and still seeks to deprive them of that weapon, and defense, which he hath used with great strength, and cunning, for his chiefest arms; both offensive against the truths of religion; and defensive for his own most damnable doctrines and delusions.

What.

What *havock* would he soon make of sound doctrine, as in former ages he endeavoured, by those learned, and *subtill Sophisters*, his instruments, and *emissaries* on every side, if there were none on the *Truths side* able to encounter him, and his *agitators* in that post of learning! No wonder if the *Wolf* would have the *Flock* without *Mastives*, or these without *teeth*: it were much for his, little for the flocks ease and advantage. Although the *Divel* (*an old accuser*) must needs be a *cunning Orator* too, and be furnished with all the *swasive arts* of insinuation, which he fits to the *severall geni-usses* of men and times; yet he never till of late in *Germany*, and now in *England* had confidence to make use of this place of Oratory, to perswade Christians to *burn all other Bookes*, that they might better study and understand the Bible; yea and the Bible too, that they might better understand the minde of God: Which is all one, as if the *Israelites* should have beene perswaded to have rid themselves of the *cumber of their swords, spears, and shields*, that so they might better defend themselves; or that they should have neither *file* nor *grindstone* to sharpen the naturall bluntnesse, or clear the *rustinesse* of their weapons; while yet the *Philistims* were all *well armed*, and dayly *preparing* to battell; Against whom there was no such warrant of a speciall divine protection, as to make the people of God presume, to neglect the use of those armes which art had prepared, and use had taught, how to imply. We see that *Jonathans* heroick motion carries him not upon that *successfull* and *great adventure*, without his *sword* and *armour-bearer*. Nor did *Dauids* confidence in Gods protection, of which he had former experiences, when he was without any arms, against the *Lion* and *Bears*; nor yet the assurance he had, of the goodnesse of his cause; or of the pride and profanenesse of his enemy; none of these made him neglect to take, and use such armes, as he thought most convenient. The blinde and the lame (*men of feeble and confused spirits; unlearned and unstable minds*) which are *hated of Davids soule*, are ill assistants in *Davids wars*, against the *Jebusites*, who study to defend against him, or to surprise from him the City of *David*, or rather the City of God; which is the Metropolis where grace and truth doe dwell.

It is certain, that next to the primitive gifts of *miracles*, the gifts of humane learning have stood the Church of Christ in most *stead*. For ever since the Apostles and Ministers of Christ, assisted with extraordinary endowments of the Spirit, had by the foolishnesse of preaching, (as by *Davids* improbable weapons against *Goliaths compleat armature*) vanquished that old Idolatrous power

**Nec miracula in nostra tempora durare permissa sunt; ne animus semper visibilia quareret, & eorum consuetudine frigesceret quorum novitate flagravit. Aust. de ver. Rel. c. 15.*

Cresconius the heretick oft complained that Saint *Austin* was too full of his *Logic* and *Syllogisms*, when he could not answer his reasons.

In the Emperour *Charls* 5. time: 1524.

1 Sam. 13.

1 Sam. 14. 13.

1 Sam. 17.

2 Sam. 5. 6.

2 Pet. 13.

2.

Humane learning succeeded miraculous and extraordinary gifts.

of heathenisme, which prevailed in the world; and was long upheld by shewes of learning, eloquence, and (in that way) vaine philosophy; The Church of Christ hath, ever since the cessation of those Miraculous gifts, (which attended onely the first conquests) made use of that very sword of that prostrated Gyant; good learning; both to dispatch him, and to defend it self; finding that both in humane and divine encounters, there is none like to that, if managed by a proportionate arm and strength.

For, hereby the mind, and all intellectuall faculties of mens souls (which are the noblest and divinest) are more easily and fully instructed; more speedily improved in all the riches of wisdom and knowledge; which are part of the glory, and Image of God on mans nature. By this, which we call good learning, all Truths, both humane and divine, naturall, politick, morall and Theologicall; usefull either for speculation, or practise, are more clearly extricated, and unfolded out of the depths, darknesse, and ambiguity of words (which are but the shadows of things) by the * skill in Languages; which are the scabbards and shels, wherein wisdom is shut up. The inscription on Christs crosse is in three languages, Hebrew, Greek & Latin, Luk. 23. 38. Intimating as the divulging of the Gospel to many tongues and Nations; so that the mysterie of Christ crucified is not to be fully and exquisitely understood, without the keys of these three learned and principall languages; with which the Church hath flourished. Certainly it is not easie for unlearned men to consider how great use there is even of Grammar, which is the first and roughest file that good learning applyes to polish the minde with all; for much of the true sense even of the holy Scriptures, as well as of other Records, depends upon the true writing or Orthography, the exact derivation or etymology, and the regular Syntaxis or conjoining of words: yea that Criticall part of literature, which is the finest file or searse of Truth (wherein some mens wit and curiosity onely vapour, and soar high, like birds of large feathers, and small bodies) yet it is of excellent use, when by men of sober learning it is applyed to the service of religion; Many times much Divinity depends on small particles, rightly understood, upon one letter; upon such a mood, or tense, or case, and the like; many errors are engendred and nourished by false translations, and mistakes of words or letters; many truths are restored and established, by the true meaning of them, asserted upon good grounds, and just observations; which hath been done with great accuratenesse, by * men of incomparable excellency in this kinde these last hundred years; equall to, if not for the most part, beyond the exactnesse of the ancient Fathers or writers. Herein infinite observations of humane writers are happily made

Quantum ratio
dat homini, tan-
tum sit eratura
rationi, religio
literatura, &
religioni gratia.
Casaub.

Quantum a be-
stis distamus,
eo magis ad
Deum appropin-
quamus. Sen.
* Languages
unlock and
open Truth.
Σχίσμα μὴ
παράγῃ τῶν
λόγων. Phal. Ep.

* Erasmus.
Drusius.
Hensius.
Grotius.
Salmasius.
Fullerus.
Lud. de Dieu,
and others.

made, and usefully applyed, as to the propriety of words and phrases used in the *sacred originalls* of the Word of God, so as thereby to attain their *genuine* and *emphatick* sense: also for the clearing of many passages and allusions which are in the Scriptures: referring to things naturall and historicall, in the manners, and customes of the nations. This once done, all Truths are by the methods and reasoning of Logick easily disintangled, and fairly vindicated from the *snarlings*, *sophisms*, and *fallacies*, with which error, ignorance or calumniating malice seek to obscure or disguise them, or therein to wrap up and cover themselves; *darkening wisdom by words without understanding*. After this they are by the same art handsomely *distributed*, and methodically *wound up* in severall clews and bottomes according to those *various Truths* which that excellent art hath spun out; That thus digested, they may again be brought forth unfolded and presented to others in that *order* and *beauty* of *eloquence* which * Rhetorick teacheth: By which truths have both an edge and lustre set on them, doe most *adorn* them, and *enforce* to the *quickest* prevalencies on mens mindes, and the firmest impressions on their passions and affections; that so their rationally vigour may hold out to mens actions; and extend to the *ethicks* or *morality* of civill conversation, which is the politure of mens hearts and hands; The softer and sweetner of violent passions, and rougher manners, to the candor and equity of polity and society: This civility was, and is the preface and forerunner of Religion, the great preparative to piety, the confines of Christianity, which never thrives untill barbarity be rooted up, and some learning with morality be sown and planted among men. Nor did Christian Religion ever extend its pavilion much further, than the tents of Learning and Civility had been pitched by the conquests and colonies of the *Greeks* and *Romans*.

Thus by this *golden circle*, and *crystall medium* of true learning, the short, dim, and weaker sight of our reason, (whose very light is become *dark* by sin, *bleared* with its own fancies, and almost put out by its grosser lusts and passions) may (as by the help of *perspective* or *optick glasses*) be mightily strengthened and extended, while it sees, as with the *united vigor* of the many thousand visuall rayes and eyes of those, who saw before us; That so those few *conjectures*, those dark and ambiguous *experiencies*, which any mans short sight and single life can afford him, may be amplified, cleared, and confirmed by those many testimonies and historicall monuments, which others have left in their *learned writings*: which draw as it were, the lesser rivulets of *various observations*, from severall times, pens and places, to meet in one great and

Logick disposed.

Qui logica carent materias lacerant, ut cuncti panes:

Melan.

Οἷον δὲ τῶν ἐ-
στιν ἡ διαλεκτική, ὡς μὴ καταπατεῖται
ὡς τῶν σοφισ-
τῶν πλεονεχία
δεικνύει. Cl. Al.

ρω. 6.

* Rhetorick communicates to others.

Αληθὺς φιλοσοφία τῶν πα-
δων δέσποινά.
Ναζ. or. 23.

Matth. 6. 23.

History.

Ἡ δὲ φιλοσοφία
παρασκευάζει
τὴν οὐδὲν τῇ βε-
βαιότητι δι-
δασκαλίᾳ. Cl.
Al. ρω. 1. πα-
ρασκευεῖ καὶ οὐδὲ
ποιεῖ τῇ
θεολογίᾳ. Id.

noble

Psal. 8.

noble current of true Religion, which is the wisest observer and devoutest admirer of what true learning most sets forth; the providence, justice, power, goodnesse, patience, and mercy of the wise, great, and holy God: the Creator, ruler, and preserver of all things, but chiefly the *regarder* of the sons of men.

*Humanus
sensu cum
farcitur alieno
invento: cito at-
tenuatur de pro-
prio. Cassiod.*

God hath therefore blest his Church with *good learning*, that those *small stocks*, and portions of wisdom, which any mans private *patrimony* affords him, either by innate parts, or acquired experiments, (which, for the most part, would amount to no more, than the *furnishing* of a *portable pedlers pack*, with small wares, toys, and trinkets; fit to please children, ideots, and countrey people) may be improved by a *joint stock*, and united commerce of prudent observations; that so men might *drive* a great and publique *trade* of wisdom, to the *infinite enriching*, and adorning both of Church and State, both of Polity and Religion: These two being the *great luminaries* and *excellencies* of humane Nature; the one to *rule the day* wherein wee stand related to God, in piety; the other to *rule the night*, wherein we are related to each other, by humanity, equity, charity, and bonds of civill society. Which *innate vertues and properties* of mans nature (*Reason*, and *Religion*) once neglected, and untild, for want of that *culture*, which good learning, and that *souening*, which ingenuous education brings to the mind and manners of men; who sees not, by miserable experience, how mankind runs out to *weeds*? whole nations *degenerate* to brutish barbarity: as among the *Tartars*, *Negroes*, and *Indians*?

Barbarity suc-
ceeds the want
of learning, as
darknesse, the
Suns absence.

*Stolide feroces.
Tac.*

*Scientia non ha-
bet inimicum
prater ignoran-
tiam.*

2 Tim. 3. 8.

Yea even among people, where some are *civilized* by literature and the profession of Christian religion, we finde, by daily experience, that the *unlearned sort* are either grosse, dull, and very *indocible*; or else they are rough, impolished and *insolent*, prone to a *rustick impudence*, and clownish *untractableness*; especially when they imagine they have (or dare arrogate to themselves) a power and liberty of speaking, and doing what they list; Nothing is sacred, nothing is civill among those, that carry all by ignorant confidence and *brutish strength*; we see in those of the *Antiministeriall* faction, that by want of learning (whereof they are generally guilty) men onely learn this *Indian* or *Turkish* quality, to hate, contemne and seek to destroy all good learning, which is nothing else, but the good husbandry and great *improvement of the reasonable soule* in it self to God and to others: Therefore the ambition of these *Ignoramusses*, is like the magick cunning of *Jannes* and *Jambres*; chiefly vented, and exercised, by a most impotent *pride*, and malice, in despising, and resisting those *Moseses*, the true Mi-
nisters

nisters of the Church: the planters, preservers, reformers, and vindicators and deliverers (under God) of true Religion; who have been, and are, (many of them) *eminently learned*: most of them, *competently*; so as at least to make a fair and ingenious use of other mens more accurate and solid labours, who are their (*συμμεύσαι*) brethren of the same holy function and Ministry; who have generally been in all ages and places, the *magazines*, or *storehouses* of all good learning; which I may affirm without any *envy*, or diminution, to those many *excellent Gentlemen* of this or other Nations, who have added to the honour of their birth, and other accomplishments of breeding, this most *eminent crown* and beauty of all, *Good learning*.

It is a *work* then fit for *Lucifer*, (so to contradict his name by his deeds) to *pretend light*, and *intend darknesse*; to cry up the spirit, which is easily done; that he may cry *down learning*, which is hardlier attained, than the other is said: Who can wonder, if the *Philistines* would fain put out the eyes of our *Samsons*, (having once bound, and hampered them with poor and straightened conditions) that so they may lesse fear their strength, and safely *mock* them, and their reformed Religion: which never so thrived (after *miraculous gifts* were ceased) as when the forces and *glory of the Gentiles* came in to Christ; when Christianity was *grafted* on the old stock of heathen *learning* and philosophy; which now brings forth fruit, not after the old *crabbed sownesse*, but after the sweetnesse of the new *Olive-cion*, with which it is *beaded*; yea we see, when Christian Religion ran out to much barbarity, illiterate ignorance, and superstition, for many centuries, till the last, (for want of the culture, and manuring of learning) it brought forth little *fair fruits*; but much of *Legendary fables*, *lying wonders*, *religious Romances*, *stories of Chivalry* in holy warres and Errantries in Religion: The best effects were the *Schoolemens* cloistered curiosities and *intricate disputes*; who rather hewed and cut the *pillars of Christian Religion*, into small chips and shavings; than added much to the polishing and establishing of them; so intangling *Philosophy* with *Divinity*, as confounded both, much advanced neither; all excellent things, worthy to be known, being wrapped up in obscurity; or set forth in such *barbarous* and *fulsome Latin*, that they were like fair *Irish* bodies in *course*, and *ragged mantles*; And this, for want of that method and texture of learning, which might so card and sever each matter from other, as might give both *beauty* and *distinctnesse* to them.

Which we see hath been done this last *hundred years* and more; The advantage in which so many men of admirable learning and industry have *ges to religion* by *learning*.

by the help of printing (with which the world is now rather surfeited than nourished) brought forth to their beauty, by an happy regeneration, so many of the *ancient writers*, both Christian and heathen; (which were formerly buried in obscure cloisters, and uselesse retirements, as in their graves; eaten with worms and covered with dust.) So that no *Sanhedrin* of the *Jews*; no *Senate* at *Athens*, or *Rome*; no Synod, or Councell of Christians were ever so, at once, compleated and furnished with *excellent men* in all kinds, as our Christian Libraries now every where are; In which there are attending on Christian Religion (which is as the *Kings daughter*, all glorious within) those *virgins*, which bee not her fellows so much, as her *handmaids*: who clothe her with garments, wrought with needle-work in *divers colours*; embroydered with the *sublimity* and *gravity* of *Plato*; with the *method* and *acutenesse* of *Aristotle*; with the *morals* and *suavity* of *Seneca* and *Plutarch* (who alone is a Library;) with the *eloquence* and *oratory* of *Demosthenes*, *Tully*, and *Quintilian*; with the *florid language*, and *sober sense* of *Xenophon*, *Cesar*, *Livy*, *Tacitus*, and other excellent historians; with the various observations of the most learned *Varro* (whose life was spared in *civill dissensions* for his *incomparable learning*;) so of *Pliny*, *Ptolemy*, and other searchers into all curiosities of Nature and Art: Besides these, the very *goats hair*, and *badger skins* too, are made to serve the *Tabernacle* of the Lord; the *elegancies* of *Homer*, *Virgil*, and other Poets; (who are *magazines of fancy*, and *masters of wit*) are usefull: which way of expressing truth and religion in *pathetick* and *poetick* wayes of devotion the Spirit of God abhorreth not, as we see in some holy Poets who were writers of some part of the Scripture, as in *Job*, *Psalmes*, *Canticles*, *Lamentations*, and other places: where piety and poetry, truth and elegancy, Divinity and sacred curiosity, (in meeters and Acrostichs) meet together: Teaching us, That God, who is full of infinite varieties, and yet but one perfect simplicity, is to be seen, served, and praised, in his *severall gifts*, to any of which *Christian Religion* (which is of all religions the most *absolute*, perfect and comprehensive) can have no abhorrency; since they all flow from God, and return to him, through any wise and gracious heart; which as a *limbeck* or *bat still*, extracts somewhat *spirituall* out of every thing, of nature, art, experience, or history.

From these well stored quivers of humane learning in all kindes, Christian Religion hath so furnished her self with excellent, and sharp arrowes of all sorts; that she easily makes ready her bow, and shoots against the face of any adversaries that dare provoke her; either in Languages, Arts, or Sciences; In Logick, Rhetorick, History

Psal. 45. 23.

Of Plutarch it is said: if all Authors were lost, he alone might supply.

Vivat Vairo doctissimus Romanorum.

Exod. 37. 7.

Of Virgil it is said, if all Sciences were lost they might be found in him.

3

Grata de Deo fama in artibus sparsa.

story, Antiquity; in Philosophy, naturall, morall, or politicall; In all which, by much converting with, and contemplation of, those ancient goodly pieces, the Church of Christ hath, (as Jacobs Gen 30. 39. sheep did by looking upon the variegated rods) brought forth answerable parallels of incomparable learning, in all kinds; So that Pharaohs daughter, matcht thus to Solomon, (the learning of the bea- Psal. 45. 10. thens joined to Christian Religion) may very well forget her fathers house; instead of which (since the King of the Church hath delighted in her beauty) she hath brought forth children, which shee may make Princes in all the Provinces of good learning; which are become tributary to Christ, and subject to his King. Psal. 45. 6. dome of righteousness and Scepter of truth.

But O how different, many faced and crosse grained are the Devils engines, methods and temptations! His first was to perswade by the speciousnesse of increased and diviner wisdom, * to eat of that forbidden fruit which the tree of knowledge of good and evill did bear; This was a pleasant bait, but pernicious; a golden, but poisonous and deadly arrow; Now the duller devill out of his almost exhausted quiver, produceth this iron headed, blunt, and rusty shaft; tempting Christians to abandon all good literature, and humane means of attaining knowledge both Divine and humane: And since he sped so well by this first temptation of proud curiosity, to be like to Gods, in eating what was forbidden; he despaires not to make us now like beasts; by perswading us to abstain from that tree of knowledge, which the Lord allowes us; and which his providence hath caused to flourish in the garden of his Church; and which doth not onely bear fair and excellent fruits, which are desirable to make one wise to salvation, but the very leaves of good learning, are for the healing of the Nations: Many defects are thereby supplied in humane societies; many immoralities restrained; many diseases cured, as to the outward contagion, and covered as to the deformity; to all which, the nature of man is other wayes subject, and so exposed, that wee see in all ages, the barbarity of any people, either at first, or in the relapse, is chiefly imputable to the want of good literature; and that civility, which is as the flowre and cream, alwayes rising from learning; which onely suppleth the roughnesse, and brawny callousnesse, which grows by long ferity and rudenesse on mens mindes and manners; Learning, like the warmer beames of the approaching Sun, onely hath force to thaw, and melt that frozen rigour of mens natures; to adorn them with a sweet and florid beauty; to enrich them to a summers fertility: which without this, are ever squallid, and oppressed with a winters form, and horrid barrennesse, ever accompanying mankind in the absence and desti-

4.
Devils devises
against Reli-
gion and
Learning.
* Gen. 3. 5.

Quod vomeres, rastra, aratra glebae, hoc disciplina sunt animo.
Varro.

Animi cultus est quidam humanitatis cibus.
Tul. de fin. 1. 5.

tution of learning: which mightily prepares mens hearts and minds for the seed of the Gospell, and for the harvest of true religion, which affords the best fruites of wisdom and tranquillity to the souls of men.

There is no doubt but Satan hath found himselfe, for these last hundred and fifty yeares, (since the happy *restauration of learning* first, and then of Religion) much *chained*, hampered, and galled by those excellent gifts of all sorts of *good learning* (which are as the string to the bow, and as feathers to the *arrowes* of Truth) wherewith God hath mightily fenced and adorned his Church, as he did in the 3, 4, 5, and 6 Centuries, after that *miraculous gifts* were quite ceased, or much abated; in which times the Lord stirred up *mighty men* of incomparable learning, to fight the *battailes* of the Lord, of his Truth, and of his Church, against *heathenish* and *hereticall* adversaries. Drive away *good learning* out of any Church and Nation by *famine*, starving it: or by *military insolency*, banishing it; the devill (no doubt) would be much more at his ease and liberty, as among *Indians* in barbarous idolatry; or *Turks* in ridiculous Mahometry; or among the *fillicier* sort of *Papists* in saplesse superstitions; or among the wilder generation of *Enthusiasts* in their various fancies and most incongruous *dreams*; all which grossely erre, and covet to infect others through *ignorance* even in the matters of right Reason as well as Religion; and are destroyed for want of *sound* and *sober knowledge*; which is scarce attainable even in Religion (without a miracle) where either *people* despise, or *Teachers* are void of that assistance, which good learning affords.

Which however thousands of good Christians, both men and women, have not had in the masse and bulk, yet they have enjoyed the spirits vertue and benefit of it (as it were more abstract and refined) by the studies, labours, instructions, and perswasions, which their *learned Ministers* have so prepared for them, and fitly derived to them; as they did in *England* both by preaching and by writing. The Devill would have lesse trouble to watch Christians in the Church, lest they should fly from his camp to Gods tents, if he could perswade them to put out their own eyes, and the eyes of their guides and Pastors too: or else, to shut up themselves into some blind corners; and confine the *Christian reformed Religion* to *obscure cels*, and *silly conventicles*; where, in stead of the *Suns fair light* of * true Reason, good Learning, and sound Religion; men should like Owls and Bats, and Moulds, onely howle, and chatter, and scratch one another in the dark. We know there are such kind of animals, which are ready to curse the day: and cannot abide the light, because their eyes are weak,

Hos. 4. 6.

* Suadeo ne
vescentium
dentibus edentu-
tus inuideat; nec
oculos caprea-
rum talpa
contemnat.
Hieron. ad
Magnum, de in-
deus Christi.
am.

weak, their workes are dark, and both mindes and manners are deformed.

The despisers of good learning are not onely spitefull enemies to the Christian reformed Religion (whose perfection disdaineth not to use those good gifts, which come from the * Father of lights, (any more than a gracious soul doth its eyes, and other senses of the body :) but they are also silly abusers and degraders even of humane nature; * whose divine excellencie, Reason, no man above the degree of brutish stupidity, Bedlam madnesse, or divellish envy, ever sought to deprave, or depresse: No doubt such apes knowing their own uncomely want of tailes, would be glad, if they could bring it in fashion, for all beasts to have none: and perswade them to cut off, (as burthens, and deformities) those postern ornaments and helms of the body, wherewith nature hath furnished the nobler, comelyer, and stronger creatures: But this mutilating of reason and deforming of Religion, by putting out the eyes, and cropping off the ears of Christians, and setting humanity it self into the stocks or pillory, is a greater undertaking (I think and hope) than ever such feeble, though nimble animals, with all their apish tricks, and mimicall grimasses, will be able to perswade, either all, or any beasts of the Forests, (unlesse it be the silly asses) to gratifie them withall.

The Lord of all the world, the munificent donor of all blessings, who gives liberally without envy or reproach, hath withheld no good thing from his Church and people; and not only allows, but requires us Christians, devoutly to consecrate all to his glory; so as thankfully to adorn, even his Tabernacle, and Temple, with those spoiles and tributes, which we have taken from the Egyptians, and nations round about us: as Moses, David, and Solomon did; all three eminent for learning and piety: The learning of the heathen is now become a circumcised Profelyte to the Christian Religion; from a captive alien, it is with shaved hair, and pared nailes, (the pomp and peevishnesse of it being laid aside) admitted with Hagar into the holy family of the Church; as a pregnant handmaid to wait on Religion; though not as a rivall to be courted, and esteemed equall with Sarah. The severall parts of good learning, the Arts, and Sciences are, as those * valiant ones about Solomons bed, vigilant guards, and potent defenders of true Christian Religion.

rum cum enormis unguibus secæ. Hieron. ad Tam. Spoliis Egyptiis onusti & divites quamvis sumus, tamen pascha nobis celebranda. Aust. Doct. Christi. c. 39. * Cant. 3. 7. So Naz. orat. 19. Basil. hom. 24. Ut rosas colligimus & spinas evitamus, &c. Ut fullones preparant pannum, & tinctorum, &c. Quisquis bonus verusque est Christianus, Domini sui esse intelligat ubicunq; inveniri veritatem. Aust. do. Christi. l. 2. c. 18 & cap. 39. Que vera, que fidei nostre accommodata dixerint philosophi, non solum non formidanda, sed ab eis tanquam injustis possessoribus vindicanda. Id.

5.
Despisers of
learning are
enemies to
reason.

* 1am 1. 17.

* Πάντες ἀν-
θρώποι τὰ εἶδη
ναὶ ὁ ἐργονταὶ
οὕτοι. Arist.

Met. c. 1.

λογικὸν τῆς
ψυχῆς βρώμα ἢ
γνώσις ἀλη-
θείας. Cl. Al.

ss. 5.

1am. 1. 5.

Ἐκ τῆς φιλοσο-
φίας ἀπαυδί-
ζειν δεῖ τὸ
χρῆμα δὲ εἰς
τὸν θῆλον. Cl.

Al. p. 6.

Nostra sunt que
in Philosopho-
rum scriptis
prestant: Deo
vinducanda est
omnis veritas.

Amb. de Bon.
M.

Decalva eam,
illecebras crimi-
um & orna-
menta verbo-

Dionysius dubi-
tans, an legat
hereticorum
libros, divinitus
monebatur, ut
omnes, qui ad
magnum vene-
runt, legat; ut
omnia melius
expendere, refu-
tare & magis
abominari pos-
sit. Euseb. hi.
Ecc. l. 7. c. 6.

* Sine Christo
sophia ipsa ratio,
infanci est. Sa-
entia omnis
litterata stulti-
tia; Gramma-
tica nuga serie;
Rhetorica inani
loquacitas;
Logica profun-
dum iurgium;
Historia omnis,
faciliores fabu-
la; tota deni-
que philoso-
phia, sermone
speciosa &
negotiosa igno-
rantia.

* Sic adhibean-
tur scientia se-
culares tanquam
machinae qua-
dam, per quas
structura cha-

ritatis assurgat, quae maneat in aeternum. Aug. Ep. 119,
ἐν ᾧ ἡ βίη ἐστὶν ὁμοίωμα τοῦ σώματος. Cl. Al.

6.
Learned de-
fenders of
Christian Re-
ligion necessa-
ry.

Sozomen l. 5.
cap. 5.

Julian in his

Perlick expedition wrote 7 books against Christ and Christian Religion. Jeron. Epi. ad Magnum.

However it be true, That the *wisdome* of the world is folly, and all learning is barbarity, losse, and dung compared to, and separated from the *excellency of the knowledge of our Lord Jesus Christ*; yet nothing hinders, but that *Christian Ministers* may now (as *Christ* sometime did) ride upon *this Asses colt* to *Jerusalem*; Nothing is more comely than to see the wisest men offer their gold and frankincense and myrrh to *Christ* in his infancy: *Mat. 3.* We know, that, as an humble unbeleever cannot justly be counted either ignorant, or unlearned, if he be taught in all saving *necessary truths*; and * so, no man, never so much improved in secular knowledge, merits the name of learned, if he be ignorant of the *minde of God* in the mysteries of *Jesus Christ*; yet, *judicious beleevers*, can never be unthankfull despisers of those gifts of * good learning, in their *Teachers*, and *Ministers*, by whom they have received that benefit of instruction in true Religion; which, by their owne private industry, and simplicity, they could hardly, if ever, have attained: Although the *Mine of Scripture* be rich; yet unlearned men (as the most part of *Christians* are, in point of humane literature) cannot search it; nor work it; nor try, and refine it; unlesse they have the help of those, who have tooles and instruments, and vessels, and skill, fit for so rich and holy, yet hard and serious a work; wherein it is much easier for weake and * *unstable* mindes to fall into dark pits, and *damnable errors*; than of themselves, to attain and bring forth those saving truths, which onely can enrich the soul. Although the gifts of humane learning be not personally given to every *Christian*, yet they are so far necessary for all, as they are given to serve for the benefit of all; as every one in the flock enjoyes the blessings of those pastorall gifts and abilities, which are in the *Shepherd*; and every member of the body that light, which is in the *eye* for the use of all.

* 2 Pet. 3.

There needs not much learning to make a man in love with it, and covetous of more; It is a certain sign of very little, or none at all, where any man despiseth, or decryeth it in others. It never indeed, received opposition, but either by the *Gothick* barbarity of soldiers and oppressions of warre: or by the finer spun malice of such, as * *Julian the Apostate* was: who being both very learned, and very wicked, knew well, how great advantages learning afforded to the *Christian religion*, which he sometime

professed

professed; and afterward with most cunning cruelty persecuted; finding by experience, how potent, and irresistible the weapons of Christian warfare were, when skilfully managed by men of parts and learning: Such as those *Atlases of Christian Religion* were before, and in, as also after his time; who equalled the most renowned heathens in all learning; (as well, as they exceeded them in true Religion) and in unspotted lives; Such among others were *Justin*, a Philosopher and Martyr, *Tertullian*, *Irenaeus*, *Cyrian*, *Origen*, (learned to a Miracle) So *Clemens of Alexandria*, *Eusebius*, *Epiphanius*; the three learned *Gregories*, *Naz.* *Niss.* *Thaumaturgus*: both the *Basils*, *Athanasius*, *Cyrell*, *Minutius Felix*, *Arnobius*, *Chrysostome*, *Jerome*, *Ambrose*, *Lactantius*, *St. Austin*, *Prosper*, *Hilarius*, *Prudentius*, and others, famous Bishops and Presbyters of most eminent learning, piety, and courage; who undertook the defence of Christian Religion, against the proud heathen, the pestilent hereticks, and the importune schismatics of those days.

ὁ Χρὶς ἀποσ-
κλήσας αὐτοὺς
ἐν ὕβρει.
Naz. syn. de
Juliano. yester-
day a professor,
this day a blas-
phemer.

Josephus also
a Jew, learned
to a miracle, as
Jerom saith, in
the Greek mo-
numents,
defends against

Appion the Jewish Church, which was the old stock, out of which the Christians are swarmed. *Hieron. Ep. ad Mag.* So *Philo the Jew*, very learned and an eloquent assertor of the Jewish religion. *G. Nissen in vita Thaum.* Διὰ ταύτης (φιλοσοφίας) ὁδηγῶντες πρὸς τὸν Χριστιανισμόν καὶ τὸν νόμον. vit. Th. *Miliades*, *Hyppolitus*, *Apollonius*, senator. Rom. doctiss. opuscula Christian. relig. contra Philosophos propugnabant. *Titus Boetius*, *Amphilochius*, *Philosophorum sententias suos libros refarciebant.* Id. *Hieron. Ep. ad Magnum.* So *Dionysius Bishop of Corinth*, and *Tacianus* who refuted the errors of *Origen*. Shewing ex quibus fontibus philosophorum emanabant. *Hieron.* So *Pantenus Stoicus doctiss. Christianus*, in *Indiam* missus ut *Brachmanis* predicaret. Id.

Which made *Julian the Apostate*, elder brother to this illiterate fraternity (the despisers and destroyers of good learning) to become the *Ravilliak*, the *Faux* of his times, the prime Assassinator, and grand conspirator, who sought to stab and blow up all Christian Religion, by overthrowing all the nurseries of learning, and suppressing the Schooles of the Church: forbidding any Christians children to be educated in humane and ingenuous studies; which he saw were become as the outworks to the citadell of Christian Religion: (which sometime indeed needed not these humane guards and defences while the terrible and miraculous gifts of the Spirit were like a pillar of fire, and cloud, round about Christian Religion, during its wandering in the wilderness of persecution, no more, than the * *Israelites* needed trenches for their camp, when the more immediate presence of Gods salvation was among them, beyond all wals and bulworks; or then * *Elias* wanted a troop of souldiers, when he was armed with fire from heaven, against the ruder Captaines and their fifties) Those extraordinary dispensations ceasing, when the Lord brought his Church to the land of *Canaan*; to a condition of worldly peace and tranquillity, through

Theodoret l. 3.
cap. 8.

Propriis pennis
configimur a
Galileis, inquit
Julianus.

πολλὰ τὰ τῶν
Γαλιλαίων καὶ
παντοδαπὰ
βιβλία, in

Bibliotheca
Georgii Episcopi
Alexand. quam
Julianus sibi
exacte conquiri
jubei. Epist. ad
Porphyrium.

36.
* Exod. 13. 21.
* 2 King. 1.

* Revel. 12.
 * Origen answered Celsus, and Methodius: Eusebius and Apollinaris wrote with great strength and dexterity of learning, against Porphyrie, who was one of the most eloquent in his time, and wrote against Christian religion, 15. books, Suidas, & St. Jerom.
 St. Ambrose and Prudentius answered Symmachus his Oratory against Christian Religion.
 * Vincent. Lyrin. lib. 1. Immortale Originis ingenium.
 Jeron. in. Ep. ad Tit.
 In Origene adeo præclara, adeo singularia, adeo mirabilia extiterunt, ut omnes pene multum longæque superavit, Vin. Lyr. c. 23.
 So of Tertullian, c. 24.
 Quid illo doctius? quid in divinis atque humanis exercitatus? Apud Latinos nostrorum omnium facile princeps, ut Origenes apud Græcos.

through the *Imperiall* favour and secular *protection*, under which *Halcyon dayes*, Christians had liberty to attend those improvements which are to be attained by study and learning in all manner of ingenuous, as well as religious, education.

But when the *Dragon* saw he could not by open *persecuting* power destroy the *woman and her child*; he then turned to other shifts; seeking by the floods of *corrupt doctrine*, to poison those *streams*, which he could not stop: And so to furnish out his *new modelled Militia*, with the better train and ammunition, he stirred up learned adversaries against the Churches true and ancient faith; not only without, as *Celsus*, *Porphyrie*, *Proclus*, *Symmachus*, and others; but even from within; as *Arius*, *Nestorius*, *Apollinaris*, *Macedonius*, *Eutyches*, *Pelagius*, *Donatus*, and others, very many: This *master-piece* he carryed on with most powerfull suggestions, and successes sometimes; knowing well, what force *Error* hath, as well as *Truth*; when it is charged, and discharged with skill and learning. In so much, that he not onely *overthrew* the Faith of many ordinary Christians; but robbed the true Church, in part, and turned at last upon the *Orthodox party*, those whole *Canons*, great and incomparable picces of all learning both *divine humane*; *Tertullian* and *Origen*, (the converter of *St. Ambrose*) who formerly had by their accurate and learned labours, both in preaching and writing, bravely asserted Christianity; both by demolishing the *old remaining forts* of *heathenish Idolatry*, and prejudice; as also battering the new rising works of heresies and schisms.

So that our moderate, illiterate factors for an old crafty *Dæmon*, doe not, or will not, consider; that there ever hath been, still are, and ever may be, *learned adversaries* opposing or Apostatizing from the true *Christian Religion*, both in its *fundamentalls*; and its *reformatiōns*. There are very *learned Jesuites*, and other *Papists*, of all orders; there are *learned Socinians*; renewed *Palagians*; revived *Arians*, and others, who want not learning; against whom the *learned Ministers* of this and other reformed Churches, are often put upon necessary, though *uncomfortable*, and unhappy contests; Not for any malice, envy, or displeasure against any of their persons: (for learned men cannot but love and esteem, whatever is good and excellent in others) but onely from that *Conscience of Truth*, which the Ministers of this and other reformed Churches doe conceive, upon *Scripture grounds*, and by the consent of the *primitive* and purest Churches of Christ, they ought in all duty to God, to their own and other soules, yet with charity to their Adversaries, to maintain; And, although the warre in Christian Religion ought to be managed by learned men on all sides, with all possible *fairnesse*, candor, and civility, such as the

the honour of the Christian name and profession requires; (for the more illiterate men are, the more rudely they bray and rail against one another) if it were a great sin to be supine and negligent in so great an engagement, which we think to be for Gods cause, the truth of Christ, and the good of soules: for which we ought to be *prudently vigilant* and *honorably valiant*: It would ill become us while we see the adverse partie *daily arming* themselves, with all possible *compleatn:se*, in languages, arts, and sciences, in Fathers, counsels, and histories, for us to sit still in our *lazy*, and *unlearned ignorance*: expecting either *miraculous illuminations* and *assurances*, (as idle, vain, and proud mindes do) or else, most *inevitable ruine*, and certain overthrow of that truth and reformed Religion, which we profess to maintain; which in honour and conscience, besides the bonds of nature, humanity, and charity, we are bound to transmit to posterity (if not much improved by our diligence and studies) yet, at least, not *fottishly impaired*, to a *just impeachment of waste* against us, in this age, from those, that in after times may succeed us; who will have no great honour or happinesse by being heirs to our estates, lands, and dignities, if they be disinherited of all *good learning*, and that true reformed Religion which we have received from our learned and pious predecessors.

And this infallibly will be the *sad event*, and unhappy fate of the *succeeding generations* in England; if such *wittlesse lack-latin Zelots* can prevail in their *absurd desires*, and most *fanatick endeavours*; who while they tell their *silly disciples*, (who are rather *spectators* than hearers of these mens *affected gesticulations*, and ill acted Oratory) That *Latin* and *Greek* are the *languages of the Beast*; that all books but the Bible, (and as much of that, as they take not to be for their turnes) are *Antichristian* and to be *destroyed*: Mean time the *common people* are not so much men and reasonable, as to consider the *sad metamorphosis* or change which already growes upon these *Ignorant Masters*, and their scholars; who like to *Lycaon*, *Io*, or *Aëleon*, begin to thrust forth their *hornes and hoofs*; and to shew their teeth, in their *grosse errors*, their *rude*, and *savage manners*; which are tokens evident and *dreadfull enough* of their *brutised soules*: That if the *wiser*, *learneder*, and *powerfuller world* among us in *England*, should, through *baseness*, *cowardie*, and *negligence*, suffer this *illiterate and ferine faction* to increase and multiply, they will soon finde, by their *violence*, *craft* and *cruelty*, that these *Islands* will be more *pestered* and *infamous* for *wolves*, than ever they were in *ancient times*.

And what is it that these mens *brutish simplicity* would have?

G g g

Namely

7.
The sad effects which must follow these illiterate projects.

Sleid. an. con.
l. 10.
An. 1524.

Namely this: That the purer Religion among the Protestant and Reformed Churches, should have no learned Champions, or able defenders; but onely such silly *Asinellos*, or *Massinellos*, who think it enough to trust to their rude and irrational confidences; to their *hard heels*, and *harsher brayings*, for the defence of true Religion, when as the large and luculent eares of these animals doe give so great advantage to any crafty error, or grosser heresie to get hold of them, that they will as easily be led to any damnable opinion, and desperate faction, as an Oxe is to the slaughter, and a foole to the stocks. For no men are more easily led into any temptation, than those, who presume to tempt God, by neglecting to use such due and proportionate means, as his wisdom in ordinary providence hath appointed, to attain those great and holy ends of true Religion.

Εὐάλωτον ἢ
πυρρεῖα καὶ παν-
ταχόθεν ἐκ τῆς
περιπλοῦσας.
Ναζ.

In studiis tan-
tum quisque
probat, quantum
se assequi posse
sperat; de quibus
desperant, ea
despiciunt.

Casaub. præf.
in Ari.

In quantum
ab ignorantia se-
gregantur in
tantum conti-
nua aggluti-
nantur. Tertul.
de Pœn.

* St. Austin. de
Doct. Christia:
tels of a ser-
vant among
the Barbarians,
who by three
dayes prayers
(triduanis preci-
bus) obtained
full knowledge
in all humane
learning: ut
librum quem
libet percurreret
omnibus stu-
pentibus.

Yet we may see, how all folly is ready to fall upon it self; to con-
fute its own principles; By a rude unskilfulnesse it sometime
bandies the ball of contention against its own face: For these
great sticklers against all good learning in Ministers, doe sufficiently
shew, they have fraud mixt with their follie; like Foxes, they love
not the grapes, while they cannot reach them; Their despise
of learning makes them despise it in others: Because it's hardly
possible to have any degree of true learning, and not to oppose
them; But, O how doe they seriously triumph and superciliously
rejoice, when any man, that is but a smatterer in learning, or smels
a little of the pen and inkhorn, (for other than such novices,
and dunces never will so far shame themselves) appears for them,
or seemes to leane, and adhere to them! how much more if he
begins to stickle for their party and faction, being deceived with
their shewes of zeal, and inspirations! Oh how doe they prick up
their ears, and march then with greater courage and confidence,
(as the Hares did, when they had got a Fox to lead them: in
whom they thought was more strength, and cunning, than their
own fearfull feeblenesse could be guilty of:) Even so these bunglers in
reason, wrestlers of Scriptures, and hucksters of religion doe find fault
with those Tooles, w hich they have no skil to use; and, like cowards,
they quarrell with those weapons, as unlawfull, which they most
fear, and can least resist. Which yet, could they once get into
their hands, and abuse to their advantages, none would be more
imperiously cruell and insolent; * For what would not these Illiterate
Furies give to have indeed, such an Inspiration, as might in one
night make them every way as learned and able in all points,
as those Ministers and other men have been and still are, who
dayly pare the ruder nails, and muzzle the bolder jaws of these
degenerate and desperate men; who like horse and mule, being
with-

without understanding, are ready to fall upon those, that are fit to be their Masters and rulers, both in Church and State; who in stead of sound and healthfull learning have only the three distempers which Sir * Francis Bacon observed to be in most men; Fantasticknesse, Contention, and Curiosity, by imagination, alteration, and affectation.

But the enemies of good learning tell us; That they discern so many spots and black patches in the face of this fair Lady, that they cannot esteem her a modest Virgin, or a grave and sober Matron, or any way fit company for true Christian Religion; but rather some prostitute of Impudicity, which is easily courted by every wanton spirit, and oft impregnated with grosse errors, which it either conceives and brings forth, or nourisheth and brings up; yea they have heard (for these men read but little, and understand little) that great hereticks, and enemies to true Religion have beene great Scholars: And even in the bosome of the Church, these vermine of heresies and schisms, have crawled most, since she put on and adorned herself (as some thought) with this patcht and beggerly garment of humane learning, which she took up in the high way of the Gentiles: Arius and his crew wanted not learning; nor * Pelagius Sophistry; nor Donatus eloquence, as St. Austin tells us; Nor those others of former or later dayes, who made the Van, or bring up the Rear of those forces, which the diuel hath mustered and trained up against the purity and simplicity of the Gospel; Which (impediment; rather than ornaments, as these men tell us, who presume to be better acquainted with the mind of religion, than any Ministers, or other able Christians) it doth now utterly abhor, and is ashamed of; yea and would faine quite cast away all those glasses, and wimples, and crissing pins, and powders, and paints, and dressings, and curlings, and strange apparell, which she had borrowed of humane learning; even as the Jewish women were weary of their toyes and trimckets which they had from the heathen; by which they provoked God against their vanity, pride, and folly.

Thus are these men ready with their rude hands to undresse Divinity; who, being very blind and boisterous, are not able to distinguish between pulling off the patches, or wiping away those spots and paints, which a fair face needs not; and the shaving off that hair which is given to Religion for an ornament and covering; Or the plucking out of those eyes indeed which it needs, not onely for beauty, but for direction. The learning of hereticks and schismatics doth not so much deform the Church, and true Religion, as the learning of Orthodox professors adorns, and reformes it: which, as fullers earth, is the best means to take out those

Psal. 32. 9.

* Sir Francis

Bacon L. Ver.

in his advancement of learning.

8.

Objection a-

gainst learn-

ing as injuri-

ous to true

Religion; the

parent or nurse

of errors.

* Aust. de Hæ-

rel. Pelagii

viri, ut audio,

sancti, & non

parvo profectu

Christiani.

Aust. c. 3. de

pec. mer.

Bonum & præ-

dicandum vi-

rum. Id.

Pelagii & di-

scipulorum libri

propter acrimo-

niam & facun-

diam leguntur

a plurimis. Id.

Ep. 144.

Isai. 3.

Ans.

Yet the benefit

of learning

is more

than the dan-

ger.

kennel spots, which noisome spirits, and foul mouths cast upon true Religion; There is the more need of wise and able Physicians to make wholesome Antidotes, and confections, by how much there are so many, whose malice is cunning (as the divels Empericks and empoisoners) to mixe pestilent drugs, and infusions with Religion.

1 Cor. 11. 19.

There must be heresies, and hereticks too: not as necessary effects and consequents of learning, and religion, but rather from the defects of them in mens hearts and mindes. When men are not, either able rightly to understand, or not accurately to divide, or not exactly to distinguish, or not rationally to conclude, from Scripture grounds, and principles of truth; Or else, when they are prone grossely to mistake, and easily to yeeld to any semblances of truth, and fallacies of error, which are incident to credulous incautions, unstable, and unlearned soules, or to proud passionate and heady men, though never so learned. Hence follows their not onely forsaking the right way, and resolute persisting in their dangerous and damnable mistakes (as sheep gone astray, seldome ever returning of themselves to the fold and unity of the Church) but they would also draw others after them, that they may not seeme to erre alone; and by numbers at least, and force at last, carry on the evill opinions, which always tend to evill practises; unlesse the Lord had always furnished his Church with some learned and godly men; as able for reduction, as others were for seduction; as potent to cure, as others are to infect; whose learning defensive was more mighty than any offensive ever was: The flock of Christ was alwayes happily furnished with Mastives, whose teeth were as sharp, and strong, as the Wolves; With Davids, whose valour was always as great, as the ravening strength of Bear or Lyon; whom nothing else would have curbed and overawed; nor have (without miracle) been able to have preserved the flock of Christ from dayly scatterings and tearings.

So then in all right reason, either wholly remove these offensive enemies, and such weapons out of their heads and hands: or else give true Christian Religion leave to keep her defensive Arms, and those worthy men, who are able to use them; namely, the learned and godly professors, both Ministers and others of this, and other Churches; both Christian, and reformed: Whose learning, courage and honesty together, makes them impregnable: Whom other-ways, even these pitiful pygmies, who now thus oppose them, would hope to be too hard for, if once matters of religion were reduced onely to tongues, and hands: for Ignorance makes men violent, and for want of reason to flye to force. * Possibly these professors of ignorance, and rusticity, may be lowder speakers, and bolder fighters, though

* τῇ δ' ἀμαθίᾳ
ἀκροσίου, ἀναί-
σθη, ἐπαρτερό-
της, ἀμνημοσύ-
νη, ἐνυμνία-
βολον, καὶ βί-
ασικὸν παρακο-
λαδί. Arist.
Eth.

though they be *weaker disputants*, and *flatter writers*: yea we commonly see, that *hereticall pride*, and *schismaticall passion*, (in men, that neither love the Truth, nor the peace of the Church) when worsted by arguments, fly to Arms; as the *Arians*, and *Donatists*, and *Novatians* did; when refusing fair disputations, which the Orthodox Bishops and Presbyters desired: offering (ἐπισκοπὴν καὶ ἡρεμικὴν τὰξιν) *orderly, and peaceable disquisitions*, for the determining of differences, so that Christian union might follow; They presently ran furiously to *meere brutish and tumultuary violences*: Invading Churches by force; driving away the Orthodox and holy Bishops and Presbyters; who had not varied, nor would yeeld to change, that Faith, and holy order of Religion, and Ministry, which still remained in all the Christian Churches; as descended from the Apostles, and primitive Christians, and which had lately been confirmed, and declared by the first famous Councell of Nice, which consisted of 318 Bishops; besides other many learned assistants, holy Presbyters, and Deacons, together with some chief men of the laity; who were so all of a minde, that there were but 17 dissenters in the vote against *Arius*.

Vide Ca. r. Afric. Concil. Carth. An. 410.

ἐἰς ἀποτόπας βίας; ad immanes violentias.

After the same *riotous fashion* also was that *ignorant and abominable* (as it's called) of the *Circumcelliones*, (a subsecion of the *Donatists*) who were wont to ramble idly up and down, like squibs with fire and force, among the plain, and *pagane Christians* in the country; till (after great ostentations of piety, devotion, and zeale for *Martyrdome*, calling themselves * (*Duces Sanctorum*) *Captaines of the Saints*; and (ἀγωνιστὰς) *contenders for the faith*, they fell at length to *pilfering*, then to *plundering*, and *wasting whole countreys*, opposing in an hostile manner the Vicegerents *Pacelus* and *Macarius*; till at length they were by the Emperour himself * (*Honorius*) repressed and destroyed.

Βδελυκτὸν πλῆθος τῶν οὐ συναναζούτων. Can. Afric. Genus hominum agreste & famosissima audacia: Aust. cont. Cresco. l. 3. c. 42.

Leniora latronum & praedonum facta quam Circumcellionum.

* *St. Aust. de Heret. Optatus. An. 348.*

That many men abuse *learning*, to abet errors; and religion, to colour *hypocrisie*; and the name of the *Spirit*, to indulge the *flesh*; and heaven, to carry on earthly *designes*, I make no question; nor will these *objeeters*, I beleive; yet I doe not think their *morosenesse* is such, as presently to conclude, they must part with what they can well use, because they see others daily abuse good things, as health, beauty, strength, riches, preferment, meat, drink, cloathing, &c. all which oft nourish vanity, lusts, excesse; The aking of these mens heads, or teeth, makes them not willingly to lose them; no more may the *abuse of learning* take away the use of it; Wise men know, how to keep a mean between *starving* and *surfeiting*; between *drunkenesse* and *cutting up all viues*; condemning all men to drink nothing, but such *small stufse*, as these *Antiministeriall Teachers* intend to *brew*, whereby to keep all Christi-

Plato in Timæo.

ans as they pretend in a *sobber simplicity*, which project is among their other *weak and silly conceptions*; For the *fumes and ventosities*, arising from ignorance, emptinesse, and want of good *sustenance*, may more trouble the brain with *giddy whimsies* and *dizinesse*, than can ever be feared from *competent repletions*, unless men have very foul stomachs, or hot Livers: Wise men know to keep the mean between the riot, and the want of learning; There are, saith Plato, two diseases of the Soul of man (*μανία & ἀμαθία*) madnesse and ignorance; Madnesse is from the abounding with pride and passion; Ignorance from the want of knowledge and instruction: Ignorance is but a tamer madnesse: mad men have lost their wits; and ignorant men never had them. Learning and Religion cure both. The highest and most *incurable* madnesse is, an *ungracious hatred* of learning, and an *irreligious love* of ignorance.

Medio tuiſſi-
mus ibis, Ovid.

9.

Object. Many
unlearned
have been
holy, &c.

* Μέγ. α. 21-
βλίου μέγα
καγόν.

* Nulla aconita
hibuntur

Fistilibus, tunc
illa time, cum
pocula sumas

Gemmatas, &c.
Iuv.

Answ.

* L. I. de Doctr.
Christian.

S. Scripturas
memoria tenuit

We see by sad experience, That true Religion is as subject to be drowned by *inundations of barbarity*, and *deluges of unlettered people*, (fit to be followers of *Goths and Vandales*; or listed with *Jack Cade*, and *Wat Tylar*; or subjects to the titular *King of Sion*, *John of Leyden*) as it is to be scorched by the hotter beams of those *Phaethons*, who unskilfully manage the *chariot of the Sun*; that is, make an *ill use of good learning*: Which is as the *light of the world*; wherein Christian Religion is most honourably and most usefully enthroned, when it is guided aright: neither depressing reason too low, by fanatick novelties; nor exalting it too high, by intricate subtilties; but keeping the *middle way*, of the necessary, plain, and most demonstrable verities of Religion, which the *Compass* of right Reason measures exactly by the scale of Scriptures.

But these Objectors tell us, That many *holy and excellent Christians* of the common, and *unlettered sort* of men have been *Worthies* in grace and godlinesse; who never found any want of *Sauls armour*, those * *great incumbrances, great volumes*, nor those perplexed studies, in *pestred libraries*; That the * *poysons of opinions* are seldomer drunk, or pledged in these earthen vessels, than in those of *gold or silver*; That their simplicity was contented to enjoy, that one *book necessary, The Scriptures*: All other bookes they would have been contented, as these men now, to have them sacrificed to *Vulcan*, an heathen god, and meriting such heathenish oblations.

Answ. No doubt, but many very good *Christians* have been happily instructed, settled and preserved in faith and holinesse, who never were learned in any book, but that of the Scripture. * *S. Austin* tells that *Anthony the Hermite*, who could not read, had all the

& intellexit sine scientia literarum.

Scrip-

Scriptures by heart, and understood them well ; yea many, who never read any word in the Bible, yet have been blest, by the Ministry of the Gospel, to beleive and obey the truth of it ; which is indeed the life of religion, and the quintessence of all learning. Yet it was the happinesse of those honest Christians, that they never met with such pragmatick depravers of all good order, piety and learning, and Ministry, as these now are ; for certainly they had never learned from such, as these despisers of learning and Ministers are, either the letter, or the true sense of the Scriptures : which they attained by the learned labours of their Ministers, chiefly, both reading, translating, and interpreting and preaching the Scriptures to them. They were happily freed from such praters, whose pride and folly is heavier than any lead, or the sand of the Sea ; whose ungratefull humour would have taught them first to have cast off all their true Ministers and Teachers ; next, to despise them ; and lastly, to destroy them, by a most pious madnesse and spirituall ingratitude. They are not only blind, but mad men, who wanting eyes themselves, would have all their guides see no more than they do, that so both might fall into the ditch. Whereas the humility of all sober Christians was ever such, as equalled their piety, exceeded their knowledge, and compensated their illiteratenesse : so as to be farre enough from thinking themselves equall to, or above the first three, their lawfull Pastors and learned Ministers, by whose faithfull endeavours, and studies, those saving truths, and holy mysteries, were prepared for them, and set before them : So that however they did indeed eat clean food ; the finest of the bread of life ; yet they could not, but consider, whose plowing, and sowing, and gathering ; whose thrashing, and winnowing, and grinding ; whose kneading, & baking had provided and prepared those savory and wholesome victuals for them, which their own blindness and feebleness, (like Isaacks) could never have provided, or catered for themselves : That they did alwayes blesse those Ministers, and that God, who sent such Josephs to provide, and distribute the food of heaven to his otherwayes desitute, and famished Church, which alwayes consisted for the most part of that plebs, or community of faithfull and poor Christians ; who were alwayes happy in this ; that, although they had not provision of learning in their own storehouses and cisternes ; yet still they might have recourse to, and make use of their Ministers fulnesse, and store : whose lips ought to preserve knowledge, and to dispense it without envy or grudging : who rejoyced most, when their fountaines were most flowing forth to the refreshing of poor soules ; The abilities of learned Ministers have alwayes been, like Jacobs and Moses his strength, a means to rowl away the great stones, which lie on the wels mouth (the Scriptures) which

Pro. 27. 3.

Gen. 29. 10.

Exod. 2. 17.

Act. 8. 31.

Exod. 16. 18.

which are too heavy for ordinary *shoulders*, and to protect feeble Christians from insolent opposers. So that as the Eunuch asked, how he should understand, without an *Interpreter* to guide him. Ministers are therefore set by Christ in his Church for *lights*, that each might enjoy them, as much as if *each* had their *sufficiencies*: As the *meanest* part of the body hath as much use of the eye, as it it were an eye *it selfe*. That as it was in the *Israelites gathering Manna*, so it is in the Church of Christ, when settled and flourishing; He that gathered much had no *overplus*, and hee that gathered little, had no lack. So those honest Ideots, and Lay-Christians, (who have little or no learning, beyond that faith and plain knowledge of the *mysteries* of Christ and the *holy duties* belonging to a Christian) yet have no want of learning; And learned Ministers who have attained most eminent skill in all sorts of good learning, by Gods blessing on their studies, have no more than is needfull for their place and the Churches edification, or safety and preservation.

10.
Wherein
learning is
necessary to
Ministers.
*Si ad huma-
na perdiscenda
ita hominis vi-
ta brevis est,
quid temporis
sufficere potest
ad intelligenti-
am divinam?*
Chrysosol.
Jeronymus. In
libris Jobi, &
Danielis, &
alii.

Εὐδὸς ἐξ
ἀρχῆς ἐπισκο-
πεῖν ἔχουσιν
τῶν μαθημα-
τικῶν, καὶ συναρ-
μύζουσιν τὸ τέ-
λεος αὐτῶν κα.
Basin h. m. 24.
de Leg. Ethn.

And much, I think, is needfull, to give a *right sense* of Scripture, from the originall proprieties or emphasis of words: To open the many *allusions* referring to *Judaick* rites and *Ethnick* customs in severall ages: To clear and unfold the Scriptures by *short paraphrases*, or larger Commentaries: To analyse severall passages so, as to reduce them to their proper place and order of reasoning wherein their force consists, (as the parts and joints of the body set in their due posture:) For the *method* of the reasoning, and the strength of the *argument*, or main scope in Scripture, is oft very different from the series, and order of the words in the Text; Many times the ambiguity of the words, the variety of stops, the incoherence and independence of the sense as to the letter, makes the method more obscure, and the meaning very intricate; yea the very text of Scriptures were in many copies of Bibles anciently (as in St. *Feromes* time; and before him in *Origens*) much altered, by addition to, or detraction from the pure and authentick Scripture, untill those and other learned men, the Bishops and Ministers of the Church, with more accurate diligence reduced the Bible to its *purity*, and *integrity*; as much as is attainable by humane industry, or necessary to mans salvation; In these and the like cases I suppose, these objectors, who are very *simple* (but not with a dove-like *simplicity*) must needs confesse (unlesse they wholly trust to the *reed* of their *Enthusiasms*, which they have very little cause to doe) that there is a great need of learned *Criticks*: of good *Linguists*; of *methodicall Analysts*; *judicious Commentators*; *accurate distinguishers*; and *harmonious reconcilers*; that the truth, purity, and unity of the *sacred Oracles* may be preserved and vindicated, against

against Jews, Heathens, Atheists, Hereticks, and capricious Enthusiasts; who are ready to strike with contempt and passion, any part of Scripture, as uselesse, or corrupted; if it flow not as the rock with an easie sense and obvious interpretation to their weak and sudden capacities: They are instantly prone with an high disdain and choler, to prefer their most impertinent imaginations, sudden fancies and adde raptures.

Or, if they be ashamed of those, being too weak, grosse, and impudent to be vended at noon day, and in so faithfull a light as yet shines in this Church; then they are crying up the *book of the creatures*; and *God in them*; or they applaud some easie *morall heathens*; And I should think nothing should fit their fancies so well, as the *Turkish Alcoran*, or *Jewish Talmuds*, and *Cabals*; for these (if any thing can) have already out done them in toyes and incredible fables; which may save them the labour of further inventions. Swine will prefer the *filthiest puddle*, before the *fairest springs*: so will wanton proud and vain men take any light exception against the *Scripture*; which they hate the more perfectly, by how much they see it is a *most perfect rule*, and fully contrary to their proud, unjust and unruly passions: And however the *shell* of those holy and unparelled writings, the *blessed Scriptures*, be in many places rugged and hard, so that every one cannot handle or break it; yet (blessed be God) others can; nor is the *kernell of saving Truth* lesse sweet and smooth, because it is not easily explained, but by the help of other mens better gifts; whom the Lord raiseth up, and fitteth for this very end, with variety of gifts, even in humane learning: Who (for the most part) have been of the *order of the Clergy*: although, in these later times (especially,) divers others, both *Nobility, Gentry, and Commoners*, have been as *excellent pionsers*, who have by their private studies very chearfully, and industriously assisted, and helped the Churches chiefest Champions, and Leaders, the *Ministers*; who have not indeed, every one, those sharp *tools of steel*, which can work at the hardest places of this rock, and holy Mine, the *Scriptures*; yet have they generally such skill, and leisure, beyond the *Vulgar*, as enables them to try the *Ore*, to gather and refine the grains, to cast them into fit wedges or ingots of Gold: Truths reduced to some body, method or common place of Divinity. Thus assisted by their own and other studies, method, and industry, they are well able to make plain, yet learned and judicious Sermons; with pathetick homilies, fitted to the common peoples capacity, memory, and disposition: whom neither leisure, nor necessities of life, and the *hard labours* under the Sun, nor abilities of minde, would suffer or serve (*one of a thousand*) to attain to any competent measure of religious knowledge;

ledge; if holy and learned men, (Ministers of the Church) were not enabled by God, approved by the Church, and ordained by both, to that *constant service of the Ministry*, for the good of the *plainer Christians*; who enjoy, in every point of true doctrine, or solid Divinity, (which is as a *weighty piece of gold stamped with the clear testimony of the Scripture*, (as people doe in every piece of current money) the extract of the labour, and the result of the art of many mens *heads and hands*, who have thus fitted it for their ordinary use.

Besides this, when *common people* are once well stored, and enriched in their *honest plainnesse*, with competent and sound knowledge in Religion by the care and faithfulness of their able and honest Ministers; yet how easily would the *cheats of Religion*, delude and impose on these *poore Souls*, (these plain and single hearted Christians) abusing, or changing counterfeit, with truths; *cropt opinions*, and *round-headed tenets*, for full weight of Christian doctrines: Still *cogging* with *religious* * dice, and cheating with plausible fallacies, seemingly brought out of the Scripture; untill those *poore beleivers*, like the * bewitched *Galatians*, had lost all, or their most part of their *sound Religion*; yea, some of these *Impostors* doe not leave *poore Christians*, whom they have coufened with fair shews of the *Spirits revelations*, and new Gospels, so much faith, as to beleive the main *Articles of the Christian Faith*; or the Scriptures to be the Word of God; or, that there is any *true Church*, or any order and authority of *true Ministry*: And whither would not this *cousenage* and deceit of these hucksters proceed, even to overthrow *whole houses*, Parishes, and Churches, if there were not some learned and able Ministers in the Church; who are as Gods and the Churches publique Officers, to detect these jugglers, to discover these *deceitfull workers*, to set these cheats in the pillory of publique infamy; that they may loose their Ears; that is, their * *hearing well*; that credit and fame of gifts which they cover and *captate* among the *Vulgar*; and which they would enjoy, by reason of their many wiles, and artifices, by which they *ly in wait to deceive* with good words and fair speeches, (as the *Divels setting Dogs*) the well affected and *plain hearted Christians*, if they were not every where *rouned*, and confounded by the Ministers of the Church, who are both *far abler* and *honester* men, and to whose charge the *flock of Christ*, in its severall divisions and places is committed; that they may take care it *suffer no detriment* either in truth, or in peace; in faith, or manners; in Doctrine, or in holy order. Thus then, although the *soules*, and faith of the meanest true Christians be *alike pretious* and dear to God, as the *most learned men's*, yet they are not *pieces of the same weight for gifts*; of the same *extension* for

* ἐν τῇ κυβείᾳ
τῶν ἀνθρώπων,
ἐν πανουργίᾳ
ὡς πλὴν μεθο-
δείας τῆς πλά-
νης. Ephes. 4. 14.
* Gal. 3. 1.

2 Cor. 2. 17.
ἡ ἀπαλυσμένη
τὸν λόγον.

2 Cor. 2. 17.
ἐργάται δὲ λόγοι.
* Ut tandem
male audiant,
qui male &
dicunt & agunt.

Rom. 16. 18.

2 Pet. 1. 1.

for endowments; of the same *polishings* for studies; nor of the same *stamp* and *authority* for their calling and office; All which, as they are not to the essence of true grace, and religion; so they are much, to the lustre, power, beauty, order, usefulness and communicativeness of those gifts, which goe with true Religion; and are by the *Lords munificence* bestowed on the Church and faithful, for their well being, safety, and comfort, even in this world; besides their happiness in another, which ought to be the grand design of all true Christians, both *Laymen* and *Churchmen*, both learned and unlearned, both Governours and governed.

But these Illiterato's further object with open mouth; That they are sure neither Christ nor his Apostles, had themselves, *Object. Christ and his Apo-*
or commended to the Churches use, *humane learning.*

Answ. My answer is; They needed none, as humane; that is *files had no humane Learning.*
acquired by ordinary education, or industry; being far above it, by those glorious and miraculous endowments of the Spirit of wise-

dome, which can easily shine in a moment through the *darkest lanterns*; (*men of the meanest parts and grossest capacities*.) So that those might as well dispense with the absence of all acquired humane learning, as he that hath the Suns light, needs not the Moon or Stars, or Candles; or he that had *Angels wings* and swiftnesse, would not want the legge of man, or beast to carry him: or he that is neer a *living* and *inexhaustible* spring, needs not labour to dig wells, as *Isaac* did: and so must we too, in the barren and dry land, where we live; which none but inhumane *Philistims* would stop up. This therefore of *Christ* and his *Apostles* is not more *peevishly*, than impertinently alledged by these men, in these times, against the use of good learning in the Churches *Ministers*; unlesse the reall experiences of these men pretended *Apostolicall gifts*, extraordinary endowments, and immediate sufficiencies from the Spirit of God, could justifie these allegations; either as fitted to them, as to the present dispensations of *Christ* to his Church; Although the Lord sometime gave his Church water out of a rock, and refreshed wearied *Samson* by a miraculous fountain, which suddenly sprung up in *Lehi* (not in the Jaw-bone, but in the place so called, from *Lehi*, (i.e.) the *Jaw-bone*, by which instru-
ment he had obtained so great a victory; there where it continued afterward:) yet, I beleieve, these men will think it no argument to expect every day such *wonderfull emanations*; and neglecting all ordinary means, to expect from the *Jaw-bones* of *Asses* water, or drink to quench their thirst; I am sure this Church hath not yet found any such *flowings* forth, or refreshing from the mouths of these Objecters; whose lips never yet dropped like *Herman*, so much as a Dew of sweet and wholesome

knowledge upon any place; and how should they? whose tongues are for ~~the most part~~ set on fire; and breathe out, with much terrour, nothing but ashes and cinders; like *Vesuvius* or *Etna*; whose eruptions are vastations to all neere them.

Col. 2. 3.

Matth. 12. 42.

*verus &
magnus est ma-
gister Christus,
qui solus non
didicit quod
omnes doceret.*

Amb. off. 1. 1.

Matth 5. 45.

Mal. 4.

1 Cor. 1. 26.

Luk. 2. 48.

12.

The objecters
may not argue
from the Apo-
stles gifts a-
gainst learn-
ing now since
they have nei-
ther of them.

*ἁπλοῦς ἦ
τῆς ἀληθείας
καὶ τῆς κλ. Αλ.
Πρ. 2.*

As for our blessed Lord Christ; we know he was filled with all the treasures of wisdom, both divine and humane; for, being greater than Solomon, he could not come short of Solomons wisdom in any thing; who was in all his glory but a Type and shadow of Christ, and no way comparable to him: Our Saviours design, indeed, was, not as *Plato*, or *Aristotle*, to advance naturall Philosophy, meer morality, humane learning, and eloquence; (the beams of which Sun, by common providence, God had already made to shine by other wayes, on the bad, as well as the good; on the heathens as well as the Jews and Christians;) but Christs intent was, by word and deed, to set forth the beams of the Sunne of righteousness, the wisdom of the Father; the saving mysteries of his Crosse, and sufferings in order to mans improvement; not by humane learning, but by divine grace: And however our Blessed Saviour hath crucified, as it were, the flesh, and pride of humane learning, (as well as of riches, honour, and all worldly excellencies; which are infinitely short of the knowledge and love of God in Christ) yet he quickned and raised them all by the Spirit; which teacheth a sanctified and gracious use of them all to his Church, and true beleivers. Our Lord Jesus did not disdain to converse with the learned Doctors, and Rabbies of his time; among whom he was found after his parents had sought him sorrowing; because in vain, elsewhere; yet our wanderers and seekers are loth to seek; afraid to find, and disdain to own Jesus Christ, when they have found him among the learned men, and Ministers of this Church; lest in so doing, they should seem to confesse they had lost Christ, and true Religion, in their illiterate Conventicles and ignorant presumptions.

As for the blessed Apostles, who were (*ἁγιοὶ καὶ ἄμαρτοι*) immediately taught of God, by conversing with the Son of God the Lord Jesus Christ, the Christian world well knowes their miraculous and extraordinary fulnesse of all gifts, and powers of the Spirit, both habituall and occasionall; so that they wanted neither any language nor learning, which was then necessary, to carry on the great work of preaching, and planting the Gospel: And no lesse doth the wiser world know the emptinesse and ridiculous penury of these (disputers against good learning) even as to the common gifts of sober reason, and judicious understanding; wherewith the blessing of heaven is now wont to crown onely the prayers, and studies of those, that attend on Wisdoms gates with all humble industry: whose great proficiencies these poor men envying, (as they

they have great cause) would fain perswade them to be as much *sluggards*, as themselves are; (who have neither *hunted*, nor *caught* any thing) by * *not* *roasting* what they have taken in *hunting*; that is, not to use those gifts of *learning* in all kindes, which *Ministers* have attained unto, by Gods blessing on their studies.

Contra bonas literas blaterant, eis ὁ αὐτοματισμὸς οὐκ ἐστὶν μα. Chrysost. πρὸς τὴν ἐκκλησίαν ἀπολόγιστον. Naz. or. 27.

As for that *Primitive* gift of *Tongues*, by which the *Apostles* at once *suddenly thawed*, and brake *that Ice*, which now *locks* and *seals* up to us the face of the *great deep* of *Learning* and *Wisdom*; so that they were instantly *Masters*, not onely to understand, but also to utter, the *mysteries* of *Christ*, (whereof they had partly an acquired, by *Christs* teaching, but for the most part, an *inspired knowledge*:) These *pitifull praters*, who would be counted *Apostolicall*, are so far from any such gifts of *wisdom*, or utterance, that they are scarce masters of their own *mother tongue*, neither knowing, for the most part, *what they say*, nor *whereof they affirm*; nor able with *modesty*, *gravity*, *humility*, or *charity*, either to use, or *bridle their tongues*; (which is an *Apostolicall* brand on them; shewing that their *Religion* is but *vain*;) And how can it be otherwayes, where *sober speech*, *sound reason*, *common sense*, and *ordinary ingenuity*, are as much wanting; as *pride*, *contempt of others*, *intractable fierceness*, and *indocible ignorance* doe abound? When their *great art* is, to *set off* to some popular *shew* and *acceptance*, their gifts and persons, by *proud swelling words*: sometimes *soaring* in the height of *raptures*, and rare *speculations*, beyond *sobriety*; as if they were from *sudden inspirations*; when indeed they are nothing else but some *odde ends* of *metaphysicall questions*, and *devotionary contemplations*; which are every where found among the *Schoolmen*, and *Monasticks*; or in the *Platonists*, *Plotinus*, *Pimander*, and the like; to which *Authours* these men being *strangers*, yet drunk with their own *fancies*, sometimes they *reel*, and *stumble* upon such notions; which vainly *puffe them up* in their *fleshy mindes*; while they are still but *clouds without water*, carryed with the *tempests of passions*, and high *presumptions* above the plain, *practicall* and *usefull truths* of *Religion*; and indeed above the proportion and *sphear* of their own gifts and parts: Other whiles they seem as *Wells without water*, deep, but *dark* and *dry*, in their *profound follies* and *profane niceties*; as the *Manichees*, *Valentinians*, and others of old; by which they seek to confound, *God with the creatures*; good with *evill*; *Nature with Grace*; *Vice with Vertue*; *Law with the Gospell*; *Christ with Devils*; By all which rarities, *amazing* their *filly auditors*, they are no other but *cunning Agitators* for *ignorance*, *atheism*, *profaneness*, *hypocrisie*, and *superstition*; that the life and power of the *Christian reformed Religion* may be wholly *baffled*, and *despised*.

* Pro. 13 27.

1 Tim. 1. 17.

James 1. 26.

2 Pet. 2. 18.

Col. 2. 18.

Iud. 12.

2 Pet. 2. 17.

together with the Ministry of this Church: What can these wretched men expect, but the blacknesse of darknesse for ever to be reserved for them (without repentance) who study to cry downe all good studies, and learning; that they may the better eclipse all true and reformed Religion?

Mat. 12. 35.

Such Pharisees (for few of them are good Scribes) are like indeed to make excellent Teachers of the Kingdome of heaven, who are not able to bring forth any things, either old or new, having no Treasure of well digested knowledge, either divine or humane; but onely some of the rubbidge, of that learning, which they seeke to destroy; pitifull rapsodies of such confused stufte, as they have scraped together; which becomes none but bablers and pamphleters; Which, whoever considers seriously, how much they have been a shame, and bane to true Religion, to the honour of this reformed Church, and to those holy manners which become sober, wise, and modest Christians, he would ever after love learning and learned Ministers the better, by how much he sees infinite cause to abhor the sordid and shamefull effects of impudent ignorance; which loves to batten in its own soyl; and refuseth to be cleansed: Such mouths full of errors, and foul with evill speakings, however the Timothies and Titusses of this Church cannot now stop, (as they ought to doe; if the exercise of that just power in the Church were not obstructed) yet they ought to rebuke them sharply, and with all authority.

Tit. 1. 11.
2. 15.

And untill these Seraphick despisers of true, usefull and sanctified learning can (not boast and clamour among their Disciples, who are now grown giddy with too high notions and airy speculations, but till they can) evidently demonstrate to the wiser and soberer world; that they can indeed perform, what they pretend; that is, by immediate gifts, and unstudied enablings they can solidly comprehend, soberly preach, methodically explain, clearly demonstrate, the sacred mysteries of our Religion: also resolve the difficulties, reconcile the differences, and determine the doubts, or controversies arising out of the Word of God, or the points of Religion; so, as in some measure may tend to satisfie mens judgements, together with the scruples, and cases of their consciences: Till I say, these men can doe these in some competent measure, equall at least, if not beyond, what the learned Ministers of this Church have done, and dayly doe, by the blessing of God on their labors; they must give us leave still to follow our studies, with humble prayers and diligent pains; That so in stead of the husks, and chaffe of these mens specious words, and popular insinuations, (sadly deploring, and proudly despising those excellent abilities, which are in true Ministers, far above them) we may help to feed
poor

poor hungry soules; not with frothy vanity (wherewith these proud Masters send their scholars away, as puffed up and as empty as themselves) but with good corn, and that wholesome provision of sound knowledge and saving doctrine, wherewith the Lord is pleased to furnish us, in the honest, and ordinary way of his providence and blessing upon our industry: for we have now no Manna or Quails about our tents; which, while these men dream of, mean time exceeding leanness is entred into their souls: And how can it otherwise be, than, that sowing vanity, and visions of their own hearts, they should reap other, than wind: and be satisfied, as they are extremely, (but most unhappily) with their owne delusions?

We doe not read that either Moses, or Solomon, or Daniel, or St. Paul, (first educated at *Tarsis a famous University; and after at the feet of Gamaliel) or Attick Luke, or eloquent Apollos, ever despised, or decryed, or disused those acquired gifts of humane learning; wherewith they were endued in the ordinary wayes of education; no not, when they were extraordinarily inspired: Their common gifts served them still in their ordinary Ministry; as to understanding, memory, utterance, or writing; by which they endeavoured to set forth, that Jesus was the Christ, the promised Messias; So that in their arguments, disputes, reasonings, and allegations out of humane Authours; also in the style, phrase, and manner of their speaking, and writing, it might and may easily bee that the difference of Prophets, Evangelists, and Apostles naturall, acquired, or studied gifts, did still remain; when their extraordinary and infused might be equall; yet these did not equall them in their either more strict and Logicall reasonings, or their more Oratorious expressions; or more elegant phrase and proper language; which appear very different in those holy Writers and Penmen of the Scriptures, which had the same Spirit directing or dictating, as to the matter revealed to them; but they used their own ordinary abilities to expresse them by word, or pen, to others.

13.
Inspired holy men yet used their learned gifts.

*Tarsis celebris Cilicie Urbs, & Academia; ipsis Athenis, & Alexandria comparanda, Strabo. St. Jeromes. Epist. ad Mag. answers that question, Cur candorem Ecclesie Ethnicis sordibus polluamus: and shews by the examples in holy Scripture and other holy writers, what holy use is to be made of the

learning of heathens by Christians. See Tom. 2. pag. 331. St. Paul cites three testimonies out of heathen Poets, Epimenides, Κεῖντες αἰεὶ, &c. Menander, οὐδέ ποτε ἦν, &c. Aratus, τὰ μὲν γὰρ ζῆνός ἐστιν, &c. So Jannes and Jambres out of Jewish Records and Talmuds. Plures sine dubio legerat: B. Paulus poetas, quam quos recitavit; & recitando aliquos, laudavit omnes, in quantum divinoris veritatis scintillas sapientia produunt, Erasmi.

And certainly when the Apostle Paul bids Timothy (as a grand and lasting pattern for all Bishops and Ministers of the Church, to study, to meditate, to give himselfe wholly to those things, that his profiting may appear, to stir up the gift that is in him, still

1 Tim. 4. 13, 14. 15.

Ephes. 6. 18.

2 Tim. 4. 13.

1 Cor. 4. 6.

2 Col. 1. 8.

1 Tim. 6. 20.

In tantum

vana est quan-

tum perverte-

feliciter est

doctrina, genti-

um Philosophia.

Tertul. l. de

Anima.

* Rom. 1. 21.

2 Tim. 4. 3.

Imperitissima

est scientia scire

quid senserint

Philosophi, &

nescire quid

Christus docuit.

Aust. Ep. 56.

Cum Philoso-

phia nidore

purum veritatis

aerem infuscant.

Tertul.

still more fitting himselfe to the work of the Ministry, (notwithstanding he had some speciall and extraordinary gifts) Sure the same Apostle gave *Timothy* no example of idlenesse in himself; but both studied and prayed; yea desires the prayers of others for him, that he might (as an able Minister, and as a Master builder) finish the course of his Ministry with joy; This blessed Apostle needed not have been so solicitous for the parchments, which he left at *Troas*, if his memory had been alwayes supplied with miraculous assistance; he needed not to have committed any thing to writing for his owne use. It is very probable that those parchments were no deeds, for conveying any land or temporall estate; but rather some Scheme or draught of divine Truths and mysteries, methodically digested, which he had fitted for his own, and transferred to the use of others, as *Apollos*, or *Timothy*, or *Titus*: So little doth the speciall gifts of the Spirit, in the Apostles or other holy men, justify or plead for those odde and mistapen figures of those mens Divinity, whether discovered by their tongues or hands; of whose deformity, and unpolitenesse, compared to the fashion of all learned mens judicious, methodicall, and comely writings, and discourses, these crafty men being conscious, would have no Sun, or light of arts and learning shining among Christians, by which their ridiculous monstrosity might appear.

The same Apostle who bids us beware of vain Philosophy, and wisdom falsely so called (while it opposed the divine; or was preferred before the word and truth of God in Christ, which onely can attaine the end of all true wisdom, to make a man happy to eternity) yet he could be no enemy to any part of true and usefull Philosophy; which is but the knowledge of God in the creature, of which he gives severall touches, in his most divine writings; He commands us, no lesse, to beware of * false Teachers, of heaps of Teachers; of deceitfull workers; of unruly walkers; of unstable and unlearned spirits, who by vaine babblings, endlesse janglings, high presumptions, and private interpretations, wrest the Scriptures, corrupt both religious Doctrine, sound speech, and Christian communication: Such who are * vainly puffed up in their fleshly minde; whose glory is to lead Disciples after them; desirous to be * Teachers, when they know not what they say, nor whereof they affirme; Comparing themselves with themselves; and abhorring all higher patterns, they can * never be wise, but in their own conceits, and there is * little hope of them.

* Col. 2. 18.

* 1 Tim. 1. 7.

* 1 Cor. 10. 11.

* Prov. 26. 9.

But

But O you, that excell in learning or humility, or both; I should
 fear to write too much for good learning, if I did not consider, *Monuments*
 that I write to those chiefly who can never think too much said, *of learning*
 or wrote for it; because they know the many beauties and excellen- *how excellent*
 cies of it, both in reference to the glory of God, and the good of *and usefull.*
 mankind, both for souls and bodies, their religious and secular con-
 cernments, their temporall and eternall interest.

Indeed, no minde is able to conceive, but such as enjoy them, *Egreseit ing-*
 nor can any tongue expresse them, (since they exceed the greatest *num, nisi iugi*
eloquence of those that most enjoy them) those bright, heavenly, *actione repa-*
 and divine beams of Reason and Religion; which, with severall prepara- *reitur.*
 tory glories, shine from the daily reading of those excellent writings, *Cito expendun-*
 and durable monuments of learned men in former ages; as rayes *tur horrea, que*
 of light, falling from the Sun, on this inferiour world; break- *assidua non*
 ing in upon all the regions of the soul: dissipating its darknesse; *fuerint adjecti-*
 discovering its disorders, supplying its defects; filling it with the *one fulcita: The-*
 sweet and silent * pleasure of daily knowing something more ex- *saurus ipse facile*
 cellent in the creature, or the Creator, which before it knew *profunditur, si*
 not: This secret and unspeakable contentment is more welcome *nullis iterum*
 to the now improving soul, than the beauty of a fair morning, which *pecunias com-*
 shows a safe haven to one, that hath suffered the horrour of *pleatur. Cal-*
 blind and midnight tempests; more rejoicing the heart of a true *liod.*
 man, than liberty and light doe him, that is redeemed from a ** Jucundissima*
 dungeon. *est vita indies*
sentire se fieri
dectiorem.

I should but profane, if I should too much unfold the sacred
 and sweet mysteries of learning, to an age that begins to learn their
 letters backward; to love onely the hatred, and despising of learning;
 that will not be able in the next generation to read their Neck-
 verse, as loth to have the benefit of their Book or Clergy. I
 know it is lost labour to read Lectures (if they were as splendid
 for their eloquence, as their subject) upon Pearls or Pretious stones
 to Swine, who had rather finde out one eare on a dunghil, and moule
 up one root out of the earth, than have the Gems of both the
 Indies. These have deserved to be condemned to that illiterate fol-
 ly, which they have chosen; to the ragges and sordes, which
 they affect to wear; to the blear eyes, which they so abhor to cure,
 that they rather covet to infect all others.

But to men of more liberall, ingenuous and noble spirits, I
 know it cannot be unwelcome, to tell them, what pure and re-
 fined contentment, what sweetnesse and honey there is to be gathered,
 from those fair and never fading flowers of learning, which God
 hath made to grow in the field or garden of his Church; what

Illos suis mori-
bis ulciscendos
relinquamus.

Vide Synesium
de voluptate
studiorum &
pramio. τίς
ἡδονὴ καὶ ἀρε-
τή; τίς ἀπαι-

δεύρα ἀρετῶν; τίς ἡδονὴ ἐν ὕλῃ; τίς μάλλον ἀμάλυντος, τῇ ἐν λόγῳ καὶ αὐτῇ λόγῳ
Διάτεσι; Synes.

Τὸ ἄλλο-
τεῖον θεοφο-
ρεῖται πρὸς
ματι ἐπιπνε-
όμενοι, ὡς οἱ
φοιβάσκει τῶ
ἐτέρῳ μεγάλῃ
συγχύσει.
Longin. S. 11. de
vitiis Doctis.

Sueton. Iul.
Cæs. Conspicua
Alexan. imagine
ingemuit quasi
suam peritiam
ignaviam.

Sola sunt fin-
ecia & iura
studiorum &
bonæ conscien-
tiæ voluptates.
* ἔξω βέλους.

Liberatiora stu-
dia incipientibus
aspera, progre-
dentibus onerosa,
proficientibus
iucunda, perfi-
cientibus beata.
Quintil.

life, what joyes, what raptures, what noble and holy emulations are oft raised up in that soul which dayly and seriously converses with learned men either a live or dead? How when all other narrow Seas, Inland Meers, or Mechanick Lakes, (wherein the soules of many men weary themselves with rowing to and fro, tosing up and down; seeking in them riches, strength, beauty, honor, liberty, applause, victory, enlarged Empire, &c. all which have their envious bounds, and presently discover their dangerous shores; (beset with losses, defeats, disgraces, poverty, weaknesse, deformities and a 1000 deaths:) Onely this vast Ocean of learning and Sea of knowledge is unlimited; always discovering interminate extensions, abounding in varieties of knowledge; novelties of wisdom, infinities of inventions; multitudes of wise sayings and sentences, (morall, politick, and divine;) which like stars are every where scattered & shining in that Firmament: Besides many noble constellations of excellent examples, provoking patterns, every where set forth, to excite the soul to some impatience of emulation; as the history of Alexander the Great did Caesar; or the victories of Miliades did Themistocles, which would not suffer him to sleep; All these, embellished with gallant resolutions, generous actions, rare events, sublime contemplations, soveraign comforts, and unflattering counsells; all which, are still enriching the unsatisfied soul with treasures and pleasures that never satiate, never perish: are ever* out of envies, force, or fortunes reach; as unseparable from us, as we are from our selves; For there are in this Pacifique Sea of Learning no rocks, but those of error; no shelves, but those of ignorance; no quick sands, but those of our own fancies; no pirates, but those aboard us and within us; our own vicious lusts and passions; which onely doe threaten us, and onely can wrack us, or rob and hurt us; yea, and these are onely upon the shores and keyes of learning, where men first embarque; and where some lazy, or timorous, or proud, and sensuall spirits stay all their lives; but they are not in the full Sea, and vast extension of Learnings boundlesse and bottomlesse Empire; In which the humble, devout, and industrious soul once fully engaged, is every day more removed, and out of sight of the world: far from those fears, hopes, hazards, disorders, and discontents, which attend those, whose covetousnesse, or ambition, or passion, or lust still keepes them either on the shore of ignorance, or but on the borders of knowledge: who rather court Learning for a Mistressse, than wed her for a Wife.

From all which dangerous remora's, and shallower coasts, those onely are removed, as it were to another world, which is intellectuall, and divine, (having little common with beasts, nothing with

with vain and wicked men) who being well advanced in all good learning, both divine and humane, begin at length to finde themselves differ from, and exceed themselves, (and all others who rest in their *illiterate simplicity and sordidnesse*) as much, as *light doth darknesse*; or the *Stars* in the Firmament do the *clouds* and *molehills* in their fields: *Holy learning* always carrying that improvement, and contentment, which loves, and admires, and imitates, and so enjoyes all that virtuous prudence, and heavenly wisdom, which it sees to have been in those its *incomparable predecessors*, the *remaines* of whose soules are still extant; which otherwise would have seemed to have been of no nobler metall, than their bodies; and these, but leuell to the dust of beasts, unless their *learned labours* had testified to the world, how they had lived as much above the ordinary rate of men, as these doe above the beasts; which most of men either serve; or, which is worse, love more, than their own souls. To these *Patrons* and *professours* of learning we owe our ingenuity, our courtesie, our civility: (for *morose and rustick learning*, which hath onely *rough-bewen a meere Scholar*, or moulded up a rude and rugged *Philosopher*, is as gold yet in the oar, or a jewell neither polished nor well set; having innate worth, but not that lustre it merits, and might well bear.) To them we owe our gratitude, our humanity, our rationally, and religious liberties, which redeem us from being beasts, or devils; Their care and labours have absolved us from the chains and bondage of blindness, barbarity, atheism, vulgar admirations, sensuality, and irreligion; Gods providence having so tempered the various ingredients, and severall doses, which make up, from divers excellent hands, this admirable *Confaction of good learning*; that it is a *Catholicon*, a soveraign for all distempers of minde, and disorders of the outward man: for misfortunes in estate; errors in understanding; pravities in will; violences of passions; corruptednesse in affections; troubles in conscience; immoralities of life; dejections of spirit; terrors, and encounters of death: And where *learned abilities* are rightly ordered, they apply, and communicate their virtues, with such soft and oily insinuations, seasonably and wisely fitted to every genius, capacity and occasion with gentlenesse, humility, charity, and discretion; that they heal any Patient that is willing without hurting, and cure without afflicting: Giving no cause of complaint to any, but such as are unwilling to be healed of their *shamefull and dangerous diseases*; who love ignorant and flattering Mountebanks, more than the most learned and faithfull Physicians of soules, which are the ablest and best Ministers; who cannot be lesse necessary for the inward health of the minde, than these are

Eccles. 2. 13.

Βιβλία ἀφ' ὧν ἐνταφία, καὶ ἐπιταφία αἰώνια. Stobæ. *Æterna sunt animarum monumenta Libri.*

Enormis studiorum intentio solet plerumq; nec præ pedibus prospicere. Terul. de An.

Φυλακτικὸν σώματος ὄργια, τῆς δὲ ψυχῆς παιδεία. Arist. Rhet. ad Alex. cap. 2.

* In morbis animi, velle mederi, & medicina & valetudinis pars est non minima. Paris.

* τῆς ἀγνότητος ἐπιστάσις τὸ πρῶτον ἐστὶ μέλημα τῷ κατὰ λόγον βελτιοῦν. Cl. Al. spæ. 5.

for the body, who are one sort of those, whom learning hath fitted for the common good. For I doe not think *Learning* and true study to be onely a *couch* to rest a soft and wearied minde upon; or a *tarasse* to please a wandering spirit, with some variable and pretty prospects; or as a *Tower* for a proud soul to raise and magnifie it self upon, as *Nebuchadnezzar* on his *Babel*; or as a *Fort* for a contentious *Sophister* to keep, in a disputative war, and Logically defiance against all the world; Nor is it as a *shop* for a covetous man to drive his trade, and get gain by the *brokage* of some ancient pieces: But it is as a *grand Magazine*, and Catholick *Storehouse* of all divine and intellectuall excellencies, affording to all men, upon all occasions, happy advantages, by which to glorifie the wise and admirable Creator, and also to furnish both a mans self & others with what may most conduce to his temporall and eternall felicity: Good learning is neither a wanton *Courtisan*, onely for dalliance and pleasure; nor yet a slave and drudge, entertained meerly for a sordid and ill-liberall profit; but as a chaste and nobly spirited *Wife*, for sweet society and legitimate productions, worthy of such parents, a reasonable Soul and good Literature, happily espoused and married together. We oft see, that moderate mindes, with but a small stock of learning well managed, attain to be masters of great affaires, and become as usefull, so very desirable in humane societies in practicall wayes: others of more speculative retired and sublime learning are not lesse in *magnitude*, but farther remote from sublunary things, having that in their height, and neighbourhood to heaven, which they seem to want in their light and eradiations downward; In both, besides the private contents they enjoy in the contemplations of reasons, and Religions beauty (both which fair faces are best represented in the glasse of learning) they have a kinde of *Empire* and *Soveraignty* over all things, and all men, in all times, who appear at the tribunall of their judgments, fall under their cognizance, and stand to that censure they passe upon them, both in present and after ages, either for vice or vertue, honour or basenesse, gallantry or villany; How ever Arms and Military power have carryed the *Kingdom* and swayed the Scepter, which rules mens bodies; yet learning hath ever carried the Priestly service, and in that a kinde of *soveraignty* over mens soules and consciences; None being ever thought so fit by the light of nature, and all *Nations* to teach the service or dispense the *Mysteries* of the most wise God, but those that were esteemed the *wisest men*; lest the folly and meannesse of the Priest or Minister should prove the reproach of that Divinity which he serves.

I might adde, if any colours could expresse, or adde to this intellectual

* In animis speculativis obscuritatem sublimitas compensat. L. Ver.

* Bonarum literarum potentes vere sunt auctoritates, nec in se ipsos tantum, sed & in universum nature regnum jus quoddam ac dominium exercent, rerum hominumque omnium Imperatores augustissimi, Pro. 18.1. Rex sacrorum Pontifex apud Rom. dicebatur.

* Celebrandi Deorum mysterii & optimi & sapientissimi sunt adhibendi viri, ne sacrorum sine opprobria ipsi sacerdotes. Tull.

intellectuall beauty, (Learning;) what had we not lost of Reason and Religion; or what had we enjoyed (as men) of our forefathers, more than beasts doe of their fires and dams; if those had not left us the benefit of their piety and experience; the inheritance of their wise observations; the issues of their braines and pens? which farre exceed those of their goods, lands, and bodies; Since the immortall remaines of their mindes in piety, wisdom, honour, and vertue, teach us to enjoy, what otherwayes we, onely, should have had or used: and to live, where, else, wee should have onely had a being, and bare existence in the world, not many degrees above the beasts, who have all that is needfull for the body; but neither consider what they have, nor from whose bounty, nor to what end, nor within what bounds of vertue, all things are to be used.

Et sapere; pascere, & discere; Priora cum brutis communia; viris bonis propria sunt hæc posteriora. Sen.

These excellencies peculiar to mankind, above all creatures, we owe (beyond all dispute) to those records of learning, and piety left us, in all kindes, by our famous predecessours; and to the studious industry of those sublimer spirits, who have been impatient to suffer those inestimable reliques of our forefathers Souls to be devoured by time and moths, to be buried in dust and forgetfulness; who never thought it enough, for a rationall and immortall soul to fill its belly, to clothe its back, to satiate its lusts, * to idolize an horse, to dote upon a Dog, or to court a wanton Mistresse: But disdainning all these low, sensuall, and momentary enjoyments, or debasements rather, (when excessive, chief or sole) of their soules; dayly are raised up by generous, virtuous and religious excitations, to advance their own and other mens both mindes and manners; And this, not onely during this transient, short and uncertain life among mortals; but further by erecting living monuments in learned bookes, they fortifie against oblivion; arm themselves against mortality; and counterruine the underminings of time; which is the grave of all * Pyramides, Mausoles, and those other like monstrous structures of grosser spirited men.

officiis omnibus & amore prosequi? mentem interea negligere, animam sempiternam & longè pretiosissimam prodigere, & inhumaniter perdere? Bern. Ego me ex eorum esse numero profiteor, qui proficiendo scribant, & scribendo proficiunt, Aust. Ep. 71. Qui voluptatibus dediti quasi in diem vivunt, vivendi causas quotidie finiunt; illis mors nunquam non acerba & immanura; Qui verò posteros cogitant, & immortale aliquid proferunt, memoriam sui scriptis extendentes: illis nulla mors repentina, nisi præclarum aliquod opus inchoatum abruptat. Plin. l. 5. Ep. 5. Maxima pars ejus in memoriam & posteritatem prominet. Liv. l. 28. Non potest quicquam humile & abjectum cogitare, qui se de se semper loquendum. Mamer. Paneg. τὸ ἡδαιον, τιμὰν ἰσὺν ἐν δόλῳ αἰδανὰ, ἐαυτὸν τῷ ἡρόνῳ παζανίδει. Synes. de Insom. * In sana substructiones.

Aliud est uti, aliud frui quæ habeas bona; cujuslibet illud est; hoc prudentis tantum.

Amb. Multum distat inter esse, & vivere; valere, & vivere; Sen.

Δι' ὑπομνημάτων ἀλλὰ πῶς ὕστερον ἀνθρώποις ὁ καλὸς συγγραφεύς. Cl. Al.

* Vita eneruis & luxaria nimis otios quo non recreatur, sed evanescit virtus. Val. Max.

Illud quam degener, & generoso viro indignum? Homo cum sit, brutis animalculis inservire, bruta colere, bruta deperire, brutum

Præclari scrip-
tores non modo
proximum tem-
pus lucemque
præsentem in-
tueri satis cre-
dunt, sed om-
nem posteritatis

mémoriam spacium vitæ honestæ, & curriculum laudis existimant, Quintil.

Τὰ γὰρ πάντα ἀνθρώπων. Plato.

Βέβαιον αἰσῶς
βαδύς ἐστιν
ὑπὸς. Cl. Al. sp.
l. 2.
πῶλος αἰσῶπ
μεμυγμένον.
Sen. de Nerone.
Βιβλίον λήθης
φάρμακον. Cl.
Al.

In illiteratis &
indoctis max-
imam partem
hominis brutum
occupat. Sen.

A pecudibus
non sententia sed
lingua discernit.
Lact. de Epicu.

ὃ τὸ ζῆν οὐκ

πλεῖστα ποιντέον, ἀλλὰ τὸ εὖ ζῆν. Plat. Crito.
Habui quod edi.

So that when the ages of learned men are undistinguishable in the grave from vulgar and plebeian dust, yet they still instruct and doe good to mankinde, and glorifie the Creator by their soules and spirits, which are partly in heaven, and partly in their bookes; which have so much of heaven too, as they have more of sublimity, splendor, permanency and influence on the inferiour world, than any other things, whereon men usually leave the impressions of their fading skill and momentary power.

So that these grosser clods of earth, and lumps of mortality, the despisers of Learning, are sure to dye and perish, as much as they merit, and desire; who neither use, nor leave, nor deserve any token or memoriall of *literate* industry; by which it may appeare, that either they or others ever lived, more than their Oxe and their Asses doe: who by how much lesse they are intellectuall, and not improvers of their mindes; by so much more they degenerate to brutish sensualities, and become wholly devoted to the beast of the man, the Body; which hath nothing on it remarkable, but this; that it is married to a rationall and immortall Soul; not to debase and oppresse it, but to serve it: Of those (*Borboritæ and Polysarkists*) groveling, and indocible sensualists, there can be no better account given at their death, then may be of an hog; That being most indocible, he wallowed at his ease, fed well, dyed very fat, and very unwillingly; worthy of the Epitaph on the Epicures Tomb, *That onely I injoyed which I did eat.

Tanquam poeniteret non pecudes natos. Sen.

17.
Illiteratenesse
no reproach or
discourage-
ment to hum-
ble Christi-
ans.

Not that here I doe any way despise, or degrade those sober good Christians of either sex, whose education, parts, and way of life hath, and doth deny them the advantages of personall learning; such as is immediately acquired by the study of excellent bookes: For, first; true wisdom is the same in all languages, and may be obtained in conversation in part, as well as by reading; Next, they have by Gods providence, and indulgence to them, the blessing of many learned mens directions, (both Ministers and others) and the benefit of their good example; whom they have the more cause to love and value, by how much they see their own defects; which while they humbly and diligently supply by the helps which learned men afford them, they testifie, not onely to others

Others, the gratefull sense, and high esteem they have of the labours of learned men, imparted to them; but also hereby they doe, as it were, admit themselves into the company of learned men, and are adopted into the family, and fraternity of Learning; mutuall love, and charity ingrafting these lovers of learned men, into the same stock, of whose sap, and virtue they are daily partakers; being diligent attenders upon those whom God hath set over them, for this purpose; that they may be happily taught by them, as children by their Fathers: while the ignorant pride of others keeping them at a surly, and to themselves most injurious, distance, they not onely injoy nothing of learning in themselves, but by the neglect and disesteem of it in their Ministers, are for ever condemned to their silly beggery and supercilious folly.

Μέτρος ἀπε-
της ἐστὶν ὁ π-
αζων αὐτῶν.
Plato. de rep.
dial. 10.

The wisdom of God, as in civill, so in Church societies hath so tempered the different parts, as in the naturall body: where all members are usefull in their kinde, but not all of equall honour, for the excellencie of their faculties and functions; yet the diamonds of the eyes cannot well want the clay and pebles of the toes: Nor are the nobler Organs of the Senses so excellent or commendable in any thing, as in this, that they are usefull and servient not to themselves so much, as to those lesse beautifull, but not lesse necessary parts of the body, for whose direction and good, Nature intended them: Neither charitable learning, nor humble ignorance will make any scornfull, or envious schism in a well formed body: whose beauty is the variety and Symmetry of parts. It were an unnaturall barbarity for the eyes to deny their light and guidance to the body, or for the sightlesse parts to despise, envy, and seek to destroy those two great lights, which the wise Creator hath set up in the little world of mans body. Such is the distemper and madnesse of those, who seek to hoodwink with poverty; to blind with contempt; to put out with violence the great Luminaries, both of Church and State, Learned men and Ministers, who are the ordinary means by which true (both humane and divine, morall and mysterious) knowledge is imparted to the common people; without which neither hearts nor lives of men cannot be good; Blinde affections are no more acceptable to God, than blind sacrifices, which were onely fit for fooles; However God workes grace by a more immediate, divine influence of his Spirit; yet it is by such meanes rationally preparing, and disposing, as he hath appointed in the Church; without the diligent and conscientious use of which, it is as in vain to boast of grace, and the Spirit, as it is to expect the heat of the Sun, without its light; or to hope for harvest without preceding summer.

1 Cor. 12.

Mal. 1. 18.

Ther

*A plea for the
nurseries of
learning: the
two famous
Universities.*

*Iosh. 15. 16.
Kiriath-sepher:
Civitas libere-
rum & litera-
rum.*

*Specimen est
florantis rei-
publice disciplinae
professoribus
praemia opulen-
tia pendantur.
Sym. 1. 73.
Literatura
instrumentum
est ad omnem
humanam
vitam necessari-
um. Tertul. de
Idol.*

The ignorant weaknesse and fiercer rudenesse of those men, with whom I have chiefly in this *Apology*, and in this part of it to contend, may justifie this my so large vindication of learning; as necessary in other persons of publique influence, so chiefly in Ministers, whose errors or rectitudes are of the highest concernment, as conversant in matters of God, of Soules, and of Eternity. I should otherwise, be very jealous, that I had said too much in so clear a subject; (which needs as little, and deserves as much commendation, as the Sun in the Firmament) when I remember to how many men of learned abilities I make my addresse; of whose personall sufficiencies in this kind of excellency, as I have no cause to doubt, for I see some of them have undertaken the publique honour and protection of these (*Kiriath-sephers*) the sometime famous and flourishing Universities of this English Nation; The two fair eyes of this Church and State; and the two greatest eye-sores of these Antiministerial Levellers; which above all things as Ravens they aim to pluck out, or so to blind, that they shall not be of any use, either to Learning, or to the reformed Religion.

But I presume, that persons of any true worth, Learning, Honour, Valour, or Religion, will never suffer these goodly Garrisons, citadels and magazines of all good literature to be plundered, slighted, or disbanded, either by military, or mechanick rudenesse: For besides the shame and infinite dishonour, which it would be before all civilized Nations under heaven, to doe, or suffer so great insolence and injury to be done, against them, and in them against the publique good and honour both of Church and State: It cannot but also be a most crying sin before God; if either we consider, that sacrilegious barbarity, which must in this be committed against (not the living onely in their rights, but even against) the Dead; the Monuments of whose devout piety and charity are there deposited; and by many learned men enjoyed, as in unviolable Sanctuaries; Or, if we duly weigh, in order to Gods glory, the many great and publique blessings, which by the bounty and providence of God have, from the benign light and influence of those two great Constellations, constantly and liberally flowed upon this Nation, to its unspeakable honour and advantages, both in Church and State: Which are so eminent, and so necessary, both to the well being of souls and bodies of men, in all degrees and estates; that no tongue, or pen can with gratitude enough to God acknowledge them; For take it from the highest, who sit upon Thrones, judging the Tribes, to the lowest, who grind at the mill: Neither Counsellours, nor Judges, nor Justices, nor Commanders, nor Lawyers, nor Physitians, nor Embassadors, nor publique Agents, nor any ingenuous imployment; nor the

the meanest honest mechanicks, can dispense with the want of those blessings, of truth, order, peace, health, good laws and Religion, which from those Seminaries of good learning are derived to, and enjoyed by all sorts of men in this Nation.

inter arma, et studia versatur; & corpus periculis & animum disciplinis exercuit, Vel. Pater. l. i. Non potest aliqua in mundo esse fortuna quam non augeat literarum gloriosa notitia, Cassiod. 10. 3.

It concerns no men to have good learning decryed, and the Universities demolished, but only juglers, cheaters, and impostors, whose gaines are like to be greatest, when their deceits are least discernible for want of true light; * So prodigious tongues and pens were those heretofore, and now, which by an unnaturall envy, brutish ignorance, barbarous malice, or sordid covetousnesse, seek to deprive the children of this Nation, of such full and fair breasts, as these Nurses afford; as if we were all designed to turn Amazons, and that fitting our selves for Arms onely, and not Arts, we must cut off, not onely one, but both our breasts: Or as if the latter generations were to suck not milk, but onely bloud; like the child which Aristides painted so lively, which searching for the breast, applyed it self to the wound of its dying mother; which shee now dying seems to remove from the wound to the Breast.

honour to this Nation, Camden.

* Plin. Nat. hist. l. 35. 10.

But, O you nobler, and better educated Souls, who therefore love good learning, because you either have it, or enjoy the blessings of it, your own, and the publique honour are so interessed in this point, that no sober man can suspect, that any of you are of your selves so inclined, or can be brought by others Turkish importunities and Barbarities, to the least thought of neglecting the preservation of these two incomparable Seminaries of all good Learning, which have in former ages furnished both Church and State with so many excellent, both Magistrates, and Ministers; which places for liberall alimony, for sweet, and quiet accommodations, for copious, and rare Libraries, for stately buildings; and (which is the soule of Universities) for men of eminent learning, and piety, were not to be exceeded, scarce paralleld in all the world. To whose compleat felicity nothing can be wanting that either friends would most desire, or enemies most malign, if such order, government, and good discipline in point of moralls, and practiques be added, as best becomes learned and ingenuous men: whose greatest honour is, to have learning, like gold, enamel'd with all the beauties of virtue, and embellished with all the ornaments of true Religion;

K k k

That

Scipio liberum studiorum autor & admirator, & belli & pacis artibus servit. Semper

Veritas luce & mora, falsa festinatione & tenebris valescunt, Tacit. An. 2.

* Greenwood and Barrow petitioned Q. Elizabeth (at B. M.) to dissolve the Universities that their factious ignorance might bee gratified with so great a dis-

Plato in Men. Παιδας ἀνδρῶν ἀγαθῶν ἐξ ὧν μὲν νῦν τε παρὰ καλῆς μοῦαι καὶ ἐν λοιπῷ χρόνῳ ἀναμνησῶν ὑμᾶς προσημειῶσαι εἶναι φρονιμωτάτους καὶ ἀρίστους.

I shall alwayes exhort the sons of worthy men to be both very learned and very good.

* Bonarum artium professionem malis moribus corrumpunt Graci. Curt. l. 8.

*Sancta &
fecunda otio,
Ber. ad Eug.
Nemo picto-
rum tam a rati-
one alienus fuit,
ut armatas Mu-
sas unquam ex-
hibere ausus
fuerit. Certissi-
mo argumentis,
vitam quæ Mu-
sis tribuitur
placidam, faci-
lem, tranquil-
lāq; esse oport-
ere. Ælian.
hist. var.*

** Δύο μὲν ἡμῶν
ἐν γυμνασίοις
ὄντες, αἱ εἰς τὴν
δοξάν μόνον.
Naz. de Bas. m.
Ἐν τῷ ἴπῳ Αἰθε-
νῶν κομμορῶν-
τιβος; ὁμνίῳ
σεμίταρον πρᾶ-
τερ quæ ad tem-
pla et scholas
ducebant, nesciit.
Orat. 20.*

That the sacred solitudes, the sweet vacancies, the happy leifures, the pleasant retirements, the plenteous enjoyments, which by the indulgence of God, and the munificence of worthy men and women, they enjoy as Students, beyond the most of mortals; (whom either hard labour exhausts, or solicitous care distracts, or penurious servitude oppresseth) may not be abused, to the softer dalliances and idle entertainments of vicious intemperancies and disorders; when those places were intended by the pious founders, as hives for Bees, not as * nests for wasps and drones; receptacles and encouragements for virtuous industry, religious modesty, prudent integrity, and not for Cretian Lazy-bellies, cunning sophisters, and pragmatick wits, (which serve only to set a fairer glosse, and sharper edge on the basest errours, and the most debauched manners;) which ought, as ever in conscience, to be avoided, so then also in policy; when there are, as many enemies against the Universities, as there are evill eyes upon the revenues. Any plea will serve the design of covetous and unlearned malice; which seeks by pretending the dissolution of manners, laxation of government, and the shipracks of many ingenuous young men, sent to the Universities, to justify those dayly and desperate calumnies used against them: That they are not onely superfluous, but also noxious; as uselesse, so hurtfull to the Church and State: Both which, some men will never thinke sufficiently blest, till they have made them, as blinde as Beetles, both in good learning, and true reformed Religion; that so the English Nobility, Gentry, and ingenuous youth, may either run out to utter barbarity in a short time, or else fall under the culture of those, who affect to be the grand Masters, and Catholick Teachers of all good learning, the Jesuites. The gravity of whose manners, and exactnesse, both of their Literature, and Discipline (where-with they adorn that side, and party, which they are listd to maintain) is not to be so much imitated, as exceeded by our Universities; which are of the reformed party the most Illustrious; That so they may redeem themselves from those jealousies and reproaches, which either just severity or injurious calumnie, is prone to fasten upon them; and so merit both love, honour, and protection from all, that have any true excellency in this Nation.

19.
All worthy
mindes sub-
scribe to this
plea and pe-
tition for the
Universities.

To this humble request, not onely Divines, and Ministers of religious Mysteries, which tend highly to the temporall and eternall welfare of mens soules; but all other liberall faculties (which exercise the man more than the beast; the head and minde, more than the hands and body) will (I presume) most readily subscribe; Since, neither the learned Students, and honest practisers of the Common Law, (by which the boundaries of our estates, liberties, honours,

honours and lives are set and preserved *under God*) Nor those of the *Civill Law*; (in which are the *suffrages of all Nations*; the common sense, the generall Rules and rationall Maximes of mankind; whereby all forain *treaties*, correspondencies, *trafiques*, and negotiations in war and peace, with enemies and friends, are regulated and transacted) Nor yet the *conscientious Physitians*, who study to preserve the *health*, strength, beauty and life of our bodies: None of these, any more, than the *Ministers of the Gospel*, can move or practise rationally, wisely, and conscientiously, in their *severall callings*, without those principles and foundations of humane learning, which are either generally preparatory, or peculiarly necessary to their *respective faculties*; upon whose stock, first planted, and watered in the *Universities*, those *scions* are commonly grafted, which either come to any flourishing, or good fruit in Church or State.

And certainly, if we generally dislike, and despise *pettifoggers* in the Common Law; *meer pragmatiques* in the Civil; and *quack-salvers* in Physick; there is no *reason* any sober Christians should desire or like *Theologasters*, *meer praters* and dunces in the great science of *Divinity*: *Ministers of the Gospel* should of all men be least *deprived of*, or defective in *good learning*, in as much as their work is of the *highest concernment*; nor is it without those *difficulties*, which may whet and exercise the most improved abilities, the most cautious studies, and the most conscientious diligence; All which are necessary ingredients to make up an able, and *worthy Minister*: What wise and sober Christian can think it fit to commit the *care of his soules welfare*, the *publique service* of his God, the *honour of his Saviour*, the *celebration of holy mysteries*, the *means of grace*, the comfort of his *conscience*, and the *conservation of true Religion*, together with the peace, order, and honour of the *Church of Christ*, while he lives, and when he dies; to commit (I say) all these to the custody, care, inspection, and managing of such men, whom he could not with reason, or without great shame in himself, and some from others, entrust with any *publique commerce*, trade, and negotiation; or with his private welfare in health, honour, estate, liberty, or life?

Since all *divine and humane perfections* are in our *Lord Jesus Christ*; and from him every *good and perfect gift* is derived to the Church; nothing is more just and gratefull, than for Christians to use, improve, and return all those gifts, and indowments which our humane nature is capable of in this world, to the *glory of God*, and the *good of mankind*; which, when they are *sanctified* both in the habit and use, are but *preventive of*, and *preparatory to*, those *eternall accomplishments*, which our soules expect in heaven:

Ventosa loquacitas ut malignus imber sterilitatem magis quam fertilitatem terris infert. Bern.

which is that highest degree of happinesse which holy and humble learning studies to attain.

Exod. 9. 10.

Nor can any wise man conceive, how either the *highest science*, which we call *Divinity*, or those other excellent ones, in *Humanity*, can ever be levelled to *vulgar practises*, and a *parity of use* among men; (which will prove an *Epidemicall disease*, like the scabs and botches of Egypt, when the *ashes* were scattered over the land) unlesse withall there could be a *levelling of mens reasons*, wits, capacities, and industries, as well as of their callings; or some law of *Ostracisme* made, by which it shall be forbidden for any man, to be *richer and healthfuller*, wiser, and learned, more *holy*, or more *religious* than another.

Rom. 1. 24.

But these are *Cacotopian fancies*, which not the *profoundnesse* of Plato, but the *shallownesse* of *Thersites*, or *Dametas*, hath laid out to so vile, wicked, monstrous, and *ridiculous* formes; that no good Christian, who resolves not to banish all reason, and true Religion from himself and his posterity, can ever approve or follow, so, as to *wish to be of*, or ever to see such a *Commonwealth* of *Coxcombes* and *Idiots*, who by the want of all good learning both in *Magistrates*, and *Ministers* will soon learn, like *wild Arabs*, and *Scythians*, to rob, plunder, poyson, kill, deceive, and *damn* one another, growing as *Mastive dogs*, fiercer by dark keeping: Being *justly punished* by being given up to their *own hearts lusts*, to commit *all wickednesse with greedinesse*, for not *glorifying God* in the high esteem, and holy use of those *excellent gifts*, which by *good learning*, he confers upon humane Nature and societies; of all which in reference to the good both of *Church and State*, a gracious heart is never to seek, how to make a *gracious*, and thankful use either in himself or others.

The 5. Cavil.
Against Mi-
nisters in-
erachment
upon the liber-
ty of mens
judgments and
consciences.

* Col. 3. 11.

Mat. 11. 25.

But there are some, who' ashamed to be reckoned among the *Billiterate* *erue* (who despise and decry all good learning) and desirous to seeme *more moderate* and *well tempered* men, plead; That however *Learning well used*, may be very beneficiall both to *Church and State*, both in *civill and religious regards*; yet with God there is no ** acceptance of persons*: and in Christ Jesus *Greek and Barbarian*, the *learned* and the *Idiots* are all one; That God may *dispenſe the beams of his Spirit* in the light of Truth as well as in the heat of Love, how, and where, and to whom he will, yea, and oft *doth reveale his secret and hidden things*, not to the wise and learned, but to the babes and foolish: Therefore a *publique liberty*

liberty at least, and fair toleration ought to be granted to any men, to opine, to teach, and accordingly to act, as they are inwardly perswaded and moved: And this without any such tyrannous restraints, as commonly learned men and Scholars, Ministers especially, have sought themselves and taught Magistrates, to lay upon both the judgement, conscience and practise of people, both in their first education, and after profession; studying to make all things in Religion, or manners, as *bastards*, and illegitimate, which have not their Certificate for their legitimation; whereas the Spirit of God ought not to be so strict laced, stinted, and restrained; least of all curbed, and constrained, by any prohibitions, or impositions on mens judgements and consciences, which in matters of Religion are onely to be drawn with the cords of a man, such as mens reasons, or Scriptures, or the Spirits perswasion, may afford to every ones capacity, and not to tye them up by any Creeds, Articles, Catechismes, or Injunctions of Religion, much lesse by penall and coercive Statutes, which (like Persian sheep) carry tailes of injurious mulcts and penalties after them, that are heavier, then their bodies.

Ans. There is no Jewell which Swine delight more to weare in their Snouts, than this of Liberty; which how well it becomes such fordid and indocible cattel, those excellent Christians can best judge, who are worthy to enjoy so pretious a token of Christs love to his Church; as knowing best how to value it, and use it: I know well, that true Christian Religion ought not to be made a snare, or an harrow, or a rack, or an heavy y oak, or an Egyptian bondage to mens mindes and Consciencs; this were to turn the sweetest vine into a sharp bramble, and the figtree into a thorn: Nor is there any thing which Christians should be more tender of (as the * Ephesine Fathers most piously admonish) than their own, and others true liberties, which Christ hath purchased with his pretious bloud; of which both Christian Magistrates, and chiefly Ministers, should be most exact keepers, and conscientious defenders; lest piety prove an oppression; and the bracelets or ornaments of Religion, become the chains of hypocrisie and manacles of superstition; binding such heavy burthens on mens consciences, which God hath not imposed

Ans. Of Christian Liberty. Nil tam voluntarium quam religio; cogi non potest; longe diversa sunt carnis et charitas, nec potest veritas cum vi, aut justitia cum crudelitate conjungi. Defendenda est religio non occidendo, sed monendo; non servitia, sed sapientia; non scelere, sed

fide. Si animusaversus sit, jam sublata est, jam nulla religio, Lactant. li. Just. 5. c. 20.

Religionis non est cogere religionem, quæ sponte suscipi debet, non vi. Tertul. l. ad Scap.

So Constantine the Great would have no man compelled but perswaded to Religion. Aliud est certamen pro religione sponte suscipere, aliud supplicii metu cogi, Euseb. Eccl. l. 10. cap. 5.

* 1. Concil. Eph. cap. 8. ἵνα καὶ ἐν λειτουργίαις τοῖς ἑσπέραις κοσμηθῇς τοῖς παρυσίοις ταῖς ἀποστολῇς καὶ ἐλευθερίαις, καὶ μηδὲν ἀπολαύοντες ἡν ἡμῶν ἐδωρίσθη τοῖς ἰδοῦσι ἅμα καὶ οὐκ ἡμῶν ἡσυχίας χρεῖς ὁ πάντων ἐλευθερωτῆς.

Psal. 51. 12.

Matth. 11. 30.

*Libera est a-
pud Deum ser-
vitus, cum non
necessitas sed
charitas servit.
Aust.*

*Quo sanctior
quisq; eo solu-
tior. Gibe.*

*Beata servitus
qua dominati-
one n. generat
sempiternam.
Chrys. l. 114.*

*Tertu'lian
tels of the
Gnosticks pro-
miscuous lusts
in their Agapæ:
Extincta lucerna
in promiscuos
amplexus r-
un'. Hinc in
Christianos ista
infamia. Scor-
pia: so Clem.
Alex. spw. 3.
So S. Austin
of the Gnosticks,
Manichees
and others
who held nisi
iniquissima
quæq; operen-
tur, Diaboli vim*

se non posse effugere: Hanc esse redemptionem, hanc vitam sine tremore.

So Irenæus of the Car-
pocratians and others, that held nothing morally good or evil; all actions lawfull; onely they must
believe in Christ. *Sola humana opinione regonia mala & bona esse dicunt. Lib. 1. c. 24.*

wherein the severer heights and tyrannies of men are prone to usurp upon the ingenuous kingdome and gracious dominion of Christ, where none is a subject, but he that enjoyes that free Spirit, which David prayes to be established with; and none is free but he that willingly takes up Christs yoke and burthen, which are light and easie; but yet not loose or slack. For Jesus Christ having redeemed us from the greatest slavery, and spirituall bondage, hath indeed invested his Church with the noblest immunities, and governs it by the divinest liberties; which drawing is by the cords of Gods love to us, set forth in his Word; and binding us with love to God, and for his sake to one another, by so much includes all true liberty, as it wholly consists of love; whose very life and essence is liberty; It being impossible to command, consent, or to con-pell love; which is (*αὐτοκρατορία*) the most absolute Sovereigne of it selfe, and under no Empire but that of God, who is love, and perfect liberty: And our Liberty is then truly Christian and divine (which onely is desirable, because onely true) when it is such, as Christ hath purchased for, and God hath revealed to his Church in his Word; with which men must seriously advise, and not with their own wanton and extravagant fancies; if they would bee informed what that liberty is, which onely becomes true Christians, who of all men have the least sinfull licentiousnesse indulged to them.

I finde there are no people more vehement boasters of, and sticklers for this, which they call Christian liberty, than those, who least understand it; most abuse it themselves, and are most impatient to allow it to others; if once they get such power as makes them able to oppresse, none are more insolent, or lesse tolerating those things, even in Religion, to others, for which they plead more of conscience, both as to Gods and mans Laws, than these objectors themselves can doe. Nor can any, the most modest plea, for Christian liberty be heard by those who were formerly so lowdly clamorous for the name, when indeed they did not either intend, or rightly understand what the thing is. It will be then a work of Charity; and an effect of that love, which I owe to these men for Christs sake, (in whom alone our liberties are founded, and conserved) to free them from that captivity of errors, and bondage of extravagant passions, wherewith they are oppressed and abused even in this great point of Christian Liberty; Then which as there is nothing, which sinfull men could lesse deserve, so nor is there any thing they can naturally lesse

rightly

rightly use, or more grossely mistake, and abuse. There is no Jewell, with which Christ hath endowed his Spouse the Church, and every true beleever, for which the Diuel hath not some counterfeit; nor is there any, by which he cheats men more easily, and more to his advantage and the Churches detriment, than in the false figures and resemblances of *Christian liberty*. For as no man naturally is willing to be curbed or restrained from any impulses of his lusts; so neither can hee easily learn that Paradox of true *Christian liberty*; which consists in the severest restraints from sin; and the exactest conformities to the will of God.

* *Liber est quisquis probus. Servire deo est bonis operibus & justitiam & libertatem conservare. Laet.*

You then, O excellent Christians, well understand with me; That as no creatures, Angels, or men, have that (*αὐτεπαρτία*) self-subsistence; nor that (*αὐτάρκεια*) self-sufficiency, in and of themselves, which is peculiar to God; so neither have that (*ἀνυπευδυνία*) unresponsibleness to any other; nor that (*ἀντεξέσπον*) independence or absolute liberty in their will, which owens no rule or measure of its motions, but its (*εὐσυνία*) own good pleasure. For as Angels and men depend wholly upon God for our nature and being: so we must needs be subordinate to him, as our Authour, and responsible to him, as one wiser, better, juster, and stronger than our selves: Also our will (wherein our rationally, and religious liberties are planted, and whence they spread or diffuse to all the motions and faculties under its Empire and command) hath its holy limits and bounds set to it by God, both as to the *Supream* end and highest good, which the wise God hath proposed in himself; and also as to those means, by which he hath revealed that end to us as attainable, either in piety, or charity; in private, or publique relations.

* *ἐυγενέσταται δὲ τὸς ἐν σέβει. Nissen. Religio est generosissimum animæ vinculum quo ad Deum arctissime ligatur. Aust.*

This constant tendency, or intention to the *Supream* end, and those holy regulations (which in due and lawfull means, the wisdom of God hath prescribed) the more any creature, Man or Angell attaines, the more rationally, morall and *divine liberty* he enjoyes; and he is so much the more freed from those shackles, and impediments, which the chaines of darknesse and corruption, through ignorance of minde, and error of understanding, or perverseness of will, or excessse of passion, or violence of temptations, or depravednesse of customes, or delusion of examples, hamper and binde the soul withall, as the wings of a bird with birdlime; hindering its regard to the *Supream God*, which is the glory of God; and its exact applying to those means, which are proper for the attaining and enjoying of it. In the fruition of which the true and eternall liberty of the soul consists, (as the eyes in seeing most fully, and perfectly, its most desired object) and which it then enjoyes.

Βάλλοις ἐς τὴν ἔρεσιν μετὰ λόγον. ὁ δὲ ἐξ ἐυλαχίας. Plat. The will is a rationally directed fire or appetite of good.

Servire deo,
est servitus,
propter præcepti
obedientiam;
et libertas,
propter recti li-
centiam. Aust. Ench. ad Lauren.

joyes, when by the wisdom of the Word, and power of
of Christ, being every way freed from sordid, sensuall, and sin-
full intanglements, we onely will that which we know God would
have us; and doe most willingly, what ever we so will, and know,
as most conformable to his will.

The will of
God in his
Word, the
onely rule and
measure of
mans liberty.

Whose wise, blessed and unerring will, revealed in his holy Word,
being rightly understood, is (now) the onely certaine and in-
fallible rule; the sole authentick Patent, which any good Christian will
regard, and follow, or alledge and plead in this point of Christi-
an Liberty; either internall, or externall; private, or publique; so-
litary, or sociall; in thoughts, opinions, judgement, consci-
ence, speech, action, or operation in any kind. Which the further
it is from any error, transport, or licentiousnesse in a mans self, and
from any cloak of maliciousnesse against others, the more it deserves to
be counted and called Christian freedom.

1 Pet. 2. 16.

Ἀπὸ τῶν πε-
δῶν ὡς ἀπὸ
πολλῶν δεσπο-
τῶν καὶ καίτοι
ἐλευθεροῦται.
Plato, de rep. 1.

As a man freed from the distemper of madnesse, and rid of his
chains, and got out of Bedlam, hath indeed, now, his true liberty, as
a man; not to rave and speak, or doe such mad things, as he for-
merly did in his distraction; but to doe all things, as a sober man,
who is master of his wits and understanding; and consequently
under the most strict, yet ingenuous restraints of reason and reli-
gion; the lawes of modesty, humanity, honour, civility, charity,
and society; from all which the captivity of his lunacy and madnesse
unhappily freed him: But now the recovery of his right senses
happily restores him to those duties and observances which become
a man and a Christian: It is mercy, which redeems us from our
native bondage to sin and wrath; and which sets us into the
gracious and glorious liberty of the sons of God; which is to know, and
love, and serve him, as he would have us: It is a madnesse for Chri-
stians, to think of, covet, or enjoy other Liberty, than such as
the Saints in all ages attained, and such as the blessed Angels ever
enjoyed; which the Lord Jesus himself, our great Liberator, both
observed himself, and purchased for his Church; yea such as God
himselfe is eternally blest with all; which is to be good, and to doe
good without any impediment.

Rom. 8 21.

Ἐλευθερία καὶ
πᾶσι ἡ τῆς
ἐν πολλῇ τῇ
πενία δὲ ἀλη-
θείας καὶ δαί-
ας ἡ τῆς ἐν
παράβασι.
Naz. or. 16.

Id liberrimum est quod minimè à summo bono impeditur, Gib.

2.
Of false liber-
ty and true.

It is the heaviest chain of the Devils Tyranny, and that in full
bondage, which hath entered into mans soul; to imagine, that
our liberty consists in thinking, or speaking, or doing, or omit-
ting, what we list; without any regard to God or man, as if men
were

were their own Masters, and had no Lord over them: To fancy, that all restraints *internall*, of modesty, fear, sense of honour, science of truth, or conscience of duty, in purity, piety or charity; also *externall*, of established order, good laws, just power, and government either in things civill, or sacred, are encroachments upon, and diminutions of *Christian Liberty*: The want of neglect of which limiters doth infallibly subject us to the basest, and most *infamous servitude*.

Whereas, no doubt, the true *liberty* of any man is to be such, in his inward habits and propensities; also to doe such things most constantly, chearfully, and without sinfull impediments, which are most proper and advantagious to the nature and excellency of men: considered both in it self, and its relations; as it stands in reference to God its Creator, and its neighbour; when a Christian is free, to know, consider, meditate of, understand, remember, and beleve what ever truths God hath revealed to him; yea, further when he is free to declare, and utter them in such an holy way, which charity, sobriety, order and gravity allow. It is no freedom for a man to think what he lists, in vain, erroneous or blasphemous thoughts; or to bolt out and vent all his raw, undigested, rash and rotten fancies, or irreligious opinions to others; He should set a **watch* over his thoughts, and lips with prayer, modesty, and humility; Trying and weighing all things, first with himself, by the Word, and the Spirit of God; or conferring so with others, as may have some *savour* of reason, and religion; an holy desire to learn, or teach in a regular, not a rude, insolent, and imperious way: the next liberty is, to doe those duties of piety and charity, publique and private, which God hath commanded every one, not onely in generall, but in such *restrictions* of place and calling wherein God hath set them.

It is also true liberty for a Christian upon good grounds to hope for, and expect that *reward* and crown, which God the *righteous Judge* hath promised to those that persevere in well doing; who in that way are free to enjoy all the comforts, priviledges, and Ordinances, which Christ hath instituted in an holy order and most regular way, for our private, or publique good; a Christian is free from the fears, terrours, judgements, curses and wrath of God; and from the *Laws rigour* or *condemnation*, upon his true faith, and unfeigned repentance: By which graces the beleiver being ingrafted into Christ, is free from the *observations of the ceremoniall law*, (which tended to Christ, and ended in him;) Also from the *politicall* or *civill Law* among the *Jews*, so far, as variation of times, and necessities of affairs require for the good of mankind; yet without violating the principles of equity or charity in them;

Ἀρετὴ ἀδύνατον. Plat. de Rep. dia. 10. Quolibet eo miserior. Ber.

Ἐλευθερία ἐστὶν ἡ γαμοιία βίη. Plat.

Liberty is the right governing of our life.

ἡ κακία βυλο-
πρεπὲς π, ἡ δὲ
ἀρετὴ ἐλεύθε-
ροπρεπὲς. Plat.

Thedo.
Δ' ἡ σωτηρία
ἐστὶν ἐξ ἑνὸς βίω
νόμου ὡς πᾶ-
νος. Plato.

Christiani uer-
est non ad pla-
cium sed ad li-
cium.

* Psal. 141. 3.

Rev. 2. 10.

Rom. 2. 7.

δεδοσμένον
πρὸς ἑαυτὴν
δεξιὰ πύει.
Clem. Al.

Rom. 8. 1.

Rom. 7. 16.

Rom. 7. 23.

Ioh. 8. 39.

If the Son
make you free,
then shall you
be free indeed.

Rom. 6. 7.

Rom. 13. 5.

Heb. 13. 17.

3.

The liberty of
Superiours
and Inferi-
ours.

which are perpetually obligatories upon morall grounds to all men : From the morall law also a Christian is so far free, as to its rigour and exactnesse of personall actuall obedience; the want of which in the least kinde is condemnative, in it self; but not so, as we are by *faith in Christ*; yet are we not freed from the approbation, and love of the morall law, as it is just and good; nor are we from a constant endeavour to conform to its holinesse, not now as a requisite to the justification of a sinner, but as a fruit of that in our *sanctification*, which from faith and repentance brings forth love; and from love of God a stedfast purpose, and reall endeavour to obey his holy *commands* in all things; which is our Evangelicall perfection, and highest freedom in this world; which is not wholly from sinning, but from a wilfull sinning. Also we are free, as to our purpose and new principle, from that malice, uncharitableness, from those envies, discontents, and worldly disorders in any kinde, as they have dominion over meer naturall and sinfull men : Being further free (that is willing, and content) to suffer what ever God is pleased to inflict upon us, for punishment, triall, or honor, in the way of testifying to his truth : we are also free from a principle of love, to yeeld ready obedience, as to God, so to man, for the Lords sake; what ever man in the name of God, and in Christs stead requires of us, in order to Gods glory, the peace, good example, and benefit of others, in any society, either as men or Christians.

The grounds and rules of which externall obedientiaill freedom in civill and Church societies, the Lord hath by generall precepts and directions expressed in his Word: leaving the particular circumstantiating, enacting, and applying of those generals to that liberty of wisdom, piety, and charity, which ought to be owned by inferiours, and exercised by superiours, as governours in Church or State; This Politick liberty admits of divers variations according to severall states, times, emergencies and occasions, to which Christians, as men, are subject in this world, wherein honest freedom may be used by such laws and restraints, as shall seem best for the publique welfare, to those in whom the power of giving laws to others doth reside; even in that just power and authority which God hath given to some over others, to rule them; to allow no such gubernative liberty to any men, is to deny that indulgence and authority which God hath granted, both to Christian Magistrates, and to Ministers, even to restrain in many things the private liberty of others, for the publique good and order of the community; nor may any man seditiously and factiously plead, or contend for his private liberty of speeches, or actions, further than consists with the peace, order, safety, and welfare of the publique; according to what is by due authority permitted, or forbidden : and however private thoughts of

of discontent, mutiny, rebellion, and cursing others, fall not under humane cognizance and judicature; yet they as not free, as to the tribunall of God in a mans own conscience. Neither may publique Authority, (which hath freedome to rule; that is, to command, enjoin and exact externall obedience of others;) Nor may private liberty, (which is free to obey in the Lord the commands of Superiours, or else patiently to abide their censure;) neither the one, nor the other may turn this liberty to a cloak of maliciousnesse or licentiousnesse; Not the one to tyranny and oppression; beyond what piety, equity, order, and charity require; nor the other to make it any ground or occasion for factious and seditious perturbings of the publique order and peace: Nor may any party of men (though never so godly, and well affected) being in no place or authority, in Church or State, enabling them, carry on any design (though in its abstract consideration it be better, than what at present may be) by any violent, irregular and disorderly wayes, which are utterly unwarrantable in themselves, and no fruit of that Christian liberty, which Christ hath purchased for us; either inwardly, as to God and our consciences; or outwardly, as to Society and publique relations of men and Christians to one another; where every relation imports a duty; and every duty hath its bounds; beyond which, is not true and vertuous liberty, but inordinatenesse and exceſſe.

Eccles. 10. 20.
Nam scelus
intra se tacitum
qui cogitat ul-
tum, Facti cri-
men habet. Juv.
1 Pet. 2. 13.
20.
1 Pet. 2. 16.
Rom. 13. 5.
Αὐτὸν ὡς
τῷ κυρίῳ,
You must
needes be sub-
ject, not only
for wrath, but
also for consci-
ence sake.
Christian li-
berty and di-
vine necessity
may stand to-
gether; yea
they are inse-
parable.

* Relationes
civiles mutuis
officiis ligamur.
Reg. Jur.

Illud decitum quod legibus definitum, Reg. jur.

Yea and in some cases of severer restraints, by which Governors doe indeed trench upon those rationall or religious liberties, which God hath allowed to men and Christians; yet in these cases a true Christian onely wraps himself up in that liberty of patience, which knowes, when and how to suffer without injury to the publique tranquillity, or to his private peace of conscience: still keeping a * meek and quiet spirit, with the love, zeal, and profession of that, which he conceives to be the truth of God; these are the fruits of that * free Spirit of Christ, in Christians: which appeared most eminently in Christ; which makes us free to all things, but not to sin in thought, word, or deed: Looking upon sin as the great * tyrant, usurper, and waster of the true liberty of every man and Christian.

Prudenter ali-
quando & li-
cita prohiben-
tur, ne si permit-
terentur, eorum
occasione ad illi-
cita pervenia-
tur. Reg. Jur.

Ioh. 8. 30.
Free indeed.
Libertas
verè Chri-
stiana austeri-
aut extrinsecus
spoliari nescit:
quum non mi-
nus patiendo

quam agendo exercetur. Aust.
immuniores. Gibenf.

* 1 Pet. 3. 4.

* 2 Cor. 3. 17.

* Eo sumus liberiore quo a peccato

It is then as farre from Christian liberty, as sicknesse is from health, madnesse or drunkennesse from sobriety, rotnennesse from Divels Liber-
beauty, ty.

Libertas omni
servitute servi-
lior. Ber. Ep. 47.

ὑποτασσιν καὶ
τοῖς πατέσιν
ἐν κυρίῳ, ὡς
τοῦ κυρίου
ἐκκλησίας,
ἡ ἡμέρα
ἡ ἡμέρα.
* 1 Pet. 2. 17.

Heretica con-
versatio quam
futilis, quam
terrena, quam
humana? sine
gravitate, sine
autoritate, sine
disciplina; cuius
penes nos curam
lenocinium vo-
cant: pacem
cum omnibus
misceri, dum ad
unius veritatis
expugnationem
conspirant. Ter-
tul. de præl. ad.
Hæ. c. 41.

Δεσποτὴς ἁ-
γίου καὶ λυ-
σώδους τοῦ α-
γίου πνεύματος
καὶ ἀνθρώπων
καὶ ἀγγέλων
καὶ πάντων
τῶν οὐρανῶν
καὶ τῆς γῆς
καὶ τοῦ ὕδατος
καὶ τοῦ ἀέρος
καὶ τῆς φω-
τὸς καὶ τοῦ
σκότους καὶ
τοῦ θανάτου
καὶ τῆς ζωῆς
καὶ τῆς
ἐξουσίας
καὶ τῆς
ἐκκλησίας
καὶ τῆς
ἐκκλησίας
καὶ τῆς
ἐκκλησίας
* Ezek. 38. 4.
Esa. 37. 29.

* As St. John

called Cerinthus, who was of this sect of Libertines, Irenæ. l. i. Congredere mecum ut te ad principem deducam: vox lascivientium Gnosticorum, Nicolaitarum & aliorum Hæret. Iren. l. i.

beauty, or putrefaction from perfection, for any Christian to be-
leeve what he lists, though it be a lye; or to disbeleeve and deny
it, though it be a truth of God; to take up what opinions and
wayes of religion he most fancies; and to refuse, what ever he
please to disaffect, upon light, popular and untryed grounds;
or openly to speak and dispute what ever he lists, and publicquely
to act, according as his private perswasions, passions, lusts, or
interests, or other mens, tempt and carry him; wherein neither
right reason, nor common order, nor publique peace, nor consci-
ence of duty, nor * reverence of men, nor fear of God, have any such
serious, and holy ties upon men, as are necessary for the common
good; In which regard private Christians are never so free, as to
have no yoke of Christ upon them; no exercise of patience, self-
denyall, mortification, meeknesse, charity, modesty, and sobriety,
together with that comelinesse and decorum, which becomes
Religion and a Christian spirit; beyond which the most transport-
ing zeal may not expatiate: For that is no other than such free-
dome, as water enjoyes, when it overbears and overflows all its
banks and bounds; or as fire seising on the whole house; Such as
drunken men in their roarings, and mad men in their ravings contend
for; such as wild beasts, and untamed Monsters struggle for; yea
such, as the envious and malicious divels affect, and are most im-
patient not to enjoy: In whose nostrils and jaws the mighty
* wisdom and goodnesse of God (who is Potentissimum & liberrimum
agens the fountain of all true rationall, morall, religious and
divine freedome) hath his hooke of power, and bridle of terror:
not of love; Such are those liberties, which those (* primogeniti Dia-
boli) prime birds of the Divels brood, some impudent Libertines and
dissolute wretches now (as of old) aim at, who have cast off all
sense of justice, order, shame, and humanity, while they clamour
and act for liberty; that is, that their blasphemies, profanenesses,
impudicities, scurrilities, impudencies, and violences against all
publique civill peace, as well as against all religion, order, and
Ministry of the Church of England, may be tolerated if not coun-
tenanced; notwithstanding they professe to hold with us some
common grounds of Christian Religion, and stand responsible to civill
duties and relations.

True Christians should be as fearfull to enjoy the divels freedome,
(not which he hath, but which he desires; that is, to will, and to
doe whatever he lists;) And as they should be zealous for their
own

own true, holy, and humble liberties, which lead them quietly to doe or suffer Gods will, in Gods way; so they should be tender of encroaching upon those *publique liberties*, which are by right reason, order and Scripture granted to some men, as Magistrates and Ministers for the generall good of Christians. Men must not so please themselves in any thing they fancy of liberty, as to injure others; since no mans right can consist in the detriment, or damage of anothers rights or dues. As then no man rationally can think it a *liberty* denyed him, when he is forbid upon idle visits, to goe to *infected houses*; or being *infected* with the plague, to goe among others that are sound; or to drink poison and propine it to others; no more can any Christian religiously plead for a *liberty* to broach, and publish to others any *opinion* he pleaseth; or to *invade* any place and office, he hath a minde to; or to disturb others in their duties and power; or to contemne with *publique insolence*; or violently to innovate against established laws and orders in Church or State: much lesse hath he any freedome openly to blaspheme or disturb that religion, and way of devotion, wherein sober and good Christians worship God by that authority and order, which is settled in *publique*, according to their consciences and best judgements.

Here, neither Christian *Magistrates*, nor *Ministers* are to regard such pleas for *private Liberties*, as overthrow the *publique order* and peace; nor are they to regard those clamours against them and the Laws, as *persecuting*, when they doe but oppose and restrain such pernicious *exorbitancies*; nor are they in this infringers of the *peoples freedome*, but preservers of *Liberties*, which are bound up onely in the laws; nor are they *oppressours* of others mens consciences, but *dischargers* of their own duties, and consciences, which they bear to *Gods glory*, and the *publique good*; whereto as they stand highly related by their place and power, so they are highly accountable to God for them: And, if they should suffer arrogant ignorance to come to its full rudenesse, and extent, tumultuary numbers and brutish power will soon make good *private presumptions*; and cover over the most impotent lusts, passions, and ambitions of men, with the pleas and outcries for Christian liberty: That is, that they may doe what they list; and no man else, what they should, in right reason and Religion, but onely what their proud fanatick pleasure will permit them; Thus oft by the Engine of Liberty, Christians are cast into

No mans liberty may be anothers injury.
Nullius emolumentum jure nescitur exaltarius damno & injuria. Reg. Iur.

5.
True Liberty and good government in Church and State agree well together.

* *Leges sunt corporis politici nervi, sine quibus luxata & infirma fient omnia men. bra. Verul.*

Lex est libertatis conservatrix, civitatis anima. Marf. Fic. Est recte agendi norma. Det. vox. Hominum Lux. H. Steph.

* *ἡ ἀγὰρ ἐλευθερία οὐκ ἐστὶν εἰς ἄλλο π ἢ εἰς ἀγαθὴν λέϊαν. Plato. Dial. 8. de Repeb.* Too great liberty is but the dregs of licentiousnesse, and next to slavery. *De immanissimis Circumcellionum gregibus & Donatistarum, scripsit Tychonius. Quod volumus sanctum est: Quod sanctum est volumus: Catholicorum vox est. Aust.*

Summa est in publicum charitas erga privatorum delicta severitas: Nec minor est in nimia lenitate severitas; Reg. Iur.

Iob. 38. 11.
Psal. 104. 9.

Nec totam servitutem pati possunt homines, nec totam libertatem. Tacit. hist. l. 1.

The use of liberty among ancient Christians.

ἐλευθερίαν τὸ ἄρχον ἔσονται.
Plato.

Tit. 2. 12.
Divinissima est libertas sui abnegatio. D.
Espenc.
1 Thes. 5. 22.

the greatest Tyranny, or Anarchy, which grow from imaginary or abused and corrupted freedoms; which, if not suppressed by an orderly and just severity, (which is the greatest charity to the public) they grow from the lesser fly-blowings of secret opinions, private presumptions, and proud fancies, to become filthy creepers and noxious flyers abroad; (as the Frogs, Flies and Locusts of Egypt) to the great infection, and molestation of others; defiling and defacing all things, that are esteemed of publique religious order, beauty, peace, holynesse and true liberty.

It is oft too late discerned (after unhappy indulgences and cruel tenderesses in this kinde) by all sober Christians; That it is not more the happinesse of mankind, to have the Sea restrained by the bounds, which God in his wonderfull providence hath set to it, that it return not again to cover the earth; than this is, that he hath established by the light of Reason, and the commands of his written Word the ordinances of Ministry and Magistracy among Christian men; by which to preserve true Christian liberty in its sphere and due bounds of just laws, of sound doctrine, true believing, well doing, orderly obeying, and comely suffering; and withall, to keep out those enormous extravagancies which seek to overthrow both Magistracy and Ministry; which are the great conservators of Christians, in all honest and just freedoms; without which no men should enjoy any, while violent lusts and errors make way (by levelling all things) for their thick, and muddy inundations; which are the divels spittings in the face, and vomitings in the bosome of the true Christian, and reformed Religion; that so it might at once be both ashamed of it self, and loathsome to all others: Quite contrary to the that ancient merited honour of Christian Religion; which made Christians of all men the most strict, and severe livers; allowing so much the lesse or nothing of fleshly, worldly, and divellish liberties to themselves, by how much they most enjoyed a spirituall, gracious, and divine liberty, which no persecution or oppression took from them, any more, then it did their peace, truth, faith, and patience; these men alwayes pleased themselves in denying themselves all things that were dishonest, injurious and uncomely; even so far as to abstain from the very appearance of evill; not onely in the conscience of a Christian, but even in the sight of heathens; Such as not only Religion, but common reason condemned. Nor did the Christians when multiplied to numbers, and filling all places in the Empire, challenge by any force any liberty of Religion beyond what they had by civill favour of Magistrates; or that of their prayers, tears and patience, when persecuted and denyed civill liberties; as Tertullian tells in his apology: So wary they were of abusing

their

their liberty to any insolency, offence, injury, or indignity against 2 Cor. 10. 32.
any private person; much more against a publique and common
good of either Church or State; the preservation of which, as
to the generall interests of societies, wherein thousands are con-
cerned, both in their soules and bodies welfare, is far more to
be regarded, by wise, godly, and charitable men; than any pri-
vate pleas, or pretensions for *Christian liberty*; especially when they
look with an evill eye, and lift up an offensive hand against pub-
lique order, government, duties and institution: wherein are
bound up, and contained that peace, piety, and religion which is en-
joyed or professed by any Christians.

As then the best governed families and best disciplined Armies 6.
allow no plea, or practise of liberty to any servants, or souldiers, False liberty
which are contrary to the rules and ends of right œconomick destructive to
or military discipline; which intends the common safety and the true.
welfare of families and Armies; So, neither may *Christian*
Religion be thought to bring forth, or be forced to maintaine,
that *Liberty* (as a legitimate issue of conscience) in its holy
profession, and orderly ministrations; which is in all civill or
secular dispensations esteemed, rejected and punished as a turbulent
and seditious bastard: And which, being but as *Ishmael* the son of a
bondwoman, is prone to mock and abuse the *Isaac* of true liberty, Gen. 21. 9.
which is the son of promise, and is no way fit to be the heir, or
to divide the Inheritance of *Christian freedome*; which is onely
the portion of holy, humble, sober, and orderly Christians; for while
some boast of, and challenge to themselves, and promise to others
this false and spurious *Liberty*, they are still servants to their lusts, 2 Pet. 2. 19.
and in bondage to their corruptions; impatient of any restraints,
but those of their own wils, interests and fancies; yea and this
Bastard Liberty, like the one base son of *Gideon* (*Abimelech*) when once
it can but get power, makes no conscience to destroy all the law-
full heirs of true religious liberty, which are possessed of truth,
peace, charity, order, good government in any Church: yea
and all civill justice too, and properties of goods and estates;
which are presently thought by licentious men, inconsistent with
their freedome, when once their powerfull lusts have set upon
the heads of their unruly designs, the Crown and title of *Christian*
Liberty. Which disguise the Divell fits to such a compleatnesse,
that there is no error, no lust, no sin, no blasphemy, no villany, Coela servitus
nor deformity in any mens opinions or practises so horrid, which miserabilis, sed
hee doth not seek to colour over, or to cover with the paint and afflicta mise-
palliatings of *Christian liberty*. rabilior. Ber. de
Conf.

Which being a pure and spotlesse Virgin, (the highest beauty
which a Christian can here be inamour'd of, and which he courts
with

Judg. 19.

*Assistentem in
omni munditia
Angelum dice-
bant & invec-
bant. Hanc esse
dicebant perfi-
ctam operatio-
nem sine tremore
et tales abire operationes quas ne nominare quidem fas est. Irenæ. l. i. cap. 35. de Cainitis, Judaitis,
Ophitis.*

with all modesty, purity, and respect on earth, hoping to have the full fruition of it in heaven) disdains above all things to be abused by those bold and filthy ravishers, who like the inordinate monsters of Gibeah, will never think their licentious lusts satisfied, untill they have killed the Levites concubine: Destroying indeed all true Christian liberty (which is preserved onely by good order and government both in the Church and State) while they prostitute truths, duties, institutions, Ministry, and Magistracy to all manner of insolencies and confusion; as if Christians were never free enough, till they were without all sense of sin and shame; till they neither feared God, nor revered man; till they had broken all the bands of civill justice, and cast away the cords of all religious discipline from them; as the Cainites, Judaites, Ophites, Adamites, and others of old.

Luk. 8. 29.

Which most inordinate liberty is no more to be enjoyed or desired by any good Christian, than that of the Demoniac: who being oft bound with chaines and fetters, yet brake them all, and was driven of the Devill into deserts, among the graves, often dashing him against the stones, and casting him into fire and water. Such will be the sad fate of every Christian Church and State, which either affects, or tolerates any such impious, fanatick, unlawfull, and unholy liberties; contrary to that purity, equity, order and decency; which is necessary to that religion which they professe as Christian. Therefore no wonder if the Lord by his word, and his true Ministers daily rebukes this unclean spirit; and seeks to cast out of this Church such an untamable Divell, which hath already got too much possession in many mens mindes; who are prone to deifie every Diana, as an image come downe from heaven, if it be but set up in the silver-shrine of this popular goddess Liberty; which of all puppetly Idols lately consecrated to vulgar adoration, I can least of all Idolize: as that, which I see to have least of divinity or humanity in it: either as to piety, equity, purity, or charity.

Act. 19. 27.

Yet is no man a more unfained servant and votary of that true and divine Liberty, which becomes Christians; which preserves truth, peace, order, and holinesse among men, both in private and publique regards, both in Church and State; and in this I wish all men my rivalls in the ambition and sharers, with me in the fruition; which will then be most, when we get our hearts most freed from that heavy bondage, wherewith error, pride, passion, self-seeking, and the like cruell task-masters (under

der the great oppressing Pharaoh, the Divell) doe seek to enslave the foules, and consciences of men; by so much the baser slavery, by how much they fancy their slavery to be liberty: their freedom to sin, to be that freedom from sin, which Christ hath purchased: which dangerous mistake makes them love their bondage; to bore their eares; and to be most offended with those, who seek to shew them their desperate errors and divellish thralldom; which is the greatest severity of divine vengeance in this world upon men, by giving them over to Satan, or up to their own hearts lusts.

Ægyptiaca est illa servitus sub jugo Pharaonis, Diaboli: sunt lutea opera; terrena, sordida, dissoluta; ab ipso dantur paleæ, i.e. leves & male cogitationes, quæ delectatione accendun-

tur, inde actione coquantur lateres, & consuetudine indurantur. Ber. p. Ser. 34. Extrema est demeritæ in infima servitute & vilissima captivitate de libertate gloriari; quasi cloacarum sordibus immersus, totus fœdus & inquinatus, de pigmentis suis & fragrantia jactitans. Erasm.

Yet this false and damnable liberty is by some men earnestly contended for, and imperiously claimed in the way of publique toleration; that they, or any men, may professe, as to Religion, what they list; being prone through pride and ignorance, to think that no opinion they hold, or practise they doe, is irreligious, profane, blasphemous, or intolerable; nor ought by any just severity or penalty bee restrained, or punished: Whereas Christians truly blessed with tender Consciences, and meeknesse of wisdom, are most willing to be kept within Christs bounds; and loathe to take any liberty, either in opinion or manners, beyond what in the truth of the Word, or in charity to the publique peace, and order is permitted: Humble knowledge makes Christians most tractable; yea and thankfull to those, either Ministers or Magistrates, whose love and fidelity to them, will least tolerate any error, or sin in them, without reproof, and just restraint.

7
Some mens impudent demand of an intolerable toleration.

Carpocratiani, & Valentiniani, et Gnostici, &c. portentosis quasque libidines non licitas tantum statuebant, sed tanquam gradus aliquos quibus in cælum ascenderetur: Iren. l. i.

Stata revigilantibus exit ea molestia, quæ non patitur errore, tanquam mortifero somno & veterioso morbo, in terire. Aust.

Others, whom ignorance makes proud, and pride erroneous, and both unruly; are ready to esteem all they hold or vent or dare to act, (especially under colour of religion, for in civill affaires they are afraid of the sword) to be so commendable, at least tolerable, that they merit, if not concurrence and approbation from all men, yet at least connivence, and toleration; nor may they be touched, or curbed by any authority in Church or State, (be their extravagancies never so pernicious and blasphemous) but presently they make huge outcries of persecution; as if all were persecutors, who helped to *binde a mad man; or to put a roaring drunkard into the cage; which measure of healing them, is best both for them, and for others too; and is not to be used to any, but those

Tunc ei (phrenetico) utilissimus & misericordissimus, cum ei adversissimus & molestissimus videtur. Aust. Ep. 48. de coerc. Hæret.

M m m

that

that are truly such *disorderly* and *distempered* spirits.

I conceive it most clear and certain both in right Reason and true Religion, that the prudence, piety, and charity of Governors in Church and State ought to move in that middle way, between *tolerating* all differences, and none, in matters of Religion; wherein men are variously to be considered, according to that profession which they own, and make of Religion; Sure none are to be tolerated in blaspheming, or insolencing that *religion*, which is established by publique consent or laws, and which they profess in common with others; being in this *self-condemned* and without excuse; Nor are any of a *different* belief, to what is *established*, to be *tolerated* in giving any factious and seditious scandals, against that Religion, which is by the wisdom, and piety of any Nation, and Church there settled, as sacred; being always presumed, that it is judged the *truest* and best: for no men can be supposed to binde themselves, and their posterity to any religion, which they think false.

ἀναπολόγη-
τοι ἐς αὐτοὺς
τάχει π.

Rom. 2. 1.

Tit. 3. 11.

Two wayes of
just restraints
in the Church.

1 Tim. 5. 20.

Tit. 2. 15.

Tit. 3. 10.

1 Cor. 5. 12.

1. By Church
discipline.

And 2. Magi-
stratick power.

Quanto plus po-
tes in terris are-
publica, tanto
plus impendens
caelesti civitati.
Auk. Ep. c. 24.

There are two wayes of *coercive power* (established by God) over men, in matters of religion, either of the Word by Ecclesiasticall *admonitions*, reproofes and censures; which onely reach those in matters of error, or scandall, that are under the same form, belief, and profession of Religion, (for these onely doe consider them): And where this *discipline* is (as in primitive times it was) *rightly dispensed* with gravity, wisdom, charity, and due *solemnity*, by wise and worthy men; it carries a great weight with it, being in the name and authority of Jesus Christ, and is of excellent use to the well being of the Church of Christ, to preserve the honour of Religion, and credit of Christianity. Nor is any thing of extern order, and *policy*, more worthy to be seriously considered and restored by Christians; which can never be done, till the right government of the Church be first settled; nor can this now be easily done, without the favour and concurrent authority of the Christian Magistrate; so far hath licentious *contempt*, and insolency prevailed against all ancient order, government, and discipline in the Church; even by the *Libertinism* of such, as would most be counted Christians. 2. A second way of animadversion or restraint of publique *disorders* in Religion, is by the power of the sword in the hand of the *Christian Magistrate*; who is to regard not onely the civill peace of subjects, but also that trust which lies on him, to take care for their *religious* interests, and their souls welfare, that they may be taught and preserved in the right way of *knowing* and *serving* God: The happyest condition of any Christians is, when both these *powers* are *wisely* and *sweetly* twisted together; so as the *Ministry* directs the *Magistracy* by the Word; and

and the Magistracy assists the Ministry by the sword: where the censures of the Church act by charity, and the censures of the Magistrate by a just severity; yet so, as neither love to the offender; nor dislike of the offence be wanting: That all be done to the edification, not to the destruction of the Church, or of any member of it, so farre as its welfare is consistent with the publique.

Neither civill, nor Church power among Christians should be as a sharp and hard rock, dashing presently all in pieces, that touch or strike at it in the least kinde, though never so modestly differing from the received Religion; nor yet ought they to be as pillows and sponges, yeelding so soft a reception to every new opinion and practise, as to invite all errors, and novelties to a recumbency, or rest in their bosome; A Church, or Christian State, will soon be full of all noisome vermine, if they allow as a work of charity and liberty, every sordid error, and beggerly opinion, publicly to lodge, and nestle under their roof; yea and to contend for place, and crowd out that Religion which is established: Christian Magistrates should neither use the sharp razor or two-edged sword of the Spanish Inquisition; which forceth with terror, either to deny, what men hold for truth; or to profess which that, they hold not; nor yet should they content themselves with the wooden daggers of Amsterdam; where civill authority excuses its lukewarmnesse, and gilds over its tolerancy of any Religion, with the benefit of trade and commerce. I doe not think it Christian to extirpate Jews or Turkes, much lesse any of Christian profession; but I think it both wisdom and charity, first, to endeavour by all fair means to convince all; And secondly, to restrain by just penalties, all those under civill subjection, (however of a different religion) from saying, or doing any thing publicly scandalous to, and derogating from the honor, peace and order of that Religion, which is esteemed, and therefore settled, as the best and truest: As civill seditions and treasons are intolerable, so are religious; nor are such endeavours veniall, which by printing blasphemous bookes and divellish Libels seek to revive old rotten errors and heresies; or to bring publique reproach, and scorn upon the reformed Christian Religion in this Church: no not although those infamous pamphlets were attended with learned confutations; since it's safer to forbid the use of poysons to the incautious people, than to permit them to drink them up, upon confidence of the virtue, which may be in the antidotes applyed; The nature of man is proner to imbibe noxious things, then to egest them: It is a tempting of God to tolerate evils and errors (which we may prevent) onely upon confidence of the remedies

Moderation
differs from
grosse toleration.

2 Tim. 2. 24.

we can apply. This is more like Mountebanks, than like good Magistrates or Ministers.

Christians
must not be
Scepticks in
Religion.
Ephes. 4. 14.

Since then, neither in right reason, and true policy of State, it is either becoming or safe, for *Christian Magistrates* to have no *acknowledgment* of any face of Religion, so farre among their people and subjects as to establish, own and command it; nor is it any piety, for Christians, to be alwayes *scepticks* in Religion; ever *unsatisfied*, and unresolved, and unestablished in matters of Gods worship, and mans salvation, still *ravelling* the very grounds of Religion with *endlesse cavils* and *needlesse disputes*. Since the Word of God is neer and open to direct all men in the wayes of God; and since what is necessary to be beleived and obeyed in truth and holinesse, is of all parts in Scripture most plaine and easie; No doubt, but *Christian Magistrates* are *highly bound in Conscience* to God, and in charity to the good of their subjects, (to whom they must doe more good, then they are desired to doe by the *Vulgar*) to *establish* those things, as to the *extern order, Ministry, form and profession* of Religion, both in doctrine and duties, which they shall in their conscience judge and conclude, upon the best advice of learned and godly men, to be most *agreeable* to the will of God, as most clearly grounded on the Word in the generall tenor and analogy of it; and as most *fundamentally necessary* to be beleived and obeyed by all Christians; whereto the Catholick beleef and practise of all Churches (more or lesse agreeing) gives a great light and direction. Christians must not be alwayes tossing to and fro in religion, but come to an Anchor of fixation, as to the publique profession; else there will hardly be any civill peace preserved among men: who least endure, and soonest quarrell upon differences in Religion, each being prone to value his own, and contemn anothers.

These things of publique piety thus once settled by Scripture upon good advice, ought by all *swasive, rationall* and religious means to be made known by the *publique Ministry* to the people; for so Christ hath ordained, and the Church alwayes observed; to which Ministry (which I have proved to be of *Gods institution*, and so most worthy of mans best favour and encouragement) publique and orderly attendance, for time, place, and manner ought to bee enjoined upon all under that power, for their necessary catechi- and instruction; And this with some penalties inflicted upon idle, wilful and presumptuous neglects; when no ground of conscience, or other perswasion or reason is produced by those, that are not yet of years of discretion: if any of riper years and sober understanding

*Nulla res effici-
carius homines
regit quam re-
ligio.* Curt. l. 4.
*Separatim nemo
habessit Deos,
neve novos:*
Tul. de leg.
Rom.

*Nihil ita facit
ad dissidium ac
de Deo dissensio.*
Naz. orat. 8.

Solos credit habendos Quisq; Deos quos ipse colit. Iuv. Sat. 15. *Aegyptii cum diversi cultus Deos habebant, mutuis bellis se impetebant.* Dio. l. 42.

plead

plead a dissent, they ought in all charity and humanity be dealt with, by religious reasonings, and meeknesse of wisdom; if so be they may so be brought to the knowledge of the truth: But if either weaknesse of capacity, or wilfulnesse and obstinacy suffer them not to be convinced, and so to conform to the publique profession of Religion, I doe not think, that by force, and severities of punishment, they ought to be compelled to professe, or to do, that in Religion, of which they declare an *unsatisfaction* in judgment; yet may they, both in justice, and charity, be so tyed to their good behaviour, that they shall not, under great penalties, either rudely speak, write, or act against; or openly blaspheme, profane, and disturb; or contradict and contemn the Religion publickly professed, and established.

2 Tim. 1. 25.

What toleration becomes Christians.

And however the welfare of this publique is not so concerned, in what men privately hold, as to their judgement and opinion, (thoughts being as the *Embryos* of another freer world; yet when they come to be brought forth to publique notice in word or deed, they justly fall under the care, and censure both of the Magistrate to restrain them, as relating to the good of community; and of the Minister to reprove them, as his duty and authority is in the Church.

*Facientis culpam
obtinere, qui
quod poterit
corrigere neg-
ligit emendare.
Reg. Iur.*

If in lesser things, which are but the lace and fringe of the holy vestment, the verge and Suburbs of Religion established, Christians doe so dispute and differ, as not to trench upon fundamental truths, neither blaspheming the Majesty of God, or of the Lord Jesus Christ, or of the blessed Spirit; or the authority of the holy Scriptures; nor breaking the bounds of clear morals; nor violating the order of the holy Ministry of Christs Church, which is the very hinge of all Christian Religion; nor yet wantonly dissolving that bond of Christian communion in point of extern order, peace, and comely administrations of holy things: other private differences and dissentings, no doubt, may be fairly tolerated, as exercises of charity, and disquisitions of truth; wherein yet, even the lesser, as well as greater differences, (which arise in Religion) are far better to be publickly and solemnly considered of, prudently and peaceably composed, (if possible) than negligently, and carelessly tolerated; as wounds and issues are better healed with speed, than tented to continued Ulcers, and Fistulas.

*Ordo Evangelici
Ministerii est
cardo Christi-
anae religionis.
Gerard.
Tolle Ministe-
rium, & tolle
Christum; is
one of the di-
vels politick
maximes.*

I am confident, wise, humble and charitable Christians, in publique eminency of power, and piety, would not finde it so hard a matter (as it hath been made, through roughnesse of mens passions, and intractablenesse of their spirits, raised chiefly by other interests, carryed on, than that of Christ, true Religion, and poor people soules) if they would set to it in Gods name, to reconcile

8.

The mean between Tyranny and Toleration.

the many and greatest religious differences, which are among both *Christian and reformed Churches*; if they would fairly separate, what things are morall, clear and necessary in Religion, from what are but *prudentiall, decent or convenient*; and remove from both these, what ever is *passionate, popular and superfluous*, in any way, which weak men call, and count Religion; if the *many headed Hydra* of mens lusts, passions, and secular ends were once cut off, so that no *sacriledge, or covetousnesse, or ambition, or popularity, or revenge* should sowre, and leaven *reformation*; or obstruct any harmony and reconciliation; sure the work would not be so *Herculean*, but that sober Christians might be easily satisfied, and fairly lay down their *uncharitable censures, and damning distances*.

Instances in
Church Go-
vernment.

* ubi metus in
deu n, ibi gravi-
tas honesta, &
diligentia atto-
nina, & cura
solicita, & ad-
lectio explorata,
& communica-
tio deliberata,
& promotio
emerita, & sub-
jectio religiosa,
& apparitio de-
vota, & profes-
sio modesta, &
Ecclesia unita,
& Dei omnia.
Tertul. ad
Hær. c. 43.

Secular in-
terests the pests
of the Church.

It is easie to instance, in that one point of *Church government*, as to the extern form; what unpassionate stander by sees not, but it might easily have been composed, in a way, full of order, counsell and fraternall consent, so that neither *Bishops* as fathers, nor *Presbyters* as brethren, nor *people* as sons of the Church, should have had any cause to have complained, or envyed, or differed? So in the election, triall, and ordination of Ministers, also in the use, and power of the *keyes*, and exercise of *Church discipline*; who in reason sees not; that, as these things concern the good of all degrees of the faithfull in the Church, so they might (as in *St. Cyprian's* and all primitive times) have been carried on in so sweet an order, and accord, as should have pleased and profited all; both the *Ordainers* and the *ordained*; with those, for whose sakes Ministers are ordained? So in the great and sacred *administration* of the mysterious, and venerable Sacraments, especially that of the *Lords Supper*; which concerns most Christians of years: how happily, and easily might competent knowledge, an holy profession of it, and an unblameable conversation be carried on, by both pastors and people, with Christian order, care and charity; so as to have satisfied all those, who make not Religion a matter of gain, revenge, State policy, or faction; but of conscience and duty, both to God, and their neighbour, and their own soules? which was the harmonious way of primitive Christians in *persecution*, when no *State factions* troubled the purer streams of that doctrine, government, and discipline which the *Churches* had received, from the *divine fountaines*; and had preserved sweet amidst the bitter streams, and great stormes of persecution; when no interest was on foot among Christians but that of Christ's, to *save soules*; which did easily keep together in humble, and honest hearts, piety, and humanity; zeale, and meeknesse; mens understandings, and affections; constancy in fundamentall truths, and tolerancy in lesser differences; That Truth and

and Peace, Order and Unity might kisse each other, and as twins live together, the foundations remain unviolable, while the superstructures might be varied as much as *hay and stubble* are from *gold and silver*; That the faith of Christians might not serve to begin or nourish feuds, nor Christians, (who are as lines drawn from severall points of faiths circumference, yet to the same center Christ Jesus) might ever crosse and thwart one another, to the breach of charity: but still keep the unity of the Spirit, in the bond of peace: The same Faith *invariable*, as once delivered to the Saints; yet with those *latitudes* of private charity, which Gods indulgence had allowed to true wisdom, and which an inoffensive liberty grants in many things to sober Christians.

1 Cor. 3. 12.

Ephes. 4. 3.

I doe not despair, but that such blood may one day yet run in the veins of this Church of England, (which is now almost faint and swooning by the losse of much blood, which civil wars and secular interests have let out) which may recover it to strength and beauty, both in doctrine and discipline: Yet will it never be the honour of those men to effect it, who trust onely to military force; or intend, either to set up any one violent faction, or a loose toleration in religion. It will be little lesse indeed than a miracle of *divine mercy* and Christian moderation, which must recover the spirit and life, the purity and peace of this Church.

In the best settled Church, or State Christian, I conceive it were a happy and most convenient way for *calming*, and *composing* all differences rising in Religion, to have (as the Jews had their *Sanbedrin* or great Assembly) if we in England had some settled Synod or solemn Convocation, of pious, grave and learned men; before whom all *opinions* arising to any difference, from what is once settled, should be debated publicquely; deliberated of seriously, and charitably composed, if not definitively determined; that so the *main truths* may be preserved unshaken, which concern *faith and holinesse*, on which grounds *peace and charity* in every Church ought to be continued; So that none under great penalty should vent any doctrine in publique by preaching or printing, different from the received and established way, before he had acquainted that Consistory or Councell with it, and had from them received *approbation*; so that no man should be punishable for his error, what ever he produced before them; but might either * receive satisfaction from them; or only this charge and restraint, that he keep his opinion to himselfe, till God shew him the

9.

An excellent way for unity and peace in the Church.

Twice a year Synods were in primitive times appointed, where the Bishops and other chief Fathers of the Church met to consider of Doctrines and disputes in religion: *ἐνα- κενέτωσαν ἀλλήλους τὰ δι- γματὰ τῆς ἐν-*

σεβείας, καὶ τὰς ἐμπιπτάσας ἐκκλησιαστικὰς ἀντιλογίας διαλύσωσιν. Can. Apoc. 36. Which undoubtedly shew the practise and minde of the primitive times soon after the Apostles.

* *Uili terrori doctrina salutaris adjungatur.* Aust. *Ei deus ipse nos servavit, decet & subriter terret.*

truth.

truth; and that he presume not to divulge it, save onely in private conference to others, and that in a modest and peaceable manner.

In matters of judgement and opinion, (where no man is accountable for more than he can *understand*, and upon grounds of right reasoning either beleive or know) much *prudence*, *tenderness* and *charity* is to be used; which will easily distinguish between *honest simplicity*, privately dissenting, upon *plausible grounds*; or *harmlessly erring*, without design; and that *turbulent pertinacy*, by which pride is resolved as a *dry nurse* to bring up by *hand*, at the charge and trouble of others, every novell and *spurious opinion*, which an *adulterous* or *wanton fancy* lists to bring forth, though there be no *milk* for it in the *breasts of Reason*, or Scripture rightly understood. The first is as *Joseph* out of his way, wandring and desiring to be directed; whom it is charity to reduce to the right way. The second is like sturdy Vagabonds, who are never out of their way; but seek to seduce others that they may rob or murder them; these ought to be justly punished and restrained. The first is as *cold water*, which may *dabble* and disorder one that falls into it; yea and may drown him too; but the other is as falling into *scalding hot water*; which pride soone boyles up to malice, and both to *publique trouble*; unlesse it be thus wisely prevented, before it have, like *fire*, a *publique vent*: for commonly *pertinacy* of men ariseth more from the love of *credit* and *applause*, which they think they have got, or may lose; or from some other advantage they aim at; than barely from any esteem they have of the opinions, wherein they innovate; which brats of mens brains not their beauty, but their propriety and relation commends to an eager maintaining; which in a publique debate by wise and impartiall men, of high credit and reputation for their learning, gravity, and integrity, will be so *blasted*, that they will hardly ever after thrive or spread.

*Mallent semper
errare quam
semel errasse
videri.*

*De Nerva di-
ctum. Res insoci-
abiles miscuit,
Imperium &
liberitatem.
Tacit.*

*Pati non est
Christiane ju-
stitiae certum
documentum:
ut Donatista
merito repressi vociferabant. Aulst. Ep. 163.*

This, or the like care of Christian Magistrates, by way of rationall restraints, *charitable convictions*, and just repressings of all *factions* and *turbulent innovations* in Religion, (being full of wisdom, piety, charity, and just policy for the publique and private good of men) may not be taxed with the least suspicion of *tyranny*; nor may wise, and good men startle at the name and outcry of *persecution*; which some proud or *passionate opiniasters* may charge upon them; any more than good **Physitians* or *Chirurgeons* should be moved from the Rules of their art and experiences, by the clamors and imputations of *cruelty*, from those that are full of *foolish pity*;

when

when they are forced to use rougher Physick, and such severer medicines, which the disease and health of the Patient doth necessarily require of them: unlesse they would flatter the disease, to destroy the man; or spare one part, to ruine the whole body. It is indeed an * *hating of our brother*, and partaking of his sin, and so a persecuting of his soul, to let him hunt the devils suit, without check, and to follow the trains of error, by which he leades men to perdition; when it is in our way of charity, much more in our place and authority to endeavour to convert, or at least stop him so, as others may not be perverted by him; Good husbands will not forbear for their lowd crying to ring and yoke those Swine, which they see doe root up the pastures, break through the fences, and wast the corn; yet still they leave even these beasts freedom enough, to feed themselves, and live orderly, but not mischievously.

Math. 5. 10. Blessed are they that are persecuted; but it must be, for righteousnesse sake.

Steriles fugientes sunt passionis. Aust.

* Lev. 19. 17.

Non omnis qui parit amicum est, nec omnis qui verberat inimicum: melius est cum severitate

Perdere non

diligere, quam cum lenitate decipere. Aust. de coertendis Hæreticis, Ep. 48. vid. quid patet in seculi quare, & quo modo. Lact. Inst. l.

Although the man in every one is to be treated humanely, and the Christian Christianly, with all reason, and charity; (because the Creator is to be revered in every creature, and Christ in every Christian) yet the Beast or Divell (which may be even in regenerated men) must be used accordingly; that the man may be preserved, though the other be restrained: as we do, without injury, to those that are mad, or demoniack; to whom if sober men should allow, what liberty they affect, cry out and strive for; it were to proclaim themselves to all the world the madder of the two. And none would have more cause to repent (when they came to themselves) of those indulgences, fondly granted them; which they (poore men) know not how to use, but to their own, and others harm. Indeed those men * *forfeit their private liberty* to the publique discretion and power, who will not, or cannot use it, but to the publique detriment, and the injury of others; which to prevent or hinder is the highest work of charity. None but sons of Belial, that is, of such as will not indure the yoke in Religion, either in piety, purity, or charity, nor suffer others to enjoy the benefit of it in peace and order, can desire such a * *freedom*, as will not indure the Lord for their God, nor man for their Governour; who seek to break the staves of beauty and of bonds on their Shepherds heads; or to wrest the keys out of their hands; who like wild asses would be left to feed in the wilderness of their own barren fancies, and to snuffe up the winde of their own or others vain opinions, till they are starved, and destroyed, rather than be kept in good pasture, with due limits.

Salute reparata tanto uberius gratias agunt, quanto minus fidei quemque perperisse sentiunt.

Aust. Ep. 48.

of the Donatists and Circumcelliones

reduced by just punishments

(ab inquietis sum te meritate)

from their seditious rascallness.

* Sui juris esse non debet qui

nisi in aliorum injuriis vivere nescit. Reg. Jur.

* Ad id libere esse volunt ut nec Deum habere volunt

Dominum. Aust.

There is a *damnable* and *damning* Liberty, a Toleration, which the *Divels* would enjoy; who would soone destroy all things, on which is any *Image of the Creators glory*; if the *sharp curb* and *weighty chains* of Gods omnipotency, were not upon them, both immediately, and mediately, through that *wisdome, care, courage, and authority*, which he gives to *Christian Magistrates and Ministers*, to resist, and to *bind up Satan*. If they then that are thus furnished by God, with *just power* in *Church and State*, should leave the things of God in matters of Religion (as *outwardly professed*) to *such liberties*, that all men may run which ways they please, of *ignorance, error, atheism, prophanenesse, blasphemy*, being *seduced, and seducing* others; if they take no care, that *younger people* bee catechised, and others duly attend the *publique duties* of that religion, which is established, and which they still *professe*; if they should neither stop, nor restrain any man in any course of opinion, or practise, which he calls *Conscience*, without giving any account of Reason or Scripture for it to those in *Authority*; Certainly such an *intolerable Toleration*, letting every one doe, *what seems right in their own eyes*, in the things of God, and onely to look *exactly* to *civill interests* and *safety*; is to make *Magistratick power*, which is *Gods Ordinance* for the good of mankind, to con-
 curre with the *malice of the Divels*, and that *innate folly, vanity, and madnesse* which is in mens hearts, to the ruine of simple mul-
 titudes; who cannot *sin, or miscarry* eternally, in such *sinfull li-
 berties, irreligions and tolerations*, but at the *cost and charge* of the *Magistrates souls*; if they be *Christian*, and are *perswaded* of the truth of that Religion; as we read the *master* became a *tres-
 passer, or murtherer*, and was put to death, who *knowingly* suf-
 fered his *petulant Ox* to enjoy such a *liberty*, as ended in the *damage,
 or destruction* of his *neighbours goods, or life*.

*Ubi non est ve-
 ritas, merito et
 talis est disci-
 plina. Ter.*

Judg. 21. 21.

Rom. 13.

Exod. 21. 29.

10.
 Such Tolera-
 tion is but a
 subtill persecu-
 tion.

* The Mani-
 ches forbad to
 pull up any
 weeds out of a
 field or garden.
 Aust. de Mani.
 Agrum spinis
 purgari nefas
 putant, quod
 planta sentiunt.

A toleration of any thing as to *publique profession* among
 Christians under the notion of *Christian liberty*, is but the *divels
 finest, and subtillest way of persecution*; for he is as sure to gain
 by such *indulgences*, as *weeds* doe, by the *husbandmans, or Gard-
 ners negligence or lothnesse* to pluck them up, for *fear of hurting
 the corn or good plants*; which when they are fully discerned
 to be but *weeds*, as they are not *possibly* to be puld up by mans hand;
 as to the *private errors and hypocries* of mens hearts, which are
 to be left to the *great Judge and Searcher of hearts*; so nor may
 they *rashly* be pulled up by every one, that sees them, lest in-
 jury be done to the *good seed*; but yet they are not *carelessly,
 and sluggishly* to bee suffered to * *overgrow* and *choak* the good
 plants; As if nothing were true fixed and certaine in religion;
 nothing *hereticall, corrupt, and damnable* in opinion and do-
 ctrine;

ctrine; nothing immorall, unlawfull, and abominable in practise; nothing perverse, uncharitable, and uncomely in seditions, schisms and separations.

We read frequently the zeal, care and courage of Magistrates, Princes and Priests among the *Jews*, much commended for re-forming Religion; restoring true wayes of piety; suppressing all abuses in Religion; Certainly it is not lesse a duty, nor lesse pleasing to God now, among *Christians*, to take all care that the name of *Christ* be not blasphemed; nor the way of truth perverted, or evil spoken of. We read also the Spirit of *Christ* reprovng as a great sin and omission of duty, that indifferency in the Angels of the Churches of *Pergamus* and *Thyatira*; tolerating any thing, and condemning nothing; the one suffering those, that held the doctrine of *Balaam*, and the impure *Nicolaitans*, who taught all libidinous impudicities to be free for *Christians*: the other for tolerating *Jezebel*, under the colour of a Prophetesse to seduce the servants of God. The Apostle *Paul* commands some mens mouths should be stopped, who speak perverse things in the Church; wisheth those cut off, that troubled them: He gives over to Satan *Hymeneus* and *Philetus*, that they might learn not to blaspheme; Denounceth a grievous curse or *Anathema* to any that should presume to teach any other Doctrine than the Gospel; that form of sound words once delivered to the Church, which is according to godlinesse. He tels us that there is not onely a word, but a rod, or power of coercion left to the Church, and its lawfull Pastors or Ministers, for the edification, not for the destruction of the Church.

And however this power Ecclesiasticall, which is from God, as that other Magistratick, be wholly severed and divided in their courses, while the Civill Magistrate is unchristian; yet when he embraceth the profession of Christianity, these two branches of power, (which flowed severall ways, yet from the same fountaine, God) doe so farre meet again, and unite their amicable streams, of Magistratick and Ministeriall, Civill and Church power, as not to * confound each other; nor yet to crosse, and stop one the other; but rather to increase, strengthen and preserve mutually each other; while the Minister of *Christ* directs the Magistrate, and the Christian * Magistrate protects the Minister; both of them, with a single eye, regarding that great end, for which God in his love to mankind, and to his Church, hath established both these powers in Christian Churches and Societies; That neither the bodies, nor the soules of *Christians* should want that good, which God hath offered them in *Christ*; nor suffer those injuries in society, for the prevention or remedy of which, both Magistracy and Ministry are the Ordinances of God; for enjoying the benefit of both which

Hezekiah,
2 Chron. 29.

Josiah,
2 Chron. 34.

Rev. 2. 14. &
20.

Irenæus 1. 1.

Tit. 1. 11.

Gal. 5. 12.

1 Tim. 2. 20.

Gal. 1. 8.

1 Tim. 6. 3.

1 Cor. 4. 2.

Magistratick
and Ministeriall
power
when united.

Kαταγοναμιζα.

* As those
of old that
thought

Herod to be the
Messias. Ter. de
praes. ad Hæc. 5.

* As *Eusebius*
tels in *Constantine* the Great
time, who
joined with the
Bishops and
Ministers of the
Church in
good govern-
ment.

blessings, as every Christian hath a *sociall capacity*; so every lawfull Magistrate, and Minister hath according to their places, and proportions, a *publique duty*, and authority upon them, to see justice and holinesse, truth and peace, civill sanctions, and divine institutions, purely, and rightly dispensed to inferiours, for whose good they are of God ordained.

11.
In what case
ortely tolerati-
on of any thing
in Religion
were lawfull.

Rom. 1. 32.

2. 14.

If there were indeed no rule of the written *Word of God*, which Christians owned as the *settled foundation* of Faith, the sure measure of doctrine, and guide of good manners in religion, both publicely and privately; or if there were no *credible Tradition*, delivered by word of mouth, and parents examples, which men might imitate for the way of Religion, revealed to them by God; which was the way *before the flood*; but, every one were to expect daily, either new *inspirations*; or to follow the *dictates* of his own private fancy and reason; Nothing then would be more *irreligious*, then to deny all freedom, publique, as well as private; nothing more just than to *tolerate* any thing of opinion, and speculation which any one counted his religion; yet even in that liberty, of *walking and wandering* in the dark, when no Sun of certain Revelation (divine) had shined on mankind, the very *light of Nature* taught men, as among Heathens, that some things in point of practise, are never tolerable in any humane society.

Deut. 29. 29.

But since the wisdom, and mercy of God hath given to mankind, (which the Church alwayes injoyes) the *light of his holy Word*, and a constant order of Ministry to teach from it, the *wayes of God*, in truth, peace, and holinesse: not onely every Christian is bound to *use all religious* means, which God hath granted to settle his own judgement, and live accordingly in his private sphear, without any Scepticall itch, or lust of disputing alwayes in Religion. But both Magistrate and Minister, (whose severall duties are set forth, and different powers ordained over others, in Scripture, for a *sociall and publique good*) must take care to attain that good of a *settled Religion*, and preserve it in all ways of verity, equity and charity, which may all well consist with the exercise of *due authority*: Nor is it any *sinning or restraining* of the Spirit of God in any private Christian, to keep his Spirit within the bounds of the *Word of God*; wherein the things *revealed belong to us and our children*; Nor is it any restraint to the Spirit of God in the Scripture, to keep our opinions, and judgements, and practises within the bounds of that *holy faith*, and good order, which is most clearly set forth in the *concurrent sense* of the Scriptures, and explained by the *Confessions of Faith*, and practise of *holy Discipline*; which the *Creeeds, and Councils, and customes* of the Catholick Church hold forth to them; Nor is it any *limiting, or binding up* of the Spirit

Spirit of God in private men, for the Christian Magistrate and Minister, to use all publique means both for the *information, conviction, and conversion* of those under their charge, as to the inward man; and also of due *restraint and coercion*, as to the outward expressions in which they stand related to a publique and common good.

But if the *negligence of Governours* in Church and State, should at any time *so connive, and tolerate out of policy, or fear, or other base passion*; if through the *brokennesse, and difficulties of times* the sons of *Zeruah* be too hard for Magistrates and good Ministers; so as the *vulgar fury*, corrupted by *factious, and unruly spirits*, are impatient of just *restraints*; but carry on all things against Laws and wiser mens desires to a *licentious Anarchy*, and all confusions in the outward face and publique Ministrations of Religion; yet must no good Christian think this any *dispensation* for any private errors in his judgment, or practise; he must be the more circumspect, and *exact* in his *station*, and duty as a Christian, when the publique course runs most to *confusion*: tolerating least in his own *conscience*, when most is tolerated by others: The love of God, and Christ, and of the truth of Religion; and the respect and reverence borne the order of the *Ministry* and to the Churches honour and peace; these must be to every good Christian the constant Law, and *severest discipline*; Teaching him to governe himself most strictly, when others affect most a *misgovernment*, or none at all in Religion; to act nothing immorally, rudely, and exorbitantly; to discharge all his relations, and duties with the more exactnesse; to bear with patience, (yet with sorrow) the want of that *publique good*, which he desires; No way to hinder the restoring of due order and authority to the Church, and honour to Religion; to pray for, counsell, and assist the recovery of it, according to the Scripture rules, right reason, and the custome of the best times.

And however the *vain and mad world* goes on wildly and giddily, as an *untamed heifer*; enduring no yoke of Religion, as to any publique order, Government, Discipline, or Ministry; yet must not a serious and well advised Christian delay to *guide his feet in the ways of truth, and holinesse*, nor neglect to work out his *salvation (in Gods way)* till publique distractions are composed: or delay to be good, till all turbulent and fanatick spirits *returne to their wits*; or till ancient publique order and Government in the Church be so settled, and Religion so fortified by civill sanctions, as it ought to be: for no man knowes, how long the *Apostle Paul* may be in a storm; or the Church tossed with schisms and factions, and secular interests, before it recover the haven of a happy settlednesse.

12.

What a Christian must doe in dissolute times.

In maxima rerum licentia, minima esse debet veri Christiani libertas, Gib.

Lex sibi severissima est pura conscientia & dei amor. Ber.

True Mini-
sters and true
piety most to
be regarded in
licentious
times.

Matth. 24 15.

Therefore a Christian that makes it his work, not to *prate*, and *dispute*, and to *play* a part, or to *gain*, by the name of Reformation and Religion; but to *beleive* stedfastly, and obey constantly that *holy rule*; hath never more cause to *prize* and *adhere* to the true Ministry, and Ministers of Christ, than when he sees the greatest persecutions *lying* on the Church, either by violence, or toleration; by open force, or fraudulent liberty; which are (both) the *Tivels Engines*, to batter, or undermine the Church of Christ: Never should *holy dispensations* be more earnestly desired and diligently attended from the hands of those Ministers in whom only is the right power, authority, and succession; than, when nothing is lesse tolerated among various and violent men, than a true Bishop and Minister, or a *right* ordained Ministry; which, of all things, is to the *divell* and *evill* men the most intolerable: Satan well knowes, that if he destroy the Shepheards, the sheep will be scattered. When good Christians see the *abomination of desolation* set up; profanely tolerating any thing for Religion, allowing of any *Mimicks* for true Ministers, vulgar adoring of a rotten Idol of *licentiousnesse*, gilded over with the name of Liberty, when silencing true Ministers, and suppressing good learning, and crying up illiterate impudence, shall be thought a means to propagate the Gospel; Then let them that are seriously and soberly godly fly to the *Mountaines*, (to the true Ministers of the Church) from whom God hath appointed *salvation to descend to the beleiving souls*: Nor are they to regard what every bold and ignorant upstart boasteth and feigneth of *Inspirations*, liberties and blessed toleration; obtruding *himselfe* out of the promptnesse and pride of his own heart upon the credulous and silly vulgar (who love to be flattered to their ruine, and deceived to their destruction, but hate to be truly guided, and faithfully governed to their safety;) For all these *pretenses* of Liberty, Toleration, Inspirations, &c. are manifest to be but as the *divels silken halters*, by which he hopes to strangle the Christian and reformed Religion here and elsewhere: it may be (seemingly) and with more gentlenesse; but not with lesse malice, and cruelty to mens soules, than with those rougher *hempen cords* of open persecution.

Propè abest à
crudelitate, ni-
mia indulgentia
& à persecuti-
one enormis to-
lerantia; in
tantum pericu-
losa, quantum
dissoluta. Me-
lan.

From which, such sad toleration and rude Liberties are not very far; being but *new expressions* of Anarchy, and colours of portending confusion, or utter dissolutions of all Church order, peace and Government, into a cruell *licentiousnesse*, which is always tyrannous to true Religion: Nothing is more burdensome than some *mens levities*, nor more fulsome, and deformed, than their *Reformations*; nothing more uncharitable and untractable, than their liberties; nor more a plague and death to Religion, than, what they

they call, *health and recovery*; when *vulgar or fanatick violence* binds so much the *staffe of discipline*, till it breaks; heady men *surfeit the flock by over-driving it*, and Wolves in sheeps cloathing, scatter and tear the sheep of Christ under pretence of letting them goe, whither they list; in stead of being true shepherds, fetching them home, and feeding them in *due bounds*, with good pasture: in which wholesome and safe bounds, both *Christian Magistrates*, and *true Ministers* should seek to feed the flock of Christ; not as *bare spectators* of their *wanderings and errors*, but as *enabled and intrusted* by God with a *coercive power* from Christ, for the Churches good: and where the Magistrate is negligent, there the Minister should be the more diligent in the place where Christ hath set him; who is the *great Shepherd of our souls*, beyond whose holy bounds for any Christians to affect any *Liberty*, is to wear the *divels livery*, while they are in *Christs service*. Few men complain of *want of freedom*, but they whose freedom would be their own and other mens greatest bondage: Nothing is *lesse desirable* to a good Christian, than to be left to himselfe: for men are then *neerest to be undone*, when they may doe, what they list; and least in safety, when they are their own keepers.

Sic vigilet tolerantia, ut non dormiat disciplina. Aust. l. 17. de verb. Ap.

ὁ ἀρχὴν ἀεὶ τῶν νόμων ἔσται. Thucyd.
Libera me a malo; hoc est, a me ipso. Ber.

MY next *Calumniating Adversary*, against the Ministry of England, which I have to deal with and detect, is possessed with a *thirsty and covetous Spirit*; which would fain have *Liberty*, if not to speak, and act, what he list in Religion (without any restraint of Magistrate or Minister) yet at least to pay what he list to any Minister, since he is free to hear whom, and when he list, or none at all; he would not be tyed by any law to pay any thing to their support, although it be due to them, and a right which none else might challenge. He likes not that *settled maintenance*, which they challenge as due. This *subtill and frugall churl* of a Christian is a *Jesuitick terrien*, hath many wary fetches and windings against the Ministers of the Gospel in the reformed Churches; but none beyond this plot, that he hopes ere long to be too hard, or too cunning for them here in England: while under some specious, and politick pretention, he shall deprive them of all settled maintenance; and by so spoiling and distressing the Ministry, he shall be sure to pillage, and lay waste in a short time, all the reformed Religion, and face of any Church in England.

The 6 Civill. Against the maintenance of the Ministry as settled by Law.

This thirsty and covetous Divell is the eldest son of Pluto; Beelzebubs Steward; a perfect hater of the true God; a servant of Mammon;

Ans. 1. The vilenesse and sordidnesse of such the spirits,

Matth. 26. 8

vers. 12.

Joh. 12. 6.

*Non nulli pari
dolore commoda
aliena ac suas in-
jurias metiun-
tur. Tacit.
hist. 1.*

2 Cor. 2. 16.

Mal. 3. 8.

*ὁ δεινός καὶ
πάντοτε τῆς
φειδωλίας ἀπὸ
αὐτοῦ. 1^a Pel.
1. 3. Ep. 24.*

Isai. 52. 5. 6.

*Sacrilege a-
gainst the
light of Na-
ture.*

Jer. 2. 11.

*Plato calls Sa-
crilege ἀνόσιον ἔργον καὶ πολὺν πόρον. De leg. c. 9.*

the very ghost of Nabal; a child of darknesse; an enemy to all saving light; so deformedly black, that he is ashamed to shew his face, but under the veil of religious, and reforming pretences; his envious eyes, like Judasses, cannot endure to see any costly effusions, which the devout and liberall piety of former times have powred upon the heads of Christ and his Ministers; which some men would now make to be but an Omen, or presage, that their death and buriall is not far off; The envy and anger of these Antiministeriall adversaries is dayly and lowdly clamorous in speech and pamphlets; To what purpose is this waste; might not the Glebes and Tythes be sold, and better imployed? when there are so many frugall undertakers, who are able and willing to preach the Gospell gratis; who would be no burthen to the people? Not that Judas cared for the poore, nor these for the people; but, because he was a thief, &c. What these envious objecters will be, time will best shew; at present their eyes are evill, because other mens have been good; and, as by an ignorant confidence they contradict the Apostles question, Who is sufficient for these things? so by a sacrilegious ingratitude they hasten to answer the Prophets question; or rather the Lords; Will a man rob God? Yes; these projectors for Atheism, Barbarity and profanenesse, would fain perswade this whole Nation to join with their cruell and covetous design; to rob so many honest men, and able Ministers of that maintenance, which their learning and labours merit, which they have a right to as by law, so by the possession of many hundred years: that so they may at once rob this Church of the blessing of the true Christian reformed Religion; and rob God also of that honor and holy service, which both privately, and publicquely is done to him by thousands of his servants, the Ministers of this Church. It is no wonder, if those that grudge at the cost bestowed on Christ meditate to betray him; and had rather make a benefit or save something by his death, than see any thing bestowed on him while he lives, though it be by others bounty: For alas, what these men grudge at as given to Ministers, is little or nothing out of their own purses or estates: Nor is it given by them to Ministers any more than the rent they justly pay to their Landlords. But what can vile men meditate save onely vile things?

And indeed what can be more sordidly vile, or should bee more strange, and lesse named, among those that are called Christians, and reformed too; than such degenerations from the very dictates of nature, and the common sense of all Nations? Hath any nation changed its gods? And if they retained them, as Gods, did

ever any Nation rob, and spoil their gods; which yet were not gods? Ask among the heathen, and let them teach these unchristian spirits; was it not always esteemed among men, as an act of piety, and honor and virtue, to devote any thing to the service, and worship of their Gods; as a thankfull acknowledgement of that homage, they owed, and that dependence they had on the divine bounty? Was it not likewise counted in all times a most **impudent* and *flagitious villany* to take away any thing rightly dedicated to divine, and holy uses? So far the *very light of nature* taught men to abhor such execrable *theeveries*, and rapines, that it was by the **Romanes* esteemed as *paricide*, or murder of parents, worse then Treason: a fighting against God. It was esteemed an high ingratitude, not to devote and dedicate something; how much more to alien or take away from Gods service, who is the giver of all?

esto. Leg. 12. Tab.

Soli cum Diis sacrilegi pugnant. Curt. l. 7.

Now, why any Christians should take any such liberty against their God, which the very *heathens* abominated; (and which the *primitive Christians* never practised, but contrarily dedicated many great and rich things to the service of God in his Church; which were called (*Patrimonium crucifixi, Donaria fidei, Anathemata Dominica, Deposita pietatis,*) the pledges of piety, the bounty of believers, the donatives of love, (deposited with Christ, a faithful repayer, no lesse than an ampler deserver of all things) I can see no cause, but onely that the divell, and evill men have more spite at our Religion in *England*, both as Christian, and as reformed, than at any other, and therefore they envy any thing, that may be any means to continue, or encourage it. And since he could not keep us in *Idolatry*, he tempts us to *Sacrilege*: which the **Apostles* question clearly implyes to be a sin equally or more abominable to God; The one robbing him of his service, by a false worship; the other of the meanes dedicated to maintain his true service and worship; Which was one of the desperate projects of *Julian* against Christian Religion; who tooke away the gifts and holy vessels, which *Constantine the Great* had given to the Churches use, and Ministers maintenance, with this scoffe; See in what goodly vessels the *Nazaren* is served!

But the great grievance which these men cry out of, and hope will be very taking with tender conscienced covetousnesse, is this; That the Ministers of the Gospel should have Tithes; At these they are scandalized, as much as a Jew would be at eating of Swines flesh; They are so afraid of turning Jews by paying Tithes to Ministers, that they had rather turn Turkes, by taking quite away both Tithes and Ministers: How well doth our blessed Saviours severity fit these mens hypocrisies? while they strain at the gnat of Tithes, and swallow down

ἱεροσυλεῖν, τρώει καὶ νόμιμον ἅπτεται. Polyb. l. 6.

Facultates numini sacratas nulla lex, nullus casus facit caducas. Sym. m. V.

* Act. 19. 37.

* Sacrum sacrove commendandum, qui dempserit, rapseritve, paricida

Puniant sacrilegos Ethnici, cum ipsi de deorum potestate diffidunt. Laet.

Just. l. 3. c. 4.

Sacrilegio proximum est crimen laesae majestatis. Justini.

Leg. Jul.

Test. Apol.

Irenaeus, l. 4.

cap. 34.

Origen. in.

Num. cap. 18.

hom. 11.

* Rom. 2. 22.

Theodoret. l. 3.

cap. 6.

2.

Against maintenance of Ministers by Tithes.

Match. 23. 23.

Tithes due by
a civill right
of Donation
and Law can-
not justly be
taken away.

See Sir Ed-
ward Coke,
on Lit. Ten. l. 1.
c. 9. Sect. 73.
An. 850. King
Ethelwulf with
the Prelates
and Princes in
severall Pro-
vinces of all
England (*gratitudo consensu*)
of their free
will endowed
the Church
with the tithes
of lands, goods,
and chattels;
*cum decimis
terrarum, &
honorum alio-
rum sive catal-
lorum, univer-
sam dotavit
Ecclesiam, per
suum Regium*

Chirographum. Ingulph.

*Qui augere voluerit nostram donationem, augeat omnipotens Deus dies ejus
prosperos. Si quis verò mutare vel diminueret presumpserit, noscat se ad Tribunal Christi redditurum
rationem, nisi prius satisfactione emendaverit. In lib. Abingd. Quod divini juris est id nullius
in bonis est, Iust. In tit. l. 2. tit. 1. Prov. 20. 25. It is a snare to the man who devoureth that
which is holy, and after vowes to make enquiry.*

2. Not honor-
ably or piously.

* *Nemo potest
mutare consili-
um suum in al-
terius præjudi-
cium. Reg. Lu-
is.*

down the *Camels* of rapine and *Sacriledge*: they stumble at the
straws of Tithes, and leap over the *beames* of cruelty and *unjustice*.

For if God had no right to require; or there were no word,
commanding the *Tenths* to be devoted to his service, (who is *Lord*
and *donor* of all:) or, if he had never assigned this right (since
himself needs nothing) to his *servants* the Ministers under the
Gospell, (as he did most clearly under the Law:) yet sure the
Proprietors, which were Princes, or Peers, or people of this land,
(our *pious progenitors*) had a civill right to the land and the fruits
thereof; which no Law of God ever forbad them to dedicate, as
they had a mind, to the service of God, or any portion of it, as
they pleased to the maintenance of the *Ministry* of the Gospell;
Nay they (as all men) were encouraged, yea and commanded, to
honour God with their substance, *Prov. 3. 9*. This they have often done,
by the full and frequently renewed consent of all Estates in this
Nation, for many hundred of years past; establishing by curses
or Anathemas, and by civill laws the *dedication* of those Tithes,
which are *Feudum Dei*, Gods fee, and his Ministers chiefest main-
tenance; So that, if these *Antidecimists* cannot think them suffici-
ently proved to be Gods immediate gift to his Ministers; yet they
may easily see it is *mans gift to God*; that is, for the maintaining
of his publique service, and Ministry of the Church: where-
of the *donation* cannot but be, both in Reason and Religion, very
lawfull; and so the enjoyment of them, at least in that tenure,
very just; since it was done by the *right owners*, to a very right and
good end: Nor doe I see how the alienation of them from that
holy use can be lawfull, now, by the will of any men, since the
title and propriety is now in God; though the use of the fruit be in
the Ministers of God, as his *Feodataries* and tenants, or homagers.

And if there could be a lawfull *resumption* by posterity, or an
abrogation of the will of this Nation, in what it hath thus dedi-
cated and given to God, if this could be done without a *crying*
sin of sacriledge; yet doubtlesse the piety and honor of this Nation
is still such in all worthy mention, that it would never be done by
a free Parliamentary and publique vote: since, if all humanity
and honour forbids any man to resume the gifts of charity,
which hee hath once given to poore men, whereto they have
both mans and Gods right, (as freely given to them for Gods
sake by the lawfull owners) much more doth all piety and religion
forbid.

forbid any men (*νοσφισαδαι* to take away, or subduce by force or fraud, as *Ananias* and *Saphira* did) any thing, that is once by themselves (or others) dedicated to God: especially in such a way of service, which he requires in his Word; That is, for the maintenance of that order, government, and Ministry of holy things, which the Lord hath appointed in his Church. Which cannot be done without necessary subsidies of life, for Ministers, as men; And since a power of demanding, and receiving maintenance is in the true Ministers of the Gospell, in *Christs* name, (as the Apostle *Paul* proves; no doubt there is no lesse power in Christian people, of giving them, or rather paying them, as * a due debt, both in divine, and humane equity, either in occasionall, and moveable maintenance; or fixed and perpetuall.

Eusebius tells, that before the ruine of *Ierusalem* so impudent and violent were wicked men, that they took away the Tithes and benefit of the Altar from the Priests, so as many died for want, *Hist. Eccles. l. 2. c. 20.*
* *Act. 5. 3.*

Why hath Satan filled thy heart to ly to the Holy Ghost, and to keep back, (or defraud and purloin) part of the price of the land? * *1 Cor. 9. 6, 7, 8, &c.* *Gal. 6. 6.*

The first was the way of Ministers and Bishops alimony in the primitive unsettled, and persecuting times; when Christians could not expect to be long masters of their own estates in lands; nor could they endow any Minister or Church with any part of them, to perpetuity; yet then in those hard and perilous times, we read in Ecclesiasticall stories, that the liberall gifts and free-will offerings, of all manner of good things, from the devout Laity to the the then most deserving Clergy, amounted to more, than the after settled means by way of Tithes.

Ne invidia Clericis obveniat de possessionibus Ecclesie obtulit plebi B. Augustinus malle se ex collationibus vivere ut antiqui. Sed id Laici suscipere noluerunt. *Post. vit. Aust.*

Which way of maintenance was as anciently, so generally settled in all Christians Churches after *Constantines* time, as well as in England: The benefit of which, as in all other things, thus given by beleivers to God (as a grateful acknowledgment, of his dominion over us, and all we have; of his bounty, conferring all upon us; of his mercy, vouchsafing to accept from us any portion of that, which is his own) returnes, indeed, to the bosome of the givers; and aimes, next the glorifying of God, at the spirituall and eternall good of their own souls; Nor can God be unthankfull to those, unto whom he gives the grace of being so really thankfull to himself, for what is done to the Ministers of Christ, is as done Christ himself; and what is done to Christ redounds to a mans own good: The divine munificence as

3. Nor wisely. *Am. Marcel. lib. 17. De Damaso & Ursicino* pro sede Episcopali ad eadem & sanguinem civium contententibus: Hanc enim (inquit) adepti, futuri sunt ita securi, ut ditentur oblationibus matronarum; procedantque vehiculis; circumspedite vestiti; epulis curantes profusus, adeo ut eorum convivium regales superent mensas.

Primitias tempore regis *Canuti* contribuebant Ecclesie, quam contributionem, *Semen Ecclesie*, Church seed, appellabant, *Fleta. l. 1. c. 37.* *St. Austin* complains in his time, *Majores nostri ideo copiis omnibus abundabant, quia deo Decimas dabant; & Cesari censam reddebant. Modo autem quia discesserit devotio dei, accessit indictio fisci. Nolumus partiri cum Deo decimas, modo autem totum tollitur.* *Aust. hom. 48.*

* An. 587 Synodus Mutisconensis de decimis leges renovavit: quas Christianorum congeries Legis ante temporibus custodierat intemeratas. Can. 5.

Synod. Moguntina sub Carol. M. an. 813. Can. 38. testatur, Imperatorem tributum remississe, & eorum loco decimas Deo assignasse.

* τίς ἐστὶν ἁγία καὶ ἐξουσία, Sacrilegis nil sacrum. Hierocl.

3. Against Tithes as Judaicall, &c.

the heavens alwayes returning with liberall showres and fruitfull dewes upon us, what ever gratefull exhalations our devout humility (as the earth) sends up to him; either in *charity* to the poore, or in a *liberall requitall* to his Ministers: Neither of which are welcome objects to those *ravenous appetites*, who so much grudge that Tithes should by any title, though never so free gift, which is very just and good, be given to Ministers, and enjoyed by them; When once these hungry stomachs have satified themselves with the *flesh* of Ministers; the *Clergies maintenance*, or *Churches Patrimony*; who may doubt, but they will also *pick the bones* of all Colledges, Hospitals, and Almshouses? Nothing being sacred to a sacrilegious minde; nor unviolable to a violent and rapacious hand. Nor is it a hope so much to relieve their own *necessities*; but a kinde of *wanton cruelty*, which makes many of these *Evening Wolves*, so fierce and ravenous against the Ministers maintenance: Nay, many of them covet nothing more, than to see all the excellent *Ministers of England*, reduced to the same beggery, which the meanest of themselves now contend with all, or lately did; so little have most of them profited by their *over thrifty piety*: Nor are such *illiberall souls* ever to be *satisfied* with good things.

But Tithes are Ceremoniall, Legall, Typicall, Judaicall, and (which visard makes every face ugly and terrible to the vulgar) they are *Antichristian*.

Ans. 'Tis possible some simple countrey people may be scared to subscribe against Tithes with these *bugges words*; But sure, for these men, who pretend to *fright others*; I beleeve they have no more *reall horror* upon them, to take Tithes, or more, of others, either as they pretend to be Preachers, or as they are Lay Impropropriators; than the conjurers in *Lapland* have, who make many strange faces, and fearfull noises, as if they had raised, and espyed a *divell* in their circle; when all is to get but a little money of the *silly spectators*: The meaning of all this *great cry* against Tithes of Ministers is, to save a *little wool*, though the sheep be the *more scabby*; to spare some small matter, which some of these objecters (it may be) yearly pay to the Ministers, with much regret and murmuring: Yea, it is generally observed, that these *clamorers* who make the *greatest cry*, doe not yeeld the fairest *fleece*; nay most of them not one grain to the feeding, nor one lock to the *cloathing* of any Minister; nor indeed have they much wooll (for the most part) on their own backs, which makes them envy all that have. *Sleep* are silent under the *shearers hand*: but *dogs* are prone to bark and

and snarl at those that *feed them*: of whom the Apostle Paul bids Phil. 3. 2. the *Saints, Bishops, and Deacons* of Philippi to *beware*, as of *evill workers*; who are not content with the *circumcision* of Ministers maintenance, which hath been already too much made, by severer hands; but they aim at a *totall concision*; a taking all away. As for these *Repiners*, they are not so *guilty* of *paying Tithes*, as they would be of *receiving them*; 'Tis as much a *covetous*, as an *envious* spirit, which possesseth them: Yea, rather than fail of their designe against Ministers, they are not content with their own not *paying* any thing to Ministers, but they *repine*, that any men else should; whose gratitude and religion teacheth them to give to every man what is their due, especially to the Ministers of Christ, which they justly doe, as with a good will and chearfull minde, so with a good will, and with a far more judicious and upright conscience, both to God and man, than these covetous cavillers can possibly *carp*, or *grudge* against them; who, *poor men*, every day think they grow *leaner*, while they see or hear any Minister hath what they call a fat Benefice, or a *competent Living*: Although the *faithfull Lamp* spends its self, and all the Oil too, in the place, where hee receives it.

But these *murmurers* cannot digest the *Jewishnesse* of Tithes, and *Of Tithes as they are still fancying*, and afraid some costly sacrifice must needs *Jewish*. *goe along*, where ever *Tithes* are continued.

Ans. It may be, these men cannot *endure Tithes*, unlesse the *Jews* might enjoy them; who (although still *crucifying* Christ in their malice, hardnesse, and blasphemies, yet) these men seem far lesse averse from entertaining them with their fawning and flattering insinuations into their bosomes, than from maintaining or countenancing those Ministers who preach and beleve in Jesus Christ *crucified*, as the onely *Messiah* and Saviour of the world; Nay these *Antidecimists* glory in two things, as *high tokens* of their *Sanctity*: one is, their endeavours, first, to further the *conversion* of the *Jews*: the second is, to hasten the subversion of the office of the Christian Ministry: Nor doethe *Jews* *unwillingly* flatter them sometimes, as very great *factots* for them, when they see what rare *Jewish projects* they have common with them; against both the name and faith, the Church and Ministers of Jesus Christ; who had never so prevailed by his word against the *Jewish pertinacy*, and obstinacy, if he had not had an able, constant, faithfull and ordained Ministry; nor had this Ministry without *miracle* continued, if there had been no constant *maintenance*; which the more settled it is against covetous and ungratefull spirits, the more is the preaching of the Gospel, and its power likely to settle, in all *humane reason*; (Notwithstanding that the corrupt lusts of men

Thou shalt not muzzle the mouth of the Oxe, &c.
 1 Cor. 9. 9, 12.
 13, 14, &c.
 The Oxe hath a mouth to feed himself as well as feet to tread out the corn for others.

Col. 3. 5.

Proposals of H. R.

O quam religiosi sunt avarorum delicta!
 Cyp.
 Non statim religiosi sunt quia impune sacrilegi. Min. Fel. de Rom.

are prone sometime to abuse peace and plenty, as *David* did his leisure, strength, and retirement;) One would think, that these men did forget, that the *Ministers* of the Gospell are men, as well as the *Jewish Priests* were, and that they have mouths given them not onely to feed others with the Word of life, but also themselves with bodily food, as the necessary *staffe of life*: Yea, they not onely may, but ought to live of the Gospell, as the *Priests* did of the altars service. Indeed the words and spirits of these *Calumniators* against Tithes and Ministers doe signifie, as if it would more trouble them, to see the knife of a Priest ready to slay a beast, than to see the rudest fellow of their faction ready to cut any *Ministers* throat in England.

But it is strange these men should now be so squeamish, as to Ministers receiving of Tithes (which were by the piety of our ancestors given of old to them, or to God rather, for his service: And this not by Ministers perswasion, or importunity so much, as by the good will, and devotion of this *Christian Nation*) when themselves have alwayes so good stomachs, that they devour nothing more easily and digest nothing more chearfully, than these sacred morsels, when either they fraudulently detain them, or injuriously deny them to the Ministers; to whom in all justice and humane law, (it is clear) they belong; yet it is stiled by one of this party a conscientious sincerity in many, that refuse to pay them; Is it not rather a detestable covetousnesse, (which is *Idolatry*) that denyes, or defrauds any man of their due? is it not an abhorred sacriledge, that rob the Ministers of theirs? for which right or dues they have as much to shew (at least) as any man hath for any thing that is his, by the Laws of the land: Sure, we are but a very base and bad Nation, if many (as we are lately told by one) of the very best of the people, had rather in conscience and sincerity doe other men, and especially Ministers so great wrong (who must starve most of them with their families, or beg their bread having no other livelyhood, if they have not this) than pay, what is due to them, and so necessary for them; O consciences more thrifty, than tender; more scraping, than sincere; which have thus much of the Jew in them, that they make little or no conscience to coulsen any, that are not of their own Tribe or faction; When did any of these sincere men, as he calls them, make conscience to pay their Tithes justly? or if not in that kinde, when did they make conscience to pay, as much, or more of free will to the Minister, as their Tithe came to? They might soon pull this thorn or scruple out of their consciences; if in stead of the tenth they would pay rather a sixth or seventh part, or any, that is not short of what the Law of man commands: so they shall be sure, neither to favour of the Jew, nor of any injustice. But still

we

we may observe, when some men handle *Conscience*, their meaning is to lick their *own fingers*: But when, I pray, are these *sincere and best of men*, any whit *scrupulous*, or tender conscienced, in the point of their *possessing any Tithes* by an *Improprate Lay-tenure*? When did any of them ever complain of them? when were they *surfeited*, or *over-charged* with them? Notwithstanding there is more of the *Pope* in an *Impropriation*, than in any thing else, about *Tithes*, for *Tithes* were generally so *Impropriated* by *his authority*; and are held in no other manner now, than as they were by the *Popes power* aliened from the *Rectory*, to some *Monastery*, or *Religious house*. Statut. Hen. 8.

So that as *Cato* merrily, yet severely said of the *Tuscan Sooth-sayers*, (who were least of all such, as their name sounds) Hee wondred they could forbear to *laugh* at one another, who so well knew each others juggling, and their own knavery; So may I reply to these *scrupulous Antidecimists*: Sure it is but their *sport and merriment*, thus to abuse *simple people*, with their *over-righteousness* or *superfluity* of malice rather, feigning a sense of that, as a *sin*, and *unlawfull* in *Ministers*; when *themselves practise* the *same thing* most willingly on very suspected grounds without any remorse, or scruple; as if they had an excellent good title from the *Pope*, and the *Laws* for *Improprate tithes* (where the very end of peoples *paying Tithes* is frustrated; (which is their *Institution* and *direction* in the *publique service* of *God*;) And yet neither *God* nor *man* could give a good title to *Ministers* for receiving *Tithes*; who carry on that great *good end*, for which impiety and equity they were designed; which is to help on people in serving of *God*, and saving their *soules*; Such self-condemned, and unexcusable *cavillers* seeme in many things to be *children*, (as in peevishness, and inconstancy: in the most commendable quality (*innocence*) they are least like:) but I wonder they should be so much *babies*, and so weak in understanding, as to this point of *Tithes*, (unlesse, because they are too much men in *malice*) since this subject *about Tithes*, as the settled and best maintenance of the *Ministry* of the *Gospel*, hath been so clearly, fully, and learnedly explained, proved and asserted by all law, both *divine* and *humane*, by many excellent pens, not onely of *Ministers*, but of others; who may be thought more *impartiall* (as *Gentlemen*, and *Lawyers*) both long since and of later times; But the way of these *Antiministeriall* men is to read no books, whose title they prejudice, nor to admit any truth to their partiall tribunall, but what is saving; (they mean, and so do I) to their purses.

To refresh their memories therefore in so trite a subject; and stir up their duller consciences by a little account; I wonder how these *Scrupuloses* can be ignorant, that *Tithes* were of *divine use* before of *Tithes*. 4.
Of the ancient
right and use
of Tithes.

Rom. 2. 1.
Cui absolvi
potest, qui nec
ibi est innocens?
Amb. off. l. 1.
c. 12.

Clem. Alex.
spw. 1. tells us
that by the
light of nature
among the hea-
then (or by
tradition)

Tithes were
consecrated to
the Gods.

So Dionys. Ha-
licar. l. 1.

* Gen. 14. 20.

41.

Heb. 7. 4.

* Mat. 10. 40,

Ioh. 13. 20.

Heb. 7. 4. 8. 9.

&c.

Gal. 3. 17.

fore the Jewish constitutions: That they draw their origin either from the common light of Nature; or from that traditionall Theology, which was in the Patriarchs of old: which dictated, as a Deity, so a Priesthood, or Ministry to serve it; also a duty to consecrate, ordain, and maintain for that publique service some men, who should be fittest to attend it. Doe they not read that Tithes were paid by Abraham the father of the faithfull to * Melchisedek the Type of Christ? And why then should any worshippers of Christ, who are children of faithfull Abraham (by imitation of the same faith, which was in him, long before the Law of Moses) think it a sin or error in them, to pay Tithes to Christ, (the Antitype) by the hands of his Ministers; who are * deputatively, and Ministerially himself? whereas indeed it may rather seem a sin not to pay them; since we see Christ hath so good a title to them, who yet did not claime them when he lived, because the Leviticall Priesthood was yet standing: yet Luk. 8. 3. divers that had been cured ministred to Christ and his family of their substance, and Matth. 10. 10. he declares the Ministers right to be as good, as the labourers to his hire. If he that receiveth you, receiveth me, and he that despiseth you, despiseth mee; and he that giveth to a Prophet a cup of cold water in my name, gives it to me; if these be true, and Evangelicall; why is it not as true and Evangelicall, He that payeth Tithes to you, as my Ministers, payes them to me? Whether it be by private and solitary, or by publique and joint gift and dedication; Sure the highest right and claim Paramount must be eminently in Christ who is Lord of all, more then in Melchisedek; and so either the obligation to pay them, or the lawfulness to accept them in Christs name, as a right to him; or as a free gift offered from beleevers to the honour and service of Christ, must needs be evident in all justice and religion; (As water is purest in the Fountain, and light clearest in the Sun, so is Melchisedeks right most in Christ:) Nay I think in good earnest, that a Christian Jew would hence draw an argument, (although he were of that tribe of Levi, to which Tithes were after commanded to be paid among the Jews) that he ought now to pay them to the Christian Ministers, or to Christ; as in relation to his service, and as an agnition of him to be Lord and God; since, even Levi in Abrahams loins paid Tithes to Melchisedek; that is, to the type and presenter of Christ: And since the Lord Jesus Christ is the perfection and sum of the Priesthood and order of Melchisedek, he may justly claim what ever was typified; as a due or honour to be done to him; of which this is one; that he should receive Tithes who never dyeth, Heb. 7. 8. & 15. So that this Evangelicall right of Christ, as those promises to Abraham, being before the Legall establishment, is not to be annulled by that law of the Jews, which was 400. years after.

As

As to the intervenient appointment and after custom of paying Tithes, divinely settled by a positive Law among the *Jews*, (as the then onely Church of God) it carries not any frown in its face against *Christian Ministers* now receiving Tithes, or others paying them under the Gospel; if there were no Law of the Land devoting Tithes to God, and enjoining the payment of them to Ministers as a rent charged upon lands, and estates; what sin could it be for any Christian (as many primitive Christians spontaneously did) to devote, set apart, and give yearly the tenth of all his increase to the Ministers of the Gospel? Sure nothing of right reason, Scripture, or true Religion, (which onely should rule the conscience of any sober man) doth teach any Christian to abhor, what ever was instituted or practised among the *Jews*; if it be but after the law of common equity, gratitude, piety, or civility, toward God, or man; Else these *Antidecimists* must think they sinned, if they should but cover their excrements, which was once a law of cleanliness among the *Jews*; yea the example of God so confirming by a positive law, in that his ancient Church of the *Jews*, those generall dictates of nature, and the preceeding practise of *Abraham*, paying Tithes to *Melchisedek* as to the Priest of the most High God, and a type of Christ, according to grounds of common equity and naturall piety, or gratitude to God and man; This consideration I say should have the greater inducement to assure Christians; that, what is neither meerly Typicall, nor Ceremoniall, (as Tithes were never thought to be by any learned or wise men) but rather a thing of common equity, and piety; confirmed by a divine positive command, and the choice of God, this cannot but be as acceptable to God now, when dedicated (by the consent of any Christian people) to his Evangelicall service, and Ministry; as it was before either from the hand of *Abraham*, or his posterity: since it is no where forbidden in the Gospel, and by Gods wisdom hath been chosen as the fittest proportion under the Law.

Deut. 23. 13.

Yea, and to those, that have not the loosest, but the liberallest consciences among Christians, it seems expressly recommended, after that pattern, Even so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel; Even so, as they did, who served at the Altar; so far as the imitation can now hold; which though it cannot in the Sacrifices, yet it may in the Tithes, and in first fruits, and free-will offerings, which were frequently, and plentifully brought to the Bishops and Ministers of the Churches in primitive times, for their own support and the Deacons, with the poor; If the Tenth, or (quantum) How much, be not here expressed; yet it is vehemently implied; Else the Apostle had proved nothing, nor given any directions, either for Ministers fitting support, or for

Cor. 9. 14.
v. 13.

Christians regulating of their retributions; if he doth not command them to pay, at least a Tenth, sure he doth not condemn their paying a Tenth part, which they may freely doe, if there were no such divine right pleadable, as this indeed is to all Christians, whose covetousnesse doth not teach them to cavill against reason and Scripture too; However, this is the least, that we can make of that place; if in difficult times, (such as the *primitive* were) something were left to the gratitude, ingenuity, love, and largenesse of Christians hearts towards their Ministers, (wherein sometime they even exceeded their power and estate in munificence:) yet in quiet times, and in a plentiful land it may well be expected by God, (at least, it cannot be blameable) for any Nation, Church, or private Christian to give, and settle such a portion, as the Tenths of the increase, upon those that serve the Lord, and the Church in the Ministry of the Gospell. It is easily computed, that Tithes were not one half of the Leviticall maintenance; What reason can these men give (beyond their will and despite) why the Christian Ministry should fare worse, or have lesse honour, than the Jewish, since it is in many things, a better Ministry? 1. Clearer in the light of Doctrine, promises, and prophecies. 2. As venerable in the Mysteries. 3. Far more glorious in its chief Minister and Mediator, Jesus Christ, the Son of God; the other by servants. 4. Much easier in the burthen both of labour, ceremony and charges, to believers and worshippers; 5. Yet not lesse painfull to the Ministers, whose spirits are more exhausted by studies, preaching and other Ministeriall duties, than the Jewish Priests by more grosse and bodily labours. 6. Not lesse comfortable to devout and pious soules. 7. More universally diffused, as more convenient for all mankind; 8. And never esteemed lesse necessary to the Church, or lesse acceptable to God; save onely by Atheists, or Niggards; who had rather read that most blasphemous and no lesse irrationall than irreligious book, *De Tribus Impostoribus*, than the four Evangelists; valuing a cheap Alcoran before a costly Bible.

Heb. 7. 19. 22.
Heb. 8. 6.

Heb. 3. 5.

5.
Tithes not
Popish or
Antichristi-
an.

So then, I think I have with a very soft and sober fire, quite decocted the Jew out of Tithes, and with as much or more ease, will Antichrist, as they call it, or any dregs of Popery, evaporate out of them; Some mens teeth are so set on edge by too much chewing of the Pope, that they cannot bite, or taste any thing, but it relisheth of Antichrist to them; if the Romish Church and Bishops did ever use it: If any thing (as I have said) be suspicable for Popish or Antichristian in Tithes, sure it goes with the Impropropriations; for if it were blameable to alien Tithes from the Ministry, and cure of soules, by annexing them to Regular and Monastick uses; and if it were not commendable to alien them from both, to meer secular uses; where they are usually expended.

expended with more luxury and vanity, as with lesse piety and charity, sure the best way was to have kept them in their *originall design*; which was for the *maintenance of the Ministers*: Nor is the Popes traffiquing, or disposing of them, during his usurpation, here any *prejudice* to them, no more than a *blear eye eclipseth the Sun* by looking on it, or a *foul hand abaseth a Jewell* by touching it. That the Popes of Rome invented Tithes, is as true, as a learned Rabbi of these new wayes, (and a great Preacher too) once told me with most unhistorical confidence; That Pope Gregory the great first invented *Infant baptism*; (which 'tis sure enough St. Jerome and St. Austin, Cyprian and others mention as a *Catholick custome* in their dayes, which was some hundred of yeares before Gregory; and they oft declare it to have been an antient, primitive and Apostolical practise; which no Father, no Bishop, no Councell, ever began; but was generally used, as we finde in St. Cyprian, from the first plantation of Christianity, and the making Disciples to Christ: Initiating them by water, as the Jews formerly had done Proselytes in their Church.) But this is onely in passant, to shew how great confidence attends grosse ignorance in these men; As to this of tithes, so farre as the Pope had to doe with them at any time, I have taken away the foolish scandall and vulgar prejudice, giving in another place sufficient account to all that are capable of sober truth; That nothing in Christian Religion, either in *Scriptures, Sacraments and doctrines*, or in the order, power, succession, government and maintenance of Ministers in the Church, are therefore burnt with *Antichristianism*, or with any thing which the *Vulgar* calls Popery, because the Pope set his foot sometime in them; For truly then our *Parliaments* (which are accounted sacred in their essence and honour) should be *Antichristian* too; for time was, when they did own the authority, yea and reconcile and submit themselves to the power of the Pope and *See of Rome*. If any men reply *Parliaments* have long agoe purged themselves of the Pope and Popery: Truly so have all things else in this Church, and *Tithes* among others, which these mens mouths so much water after; and sure such *squeamish stomachs*, as theirs, would never desire and digest them, (as they doe) if there were the least grain of *Antichrist* or Pope either in Lay or Clergy mens Tithes; for they vehemently pretend to have vomited up all, that savours of the Pope or Popery.

But it's lost labour to seek further to pull this *prating worm* out of some mens *tongues*, when the root of it is in their *brains*; if they had but the tithes of common reason and sober sense, they would easily see, how little the Ministers of England, or any Christian Church of the like way is beholden to the Popes of Rome, in the matter of tithes; It had been better for us, that the Pope had never medled with them; which occasioned so many *Impropriations*, and these so

St. Aust. Ep. 28.
B. Cyprianus
non aliquod novum decretum
condens sed Ecclesie fidem firmissimam servans, corrigit eos, qui ante 8. diem puerulum non esse baptizandum putabant.

Cypr. Ep. 59.
ad Fidum, an.
250. A baptismo post Christum prohiberi non debet infans recens natus.
Cic.

many beggerly livings; which can hardly expect or make a rich and able Minister; if these men would really reform, they should promote the *restoring* (by some convenient way) those *Impropriate Tithes* to the Church; But their reformation is alwayes on the taking, not on the giving hand; like the footsteps to the Lionsden, all are *towards*, none *fromwards*. It's very probable, the Popes made little of their owne lands any where Tithable; if, when they saw the charity of *Christians grow cold*, and their *luxury*, in peacefull times, great, the Bishops of *Rome* perswaded others to settle the maintenance of the Ministry, and to provide for the *double honour* of the *Clergy*, by this way of *Tithes*, which might not be arbitrary, but legall, and certain; Truly it was one of the *most prudent*, and pious works, that ever any of the best Popes did for the Church; (And truly many of them were so wise and holy men, that they might in great part cover and expiate the lesser errors of others; if too much of secular pride, and humane passions had not afterward transported them beyond all bounds, becoming *Christian Prelates*) It were a madnesse, onely worthy of these *Antidecimists*, to abhorre to doe any thing, never so sober, which others (now become frantick, and disordered) sometime did in their *better moodes*.

6.
Of turning
tithes into a
Lay Channell
for the ease of
some tender
consciencs.

But there is a late writer, who hath projected, how to percolate Tithes so through Lay hands in a *publique Exchequer*, or *Tith-office*, which will effectually purge away all that is *Jewish*, *Antichristian*, or uncircumcised in them; (as sure as a Monks cowle will recommend a *dead man* to heaven;) I am as solicitous for those officers danger, as that writer is for the Ministers; lest they prove *tithe-coveters*; when they shall have pregnant hopes, to make their *fees better*, for dispensing those *Tithe-pensions* to their poore pensioners and humble suppliants, than any one Ministers maintenance will be out of them; unlesse he be a *strange favorite* of that Court: I suppose those Officers for gathering, receiving, and distributing of Tithes in such pensions to the remnant of those poore dependent, and most patient Ministers, will be more sincere and conscientious, for a time, than to take any bribes, or rewards for *expedition*; But it is very probable they will not be men of such metall, as will never be corrupted: And O how sad a project will this be in a short time, if these Lay exactors should be more heavy and grievous, not onely to the poore Ministers, but also to the common people, in their rigorous exactions by troopers or *treble damages*, than ever Ministers were! How deplorable will it be, if these Lay exactors of Tithes should prove *sons of Belial* too, as well as *Elyes sons*; who found, I think, but little of the peoples tithes, in the sacrifices; So that, in this odious reflexion, that writers pen strikes

strikes not so sure, as the Priests *flesh hooke* did; and as unseasonably too: (which was indeed the sin, serving themselves of the peoples oblations before God;) while *that proposer* hath no tender consideration of any poor Ministers condition: against *whose conscience* it may be, as well as against his ease and profit (*very much*) to be deprived of what is his by a former and better Law; and after he hath laboured hard, then to ride and solícite, and pray and pay for his wages; Which of these envious *projectors* and supercilious distributors of other mens estates will kindle a fire, or open any door to a Minister of Christ for nothing?

Nor doth *that Reformer of Tithes* lay to heart the *dissatisfactions*, and scandall of many as wise and as godly mens consciences as his pretious ones are, who are (*ten for one*) perswaded; that they ought, as by lawes of the Land, so in all Religion to God, and gratitude to their Ministers, pay their Tithes *immediately*, and truly to them, which they had much rather doe, than have the best place, that any man can fancy in this new designed Office and *Exchequer* for tithes; Nor do I beleive a like project would please that great projector, if one should take his *cloak* from his home, and make him ride ten, twenty or thirty miles to fetch it, every time he would *make use of it*. Certainly Tithes are by all equity and law; as much due to every Minister in his place, as the *coat*, which that *Proposer* hath on his back. Nor is the *property* of things, onely to be considered; but the *proximity* also, and the *conveniency* of using and enjoying them; which the Law also *intends* to every man, in his goods: For my part I like not, either the *changing* of the *stream*, or of the channell of Tithes; because it will but make it winde further off, or goe more about; and the new channell will lick up a great deale of the *old stream*, so that but little will come at last to the Ministers Mill. The former course of paying them to the Minister immediately is much easier cleared, where ever any obstructions or inconveniencies shall be found, either as to the Ministers, or the people; How easily are far greater sums dayly gathered in every parish, without any suits at Law or trouble, by the ordinary Officers, which may in this case easily be authorised to doe for Ministers, as Church-wardens and Overseers for the poor doe in their rates and customes. The *Vision* of changing the way of Ministers maintenance, or of making them receive Tithes by a *mediate* lay hand, hath a further State *mystery* and politick meaning in it, than barely to *ease* the Minister and people of trouble; or to wipe off the sully and smut of imaginary Popery, Jewishnesse, or Antichristianity from Tithes; which may, through the hardnesse of mens hearts, have something inconvenient in them; but nothing, that I can see, evill or sinfull, so as to give any tender con-

science any offence, more than it would any honest man to pay his debts.

7.

Tithes are too
much for the
Ministers.

But Tithes are *too much* for the Ministers to receive?

Answ. This indeed is the *thorn* I looked for in these *halting* Christians; Here it is that the *shoe* pincheth *envious avarice*: And why too much? O you narrow soules? Their ordinary Arithmetick, at their fingers ends, tell them; that the Ministers are not the tenth man of the land, and why should they have the tenth part of the Increase? I answer, 1. What is freer than gift? and what wiser, than so *publique* and so ancient a gift, of a whole Church, and Nation Christian; which gave to God not according to the measure of these mens thirst, but of the largeness of their own devout hearts, and as became the riches and honour of this Nation? The Laws of the land passed and conveyed Tithes to the Clergy and their successors for Gods service, even then when they were forbidden, for the most part, to *marry*; and enjoined to lead a single life: O how would the munificence of those times have burst these men with envy against the Clergy in their rich Celibacy; who repine to see them thus moderately provided for, when they are most what charged with families, and many relations! 2. I may retort; No more are those *Laymen* the *tenth persons* in any Parish; who yet may have sometime the *Impropriate Tithes*, it may be, of ten parishes. 3. I adde, all worthy Bishop, and Ministers, that have any competency, are never such *unhospitable Nabals*, as to eat their morsell alone; many poore creatures are frequently relieved by them, and blesse God for them; after the example of Archbishop *Warram*, a most charitable and good man, who being sick, asked his Steward what money was in his treasure, and being answered there was none; he smiled, saying, It is well, it is time to go to God: *Erasmus* tels of that Prelates great liberality to the poor. 4. All, but envious eyes, see; that there is not one of ten among other men, but he hath either lands, or moneys, or some trade, and way of livelyhood, which the Ministers seldom have, being bred up wholly to their studies; nor is it fit they should have other cumbersome employments, since that holy work will take up the *whole man*; if they study to be able and faithfull warriors, and not meerly popular and flourishing fencers: No man going to war intangleth himself with the affaires of this life. 5. I might plead if not in equity, yet in pity; few Ministers in *England* now are single men; chusing rather to live among Gods cares and thornes, and the incumbrances of *honest* and *honourable* marriage; then either in *concubinary scandals*, or other wayes of luxury and lubricity; which are the divels cushions and featherbeds: Not, but that the godly and learned Ministers of
England

2 Tim. 2. 4.

England doe highly honour that Celibacy or single life, which is indeed a redemption of the soul from *secular attendance* and cares (with Martha) to a *vacation* for God and his holy service, with Mary; we condemn not the ancient or modern devotion of any in this kind; when either distresse of times *inforce* it, or purpose of heart doth *chuse* it: Not as a *refuge* and easie *support* of life; but as an *exercise* of *penitence*, *mortification*, *charity*, *devotion*, and heavenly meditation; not upon presumptuous *confidence*, or friends *perswasion*, or fond *superstition*; but upon mature *deliberation*, humble *resolution*, and good experience of that *gift* obtained; which is able so to subject nature to the *Empire of grace*, the body to the soule, the flesh to the spirit, carnall and sensuall *imagination*s, to divine and spirituall * *contemplations*; repressing innate *flames* by holy fervencies, so as preserves the purity both of body and minde, together with the *title of virginity*; so that votaries, (not strict and presumptuous, or peremptory and absolute; but conditionate, upon humble, and modest *suppositions* of that *gift and mastery*, which * God only can give them over themselves, in order to an holy Celibacy) have yet power of that *Liberty*, in some cases, to be enjoyed, which the great and wise Creator hath allowed to humane infirmity: without any *reproach* either to Himself, (who is the God of Nature, as of Grace; of the Body, as of the Soul; of the flesh, as of the Spirit;) also without any uncomely or dishonourable reflexion upon any of his servants, who thankfully and holily use that his *divine indulgence*. We like the golden chain of Celibacy, when it is sincere; not copper gilded over, but pure gold throughout: when it is as an ornament or bracelet, which may be taken off, if need require; and not as fetters or manacles so strait, so heavy and so severely *sodered* on, as weak nature cannot bear, and true Religion doth not impose.

There have not been wanting many learned, holy and excellent Bishops and Presbyters in this Church of England since the reformation, who have glorified God, not in a cloistered and vowed, but yet in an unspotted and voluntary Celibacy; as others have in an holy and allowed Matrimony: Both of them abhorring those preposterous presumptions, rash affectations, necessitous snares, and rigid impositions of a single life, upon our selves or others; which make many votaries like fair apples splendid to the eye, but rotten at the core. We find that of ten Virgins, five were foolish. Flesh will putrifie in a close cupboard as well, as if it be abroad, unlesse it be thoroughly seasoned with salt. A Cloister is no security to chastity, unlesse there be such a *measure of grace*, as may keep from secret pollutions, no lesse then from publique putrefactions; wherein who so findes himself so frail and defective, that

Luk. 10. 41.

Bids ἀμνηστίας.

1 Cor. 7. 26.

Σὺν δὲ σμῶ
τῇ ἀνδραγαθίᾳ
τοῦ δέου οὐ
κείνους. Nil.
de Virg.Non imperanda
est virginitas, sed
optanda; Quae
enim sunt supra
nos, sunt in voto
magis quam
magisterio.

Amb. de Virg.

* 1 Cor. 7. 7.

* Mat. 19. 11;
12.Nil prodest car-
nem habere vir-
ginem, si mente
nupseris. Jeron.
ad Heliod.Pura & perpe-
tua virginitas
est perseverans
infantia. Cyp. de
Bo. Pudic.

Matth. 25.

Non carnis so-
lum sed & men-
tis integritas
virginem facit.
Amb.

1 Cor. 7. 39.

hee

he cannot conquer and command himself; it is both wisdom and piety for him, or her, rather to chuse Gods *Purgatory of marriage*; than the *divels Paradise* of a Monastery: rather to sleep on Gods *bolster*, stuffed with thornes, or hard as *Jacobs stone* at *Bethel*, than to repose on the *divels pillow*, stuffed with down; Fulnesse, ease and idlenesse breeding and nourishing infinite *swarms* of lusts, which may be hived up, as so many Drones, Wasps or Hornets, in those receptacles, which pious munificence intended only for *piety and purity*; not onely in the title, but truth of *Virginity*. Experience of later ages hath much abated the glory of *enforced Virginity*, and *vowed celibacy*; restoring to Christians, and to Ministers as well as others, the honour and liberty of *holy marriage*; which is by the * *Apostolicall oracle* asserted, as *honourable among all men*; and by *Scripturall Canons* granted to Bishops and Presbyters as well, as to any other Christians; and so used and taught in *Primitive times*: as *Clem. Alexandr.* telleth us. Against which, by a preposterous imitation of that *celibacy*, or single life, (to which the persecuting extremities of primitive times drave many holy men and women; that so the Gospel in its first planting and propagating should not want, (among other Miracles) this of holy mens and womens *chastity* and *severer virginity*, in desert cels and solitudes first, after that in Convents and Monastick societies) some mens after zeal and *emulations*, so superstitiously cryed up *virginity*, as injuriously to cry down the honour of *marriage*, especially among Churchmen.

* Heb. 13. 4.

1 Tim. 3. 2.

1 Tit. 1. 6.

A bishop must be the husband of one wife.

Ναὶ μὲν καὶ πᾶν τῆς μιᾶς γυναικὸς ἄνδρα πᾶν ἀποδέχεται Ἀπόστολος, καὶ πρεσβύτερος, καὶ διάκονος, καὶ λαϊκός, ἀρεπλήτως ἑαυτῷ. Cl.

Al. 1. 3. p. 319. Ed. Lugd.

Floruit cent. 2. olim discipulus Clem. Romani: quem Apost. Paulus salutavit.

Socrat. hist. eccl. l. 1. c. 8.

Which yet was not done, without much opposition, and remonstrance to the contrary, by many holy men, in those times; Among which, most remarkable was that of *Paphnutius*, a *Confessor*, and *worker of Miracles*; who had lost his right eye for Christs sake, whom *Constantine the Great* the more loved and revered for that glorious defect; He in the *Councell of Nice*, (where many holy men out of no ill minde, but thinking it would tend much to the honour of Christian Religion, to continue those *strictnesses* of *Virginity* in the Church, in the times (now) of peace and prosperity, which had so adorned it in *times of persecution*; that so it might not seem a matter of necessity, compelling, but of devotion, choosing a single life) he *vehemently opposed* what was proposed touching making of *Decrees and Canons* against the *marriage* of the Clergy; shewing by *Scripture* and ancient practise, the *lawfulness* of marriage in Ministers of the Church; and the many not inconveniencies onely but *mischiefs* also which would follow such prohibitions; whose

whose holy and weighty reasons then swayed the Councell, that they made no such injunctions touching the Celibacy of the Clergy, which after times plentifully cast upon them, as so many chaines and snares; which proved no lesse to the dishonour and stain as of the Ecclesiasticall order, so of all Christianity, than the primitive freedome of virginity or marriage had advanced the honour of both.

In both conditions of life we think a pure and chaste minde the best rule or measure; and a good conscience the highest crown or reward. We are not at all taken with gilded frames and titles of *celibacy and virginity, put to ill wrought and uncomely pictures of vitiated and deformed chastity; which is a double imparity, and of the divels deepest dye; when it is, but a colour and artifice of those that speak *lies in hypocrisie, forbidding both meats and marriage; Nor yet doe we any whit dispise or undervalue any excellent modern piece of *holy Virginity, wrought after those primitive patterns, and pristine originals of sublime severities in holy retirements; yet withall we give that due honor which holy antiquity, the blessed *Apostles, the sacred Scriptures, Christ and God himself have given to marriage; which hath also its divine beauty and comelinesse, however it be set in a plainer frame of more familiar conversation, domestick cares, and secular businesse.

νῆς ἀγνὸς γάμος ἀμοιβήσις. Naz. Carm.
πολίτευμα ἐπὶ γῆς, πρῶτον καὶ παλαιάχνητον κτήμα, Basil. M. ad Lap. Virg.
τεία, καὶ τῆς ἀσάπιας θουάμιον. Chrys. Ep. 2. ad Olymp.

* Tim. 4. 3.

πνευματικὴ ἐν παρὰ ζῶν, ἐργα-
Αγγελικὴ πολι-

* 1 Cor. 7. 9.

That of St. Jerom (whose holy heats many times made his pen boil over) was an hard saying; while I doe the duty of an husband, I cannot discharge the duty of a Christian: St. Austin with more calmnesse and judgement, upon the words of the Apostle (Hee that marieth not doth better, 1 Cor. 7. 38.) tels us, The meaning of the Apostle is, so to excite to higher pitches of piety in a single life, as not to condemn the lower fourm of marriage; And certainly St. Jerom, * who was so mighty a champion for Virginity, or single life, would never have so highly advanced that above and against first or second marriage, if he had lived to have seen how much the after softnesse and delicacy of votaries had degenerated from those primitive strictnesse and severities, which St. Jerom requires: Or, if he had calmly and charitably considered those violent impulses of nature, to which others may be as subject, as he confesseth himself to have been even in his eremetical life; and yet furnished it may be, with farre lesse gift of continency to deny and overcome them, than that holy man had; who yet carried not the Trophies of his so much

ginitas Christi hostia, cuius nec carnem libido, nec mentem cogitatio maculavit. Jeron. cont. Iovin.

Οὐ γάμος κακὸν
ἀλλ' ἐννομον καὶ
σίμμετρον ἀ-
γαθόν. 1s. Pel.
Ep. 1. 3.

ut Ecclesiastica
et femina vir-
go esse potest de
castitate que
mater est de pro-
le. Amb. ad
Mefal. de virg.

* Ἰησοῦς ἐν
παρθενῶν γένε-
σιν ἰνα καὶ
γέννησιν πρῶτον
καὶ παρθερίαν
προπρήσῃ.
Naz. or. 16.

Ὅσον παρθε-
νὴν προερίσε-
εν ἐστὶ γάμοιο,
τόσον παρθε-
νεύματι ἐν παρὰ ζῶν, ἐργα-
Αγγελικὴ πολι-

Jeron. Contr.
Jovinianum.
Quam diu im-
pleo mariti of-
ficium, non im-
pleo Christiani.
Aust. Ep. 89.

Ad maiora sic
excitat Apo-
stolus, ut minora
non damnet.

* Jeron. Epist.
ad Furiam.

* Impossibile est
ignatam me-
dullarum calo-
rem in animum
non incurrere,
Ec. Ieron.

Illa sola vir-

magnified virginity, unviolated to his grave. Or, lastly, if he had lived to have seen, and heard the *fedities* and *abominable obscenities*, which afterward rendred many *Minasteries*, and *Nunneries*, as the *divels sinks*; *cages* of most *unclean birds*; and *channels* of all *impudicities*; rather than Gods *cabinets* of *Jewels*; or the Churches *crystall springs*; or the *Angels rivals*, and *emulators*; or the followers of *Jesus Christ*; As those his primitive servants in their persecuted and unspotted purity did, who chose purity with poverty, and chastity with necessity in any condition, married or unmarried, rather than *splendid sordes*, and *hypocriticall pretensions*; which the more they mock God, and delude the world, and ensnare unwary soules to *dreadfull inconveniencies*, the more they fear mens consciences, and damn mens soules; yea, and when those *dunghils* strowed over with the *roses and lilies* of chastity, and virginity, come to be turned, and discovered, who can expresse, or expiate the *infinite shame*, *dehonestation*, and *infamy*, which they bring to *Christian Religion*?

The reverend
Doctor Hall,
Bishop of Nor-

But this large digression by way of vindicating of the lawfulness and honor of Ministers marrying, (which a far more eloquent and polite pen of a learned Bishop hath formerly done beyond my praises) is so far *veniall*, as it was more necessary to plead for a settled and competent maintenance for them, now, when they enjoy the liberty, and bear the burthens of *married life*; To whom supplies far more, than that of Tithes, were granted then, when under the restraint of Celibacy; which yet was *shrewdly* blemished by *concubinary convivences*; which was the best of those evils, which much wasted the credit and honor of the rich and unmarried Clergy in those times.

To speak plain English, I suppose that those objecters and projecters against Tithes, and so against any settled competent maintenance of Ministers in this Church, (saving those impulses of covetousness, and temptations to envy, which are naturall in them) are set up, and animated, by such *Antidecimal proposals* and petitions to drive the Jesuites nailes home to the head: That they may urge for the more peevish, politick or superstitious Papists this sharp argument of poverty, indigence, beggery, or dependent necessity; which will be the strongest reason in the world against Ministers marrying; (Against which nothing from the minde of God in the Scriptures, or the practise and judgement of holy men in primitive, and purest times can be, with any colour of Truth, alleadged;) But the poverty of Ministers will, beyond all the *Sophistry* of *Bellarmino*, without any injunctions, or vows of Celibacy, either bring forth an *unmarried*, because a *necessitous Clergy*; or else none at all, that shall be worthy (for learning, just confidence, and due authority).

thority) the name or place of a Minister, in this sometime so famous and flourishing a Church; whose honour even among its *enemies*, as well as friends, was not the least in this, That of all *reformed Churches* it had least *sharked* from the maintenance and honour of the Ministers; but maintained them in great part, worthy both of them, and itself. Alas what *hedge creeping creatures* will the Clergy of England soon come to be in the next *generation*; when nothing shall encourage the *parents*, or the children of any *wise and provident* men, either to fit them for, or to undertake such an office and calling, as will take up the whole man; and yet afford little or no maintenance; and that not settled, but *arbitrary*, and depending upon *Mechanick* or *feminine bounty*; where he that hath most *craft*, and can best *crouch* or *flatter*, shall have the *best living*; not according to his *merit*, but his *cunning*. This policy of *starving* the learned and married Clergy of this Church, (making this rich and plentiful land as those desolate and *inhospitable Islands* of old were, whither many *learned Bishops* and *Presbyters* were oft-times condemned and banished by the command of cruell persecutors) will soon make *roome* for the *Priests* and *Seminaries* of the *Romane* party; who will easily supply this Nation with a *better fed* and *better taught Clergy*, than ever these *hungry projectors* against Tithes will be able to afford; who, as they shall be lesse pinched with want, or debased to sordid shifts and complyings; so they will be far better stored with *learning* and *abilities*, which may recommend and set forth the doctrines they teach, and the place or function they pretend to: Nor will it be the effect of their policy, in order to advance the *Papal Monarchy*, more than of their *piety* and *charity* rather to draw and confirm the people of this Nation to the *Romish* profession and subjection, (which hath much in it of learning, devotion and Catholick verity and order) rather then to suffer poor people to be led by blinde and base guides into all manner of ignorance, and extravagancy in Religion.

So then in all sober and impartiall reason, how can Tithes, as now they are pased, be or seem too much for the worke or charge of the Ministry? save that to *envy* and *avarice* all, that is anothers, seemes too much: Sure if these men had been *Lay Papists*, nothing would have converted them from Popery so much, as to have seen the rich lands, the *goodly revenues*, the plentiful tithes, oblations and donaries, which are there paid to their *Bishops* and *Churchmen*, without any grudging, yea with much *conscience*, by the *people*, (who in that point are very commendable, as in a matter of justice, gratitude and devotion; whose sincerity is never more tryed, than when it makes men conquerors of covetous desires;)

*Invidio omne
alienum bonum
nimium videtur.* Tull.

*Triobolares
Christiani.*

And truly, in this part of a *free and liberall spirit*, most Papists are far beyond these men, who make so great a stir with their *thristy* reformati^ons, who are still driving the bargain so hard, with God and their Ministers, even in those matters, which concern their soules, that all their piety cannot be worth *three half pence*, since they grudge, if their Religion cost them *one penny*; This wretched temper, as it is little to the honour, so little to the advantage of the reformed Religion; That men should be alwayes thus *sharking upon God*, and his Church, under shews of piety.

8.
Covetous re-
formers the
greatest hind-
ers of re-
formation.

And truly, I am strongly of *this heresie*, against all these *penuri-ous* reformers; That nothing hath more *nipped*, and hindered the progresse of true, and *necessary* reformati^ons in this western world, (as to matters of doctrine, discipline, and manners) or will occasion a greater relapse and Apostasie, than these *sacrilegious* projects and *covetous* principles, with which the Divell hath alwayes sought to blemish and deform, that which is called (and justly in some things) *reformation*. Many reformers are but kites, though they soare high, yet they have an eye to their prey beneath; some men still so propound and manage Church reformation, as if it could not take place in any Church, without *devouring all the lands* of the Church, and *beggering* all the Churchmen; That to be reformed, never so well in *doctrine*, and manners, would not serve the turn; unlesse the Clergy suffer those *Lay* *cor-morants* to devoure all; and to reduce the *State Ecclesiastick*, every where, from that dignity and plenty, (the *double honour*, with which *pious predecessours* endowed them) to *beggerly* and *shamefull* dependences; even upon those mens *courtesies*, from whom, (when they have truly hunted, and by learned paines gained a *just* *reformation* in points of doctrine and outward manner of religion) yet they shall as *Ministers* be then rewarded with nothing, but the very *garbage*, some poore and *beggerly* stipends: It is very probable, that the *wholesome waters* of true Reformation (which by the confession of many of the learned and *moderate* Romanists, was in many things of religion necessary among them) had been *willingly ere this drunk* by many of the *Romish* party; if this *Sacrilegious* *Star* (which may well be called *wormwood*, although it seem to *burn as a lamp*) had not fallen upon the waters of Reformation; of which many in Germany, and other places have dyed: because they were made bitter with such *sacrilegious* and *sordid* infusions; Reducing their reformed *Ministers* to such *necessitous* and *beggerly* wayes of life, that could be little to their comfort, or to the honor of their profession; and, no doubt, infinitely to the other mens prejudice and *abhorrency* of, what they so called, their *reformation*.

1 Tim. 5. 19.

Revel. 8. 11.

Indeed it will be hard to perswade *wise and learned* men (how
ever

ever in other points of *controverſie* they may be convinced, and willing to agree with the *Reformed Churches*) that they muſt without any other cauſe, but this, that they belong to the *Church*, preſently forſake, and forfeit their lawfull and goodly poſſeſſions to ſome mens *unſatiable ſacriledge*, who make *Church Reformation*, but the *Lay mens ſtalking horſe* to get eſtates: Men doe naturally chuſe to attend on fat and ointed errors, rather than on lean and ſtarved truths: Nor doth any thing render the *Chriſtian* and *reformed Religion* more dreadful and deformed to the view of the ingenuous, and better bred world, than when it is ſet forth like the *Gorgon*, or *Meduſaes head*, compaſſed with *ſacrilegious Serpents*, and circled with the ſtings of poverty and contempt; threatening by poyſonous bitings quite (at length) to deſtroy and devour all true piety: Then which, nothing is leſſe envious of others enjoyments, or more prodigally communicative of its own: The word of Chriſt, bidding Chriſtians ſometimes, as *that young man*, to forſake all and follow him, doth not oblige alwayes; nor doth it become theſe mens mouths, who care not, who follow Chriſt, ſo as they may get the ſpoiles of his naked followers: Reforming Chriſtians cannot ſin more in themſelves, and be a greater temptation to others, (hindring them from due reforming) than, when by their covetous principles, and cruell practiſes, they ſhall ſcare men from true reformation; and indeed from all good opinion of ſuch mens religion; who in the peace and plenty of all other eſtates and degrees of men ſtudy to recommend piety to *Church men* onely, attended with poverty and contempt: As if Miniſters could not be godly, except they were beggerly; nor worth the hearing, till they were not worth a groat: That they could never truſt ſufficiently in God, till they were brought to mean, and ſhamefull dependences, for their bread, upon the ſhrunk and withered hands of ſuch men, as theſe *Antidecimifis* are, which they are alwayes ſtretching out againſt God and his Prophets; Chriſt and his Miniſters: Although piety be a Jewell to be taken up, where ever we finde it, though in the duſt of poverty; and Chriſt is beautifull, when he is ſtripped: yet none, but rude and barbarous hands would treat Chriſt in ſuch a manner, as exceeds their wanton cruelty, who crucified him; for when they *parted his garments among them, they did not own him for their Saviour, or the Meſſias, as theſe ſelf-enriching reformers pretend to doe.

Ita a natura ſiſti ſunt homines, ut pingues potius ſeſcentur errores, quam macilentas veritates.

Matth. 19. 21.

Miniſters ought to be by their liberality, as Synesius was called, *Ἀλλότριον ἀγαθόν*.

It was one of the ſcoffs of Julian, when he robbed the Churches and the Chriſtians, He did it that the Galileans might goe more expedite to heaven: *ἵνα εἰς βασιλείαν*.

* Matth. 27. 35

πῶς ἔργων ἐνοδῶσι ἐπὶ περὺδῶσιν οἱ Γαλιλαῖοι.

O ſad and ſordid ſoules; O mean and miſerable reformers; with whom the Miniſters of this Church of England have now to plead, for their laſt morſell; that little remnant of their Oile

*M. 13 is aurum
suspiciere consue-
ti, quam cœlum.
Min. Fæl.*

*Avari pœnali-
bus cumulâ op-
pressi. Cyp.*

** Prov. 11. 25.*

2 Cor. 9. 7.

*God loveth a
cheerful giver.*

** A. 8. 20.*

*Ne invidia Cle-
ricis obveniat de
p ssessionibus
Ecclesiæ oblit
plcibi Augusti-
nus malle se ex
collationibus vi-
vere ut antiqui.
Sed Laici il-
lud accipere no-
luerunt. Possid.
vita Aug. c. 23.*

and Meal; Charity forbids me to condemn you, and your *Sacri-
legious faction* to be punished with your own manners and designs,
which are most wretched, and unworthy the name of the *Christian
profession*; which *above all Religions*, ever encouraged most the * *cheer-
full givers*, and abhorred rapacious *scrapers*; I might say to you,
as * *St. Peter* did to *Simon Magus*, *Your money perish with you*; No, I
rather wish your *Salvation*, (if possible) though it be without the
restitution of, what you have already and intend further to rob
Christ of, and his Church, and his Ministers; and his poor too:
(for they had a good share in the *Churches revenues*;) Only I wish
withall, that all the learned and godly Ministers of the Gospel in
England, were in such a condition, as to *worldly competency*, that
they could preach the Gospel freely; that so these repiners might hear
them *gratis*, (as most of them doe when they vouchsafe to hear them)
and so without prejudice, or grudging at the maintenance of Mi-
nisters in *point of Tithes*; That so, if it be possible, they may repent,
and be converted from that gall of bitterness and bond of iniquity, in
which they are; It were happy if (as *St. Austin* offered to doe) all
Ministers could release, that equitable, and Evangelicall power,
which they have by Scripture; and that *legall right*, which the
law of the land hath given them, to demand and receive Tithes,
and other emoluments: That their *necessities* might not force
them (having neglected all other wayes of getting, or improving
estates, that they might fit themselves by their studies for this
great work of the Ministry) either to take Tithes; or (which of
all things is most detestable to men of any ingenuous spirits and
learning) to depend upon *vulgar contributions*; which are so stuffed
with pride in the givers, and contempt toward the receivers; so full
of uncertainty; and so certain high wayes to baseness, and beggery
(as the genius of most men now is) that there are few *Mechaniques*,
who would not disdain to be such Ministers; as must, when they
have done their work, beg for their wages; and shall be sure to want
them, unlesse they always abound in *sordid compliances* and *flatteries*,
with the vilest men, and their vilest humours: For however peo-
ple have now and then a warm fit of giving to their Teachers,
yet it seldome lasts longer than the heat of some factious design or
new fancy melts and thaws them: After that, they soon returne
to that frozenesse, which is hardly dissolved by any mans warmest
breathings, to some few drops, of incompetent, yet insolent, and super-
cilious contributions.

But I am afraid our distemper is deeper, and more subtilly dan-
gerous to our reformed Religion, than we are aware of, in this point
of Ministers maintenance; The burthen is not, That Tithes are paid
(for that these projectors doe not intend to quit so (either to Land-
lords

lords or poor Tenants :) but that they are paid to the true and ordained Ministers, that thereby they are still continued, and encouraged in their Ministry; The grief is, that as they receive them, so every where they deserve them; The vexation of that is, that Ministers are not yet driven out of *their hives*; as Bees after all their labours; by the smoak of some such *sulphurous projects*: that so these *hungry Reformers*, and new stamped Preachers with their Jesuitick arts and insinuations may possess their *honey*; The displeasure of some men is, that any Ministers, worthy of that name and calling; or that any thing of *good learning*, of *studious abilities*, of *reall gifts* and due authority, of the true reformed Religion, and piety, should still remain in this Church of England, which might hinder its return to the *Romish subjection*; of which those *wiser agents* despair not; when there shall be no better Ministers, than such, as either the *vulgar charity maintaines*, or the *vulgar choice ordaines*.

As for Ministers *superfluities and excesses*, which some men rather talk of with *envy*, than *prove with truth*; God knowes, few fishermen take fish now with *money* in their mouths, there are not many *golden cups* found in any of their *sacks mouths*; such as may tempt them to any *splendor* or *prodigality*; Alas, the most of them have scarce for *honest necessities*: Look to their poor widows and fatherlesse children, commonly their greatest portion is Gods mercy, and mans charity. And (to the *shame of this Nation*; so blest of God and Nature with abundance) many of them are by the *tenuity* of their *Benefices*, kept far enough from exercising that *hospitable largeness*, which many of them have in the Theory and speculation, but cannot practise it; which is so commended by the Apostle Paul, and required in a Bishops and Ministers way of living among men; as having, not more a face of *humanity* with it, than of *Divinity*: (it being the *glory of God* to be of a *bountifull munificence* and *liberall goodnesse*) as carrying a *sweet savour* with it, making the Ministry of the Gospell, as a *fragrant ointment* poured out; much recommending the Gospell to men, when they can hear Christs Word, and taste of his *loaves* too; Besides, it gives a great advantage, and usefull authority to Ministers in the places, where they live; renders their counsels *more considerable*; their examples *more venerable*; their doctrine *more acceptable*, and *more credible*; for nothing more justifies, what we preach of Gods bounty and great gifts in Christ, to poor men; than, when they see religious men, and chiefly Ministers, most liberall of this *worlds goods*; as believing, they have *treasures laid up in heaven*; which * the poor hand mans (which is Gods box) carries thither: And indeed considering the great numbers of *poore* in many or most places of England now abounding; and

9.
Answer to the
cavill of Mi-
nisters ex-
cesses.

1 Tim. 3. 22
Tit. 1. 8.
φιλόζηνος.
Iam. 1. 5. 17.

* Manus pau-
peris gazophy-
lacium Christi,
Chrysol.
Transmittas in
cælum thesauros
bajulatore pau-
pere. Id.

the

the retrenching of most mens estates both in trade and house keeping, it were no more, than needed; if Ministers, (who are constantly resident among the poore) were able also, to be some way relievers of them, beyond bare and barren words of godlinesse; which signifie little to those, whose bellies have no eares when they are pinched with urgent and extream necessities.

Nothing should be lesse illiberall, than true Christian Religion; which sets forth the highest bounty of God to mankind in giving Jesus Christ; Nor ever was any thing lesse sordid, than Christians in former times; the many monuments, here in England, of their religious prodigalities, and devout excesses to the Church and to pious uses, doe sufficiently testifie how far those Christians were from the nigardize and Nabalism of some men in these times; Then, they thought nothing too much for Churchmen; now nothing is too little: And truly it is a very foul shame that superstition, (which is but the * Mimick and Ape, or the wen and excrescency of Religion, an Hydropick holinesse, a nimiety of piety, an overboiling devotion, which at length quencheth it self) that this should put true Reformation to the blush: * Poverty is alwayes attended with shame, or impudence among the vulgar: and though it have no cloak, yet it needs one to cover its own confusion; and to keep it from vulgar contempt: O how large hearted and liberall handed in former times, and at present, in other Churches and Countries, is that Religion, which is commendable as it is Christian and liberall, however re-formable as it is blameable for the taints of error and superstition, which have, in many things, infected it! What hath more splendor, what more plenty, what more superfluity, than those that are of the Roman Clergy? who have more vacancy to their studies, devotion, and publique duties, than their Ecclesiasticks, or Church men, of all degrees? who have learned to use now those things, far better, than it may be former luxury and dissolution did; which occasioned, many worthy mens complaint of the abuses and faults; but not their envy at the enjoyments? The moderation of the English Church in this part of Reformation was at first very nobly commendable; and most worthy of the generous piety of this Nation; which did not deny or grudge Churchmen to have good and great maintenance, or honour, but only required that such means should still have good Ministers. They never applauded, as these new Projecters do, for a most heavenly Oracle, that voice which is faigned to have been offended with Constantines munificence to the Church; as if it had been poysoned when enriched: Nor did they thinke Religion thoroughly reformed, till it was starved; nor Ministers mended enough, till they were stark naked, or flead. Nor had heretofore the common and plain hearted people those pestilent principles, which

Plus nostra religio vicatim insumit, quam vestra templatim. Ter. de Christianis Apol.

Quantisque sumptibus constat, lucrum est pietatis nomine sumptus facere. Terrul. Apol. 38.

* Quale affectatio in civilibus, tale superstitio in divinis. Terrul. Religionis simia quo similior, eo deformior.

* πεινὰς ἀπολαύσας δὲ πτωχὸς στέβει.

Prov. 19. 4.

Qui mirantur opes, qui nulla exempla beati pauperis esse putant. Juven. Sat. 14.

Hodie veremur occidit in Ecclesiam.

which now the *dregs* of men have here in England taught them; That an hundred pound a year is more *than any Minister can well spend or deserve*; It were good that these men would first try themselves that measure which they mete to Ministers. Certainly nothing is too little for *Church men*, if they lead *men to false gods*, or to a *false worship*; but nothing too much for them, if they teach men to serve the true God, in a true way.

Nor may these *poor spirited* men object against Ministers, the poverty of the *primitive Apostles*, Bishops and Presbyters; when the times, and the estates of Christians are now *much changed* from those *difficulties* and necessities, which then pressed upon all *sorts of Christians*; To be sure, if Christian people gave not then much of *their own estates* to their Ministers; yet, they never thought of taking away, what their Ministers *had*, as being *too much* for them; But, there is no doubt, that one *beam* of Christian love, bounty and respect, in after settled and plentiful times, (which were very pure and *primitive* too) was more *warm and comfortable* to their Bishops and Presbyters, than all the large *streaming tayles* of these modern comets, and *meteors of Reformation*; whose *malign and direfull aspect* against Ministers and all Church men, is no way recompensed by those *prodigious shews*, and pretensions of propagating the Gospel, or furnishing the world with *purser and brighter shinings*, than ever were in the Church; who shall be *lamps without oil*, and *shine without sustenance*. Ministers are *stars in Christs right hand*, but not in that sense, that they need no *fewell to nourish* them, in a naturall and civill life: Such *interpretations* of Scripture, and such *entertainment* of Ministers in the Church, will soon eclipse, or extinguish truth and charity, *honour and gratitude*, in the reformed Churches, and in all Christian professors; not onely to man, but even toward God, who as he hath ordained Ministers to impart to the people of their *spiritual things*, so also he hath commanded people to *communicate* to them, that are their *true Pastors and Ministers, of all their temporall good things*: But it is in vain to urge Scriptures, to covetous hearers and *Sacrilegious* mockers of God and man: Nothing is more Apocrypha to those *misers*, than such texts, as command *honourable maintenance* for the Ministers of the Gospel; first recover the primitive bounty and charity of peoples hearts and hands to the Clergy, before you reduce the Clergy to primitive uncertainty.

But why doe not these *muck-worms* and no men (who would gnaw the very bones and carcases of Ministers) with the same teeth bite at other mens estates as well as Ministers, which are far greater every way; who yet doe lesse service to the publique, either to God or man, to Church or State, than the *able and faithfull Ministers*

R r r

doe;

10.
Answer to the
poverty of the
Primitive
Clergy.

Revel. 2.

* Rom. 15. 27.
* 1 Cor. 9. 11.
Gal. 6. 6. Let
him that is
taught in the
Word commu-
nicate to him
that teacheth in
all good things.
V. 7. Be not
deceived, God
is not mocked,
&c.

doe; since these *whining objectors* have such a pain and *wringing colick* in their *bowels* against Ministers having any settled competent and decent way of maintenance, why doe they not as well complain, that the *Captains, Commanders, and Military officers*, who draw more immediately from the *peoples purses*) have too much for their pay? why doe not these men propound, that there should be nothing but *parity, and poverty* among the *souldiery*? That they should depend on *peoples benevolence*, for their salary and pay? Yet they see that even to these *military mens* entertainment, the *poore Ministers* must pay; not a tenth, but of a *fifth* part of their small, hardly earned, and hardly gotten *meanes*, arising from their *ill paid tithes*: which are but the *wages* of their work; yet they are rated in taxes, as if their livings were their *inheritance*; when all is but for *life*, and to many of them not so good, as an ordinary *troopers* pay; few so ample, as an ordinary *Foot Captains*: And, as for higher *Commanders, and Colonels*, all men know, they have *Military Denaries, and armed Bishopricks*; enjoying much more, than is by some men thought fit for any *Bishop and Clergy man*; who (with their leaves, and without disparagement to any of those *sons of thunder*) had and have as much learning, true worth, and industry, to merit their *large entertainments* of the publique; and they had no lesse grace and true wisdom to use them, to the glory of God and the benefit of others, than any of these, who are so much the favorites of *Bellona*, as to get what they merit, and to keep what they have gotten.

But these *Antidecimists* who seek to eat through the *Bowels* of their Mother the Church, dare be bold and shew their *teeth* onely against Ministers, and their maintenance by *Tithes*, (which may be easily proved as lawfull as any taxes are:) They know well, that the *souldiers frownes* and *swords* command their pay, and so are able to curb these mens *spitefull tongues* and *gripping hands*: only they think they may safely vent their *passions* and *poison* against the despised, dejected, and *unarmed Ministers*; greatly crying out against their small salaries, which no doubt cost these men least, who speake loudest: who preferring, by a most *sinfull* and *brutish* judgement, the welfare of their bodies, before that of their *soules*, grudge to have any, so good rewards allowed to the *Physitians* of *mens soules*, as are *publicly* granted to the * *Physitians* of *mens bodies*, in the Army. Yea, these men are so in love with their *spirituall diseases*, that they hate their *spirituall Physitians*: and had rather content themselves with any *cheap leaches*, or perish in their *feaverish ravings*, than be at any cost for cure, by learned and able Ministers.

But

* 20.3. per diem, is a Physitians pay.
 Non quam periculosus est iste morbus, quam & infirmitates suas amat, & medicos suos odio habet agros.

But these *Antidecimists* have a fit of charity upon them, which troubles them the more, because they are not wonted to it, in regard of other men; (for their charity not onely begins, but altogether staves and ends at home;) O the poor Farmers (they say) finde it heavy to pay Tithes, to the Ministers! *Ans.* And will it not be as burthensome to them, when they shall pay them to some *Lay exactors*; who will be as rigorous to the full as ever Ministers were? But the husbandman is discouraged, and disabled in his tillage, and husbandry by paying the tenth of his increase to the Ministers. *Ans.* What? more now then when they shall be paid to other men that shall be in office, to gather them, or to compound for them? when did any countryman finde himself poorer at the years or lifes end, who made conscience to pay his Tithes to the Minister? which was ever thought by the Jews, (and is no error I think among Christians) to be as a *hedge*, and *blessing* to the rest of that estate which a man hath; It's certain a Christian man enjoys the remainder with more peace, when he payes honestly that which is due to another; but chiefly to his Minister, who hath the title of the Law, and of God, and of personall merit, for his Tithes. And is it not a profound project meriting a publique reward, for a Christian to propound wayes for plenty of corn, and for a famine of the Word? So much it rules some mens Religion more to have a good stomach, than to keep a good conscience: for these, that would alien, or alter the right of Tithes from the Ministers; can make no scruple of any sacrilege, while they make no bones of violating the will of the dead, and that holy dedication, which hath been made to God, by this whole Nation, and so continued for many generations.

But they would not have Ministers Tithe coveters. *Ans.* No more would Ministers have such projecters coveters of Tithes or any thing else which belongs not to them. But I pray may not Ministers be as subject to the temptation of covetousnesse, when their Tithes shall be dispensed, as an *Almes* out of a common basket, by a Lay Office? (which is one of their rare and soveraign antidotes propounded to cure the Clergies coveting) I beleive their meanes will not be much more satisfactory to them by that project: Sure these proposers forget that covetousnesse is an ** inordinate* desire of another mans goods, or an excessive love of ones own; Honest men are not to be odiously branded with coveting that to which they have aright, both by Gods and mans laws: As for the trouble, and scandall of Ministers suing for their Tithes, and persecuting, as one calls it, their neighbours; the proposer might have far more handsomely removed that from people, than objected it to the Ministers; if he had with more conscience and sincerity exhorted people to pay their

II.
Th: Antide-
cimists pre-
tended care of
the Farmers
and Ministers
quiet.

Massoreth sepe
Legis. Divina-
rum spes Deci-
me. Rab. Aqui-
ba. Perk. A-
voth.
Ditescimus in eo
quod Deo dona-
mus. Aust.

* Avaritia est
inordinatus
appetitus
boni quod
alteri debetur
jure; aut inor-
dinatus amor
bonorum secula-
rium, quæ ab
ipso possidentur.
Lest.

1 Pet. 2. 13.

Tithes as they are due, justly, chearfully, and conscientiously to their Ministers; so as the laws of man (at least) command; which in things honest become the Laws or Ordinances of God; But not a word of those exhortations to people, because nothing is like to be got by them: Although those had better become any Christian man, that pretends to a publique piety; or presumes of a capacity to advise a whole Nation; than to teach men first to detain injuriously; than to scruple wilfully or weakly the paying Tithes to Ministers; that is, to give to every man what is his due; which is the rule of common justice; and the best project in the world to preserve either Kingdomes, or Common-wealths in peace.

1 Tim. 3. 3.

Tit. 1. 7.

'Tis very true, it becomes Ministers least of any men to be covetous or contentious; It is worthy of them to suffer wrong, rather than revenge it in many cases: But if they be by such ingratefull projections and unjust temptations put upon using the benefit of the Law, to obtain their own, the persecution is on the Laymans side; who is taught thus, rather to put forth his hand against the Minister, than to him his due in a fair way, in which payment the husbandman, Farmer, or owner of the land, hath no other merit, but onely this, of quiet and honest payment; for the Tenth of the Increase is neither bought nor sold, nor rented to any Landlord, or by any Farmer; God gives the increase; Nature the land; and the Law that quantum to the Minister; as Gods portion, and the Churches rent. Which if some country Churles refuse, or grudge to pay to their Minister; so, no doubt, many of them, would to pay their Rents to their Landlords, if they had but enough of John of Leydens spirits, and Cnipperdolins principles to animate them, and arm them against paying, or owning any thing of Landlords title or dues; There are many impure and unjust men, who will soon style themselves Saints and the meek of the earth, if that be a good title to claim the lands; and to inherit other mens estates on the earth; as those false Christs and Theudas did endeavour in Germany to the ruine of themselves and thousands of others.

Steid. com. 1. 4.

12.

Vindication
and satisf-
action of the
honest Far-
mer in point of
Tithes.

But by the favour of the Antidecimists, and their petitions, which pretend to be so bigge with the names of whole Counties, and many sincere godly people in the countrey, petitioning against the maintenance of Ministers by Tithes, that they must needs come up to London, to lay their great Bellies, at the Parliament-house dore; I doe not beleive (because I never saw any ground, or had experience, to think so hardly and uncharitably of any Country-men, Farmers or others, that are either good Christians or honest men) that ever they did, or doe complain simply and absolutely against Tithes. Possibly they could wish, that some things about them were better ordered, for the Ministers, and their owne greater ease; which

which may be soon done, if the values of them were once brought to a just rate and certainty: and *Collectors* appointed, as in other Town-rates, to gather them in, according to the compositions made in money, or goods, by way of distresse; which may as conveniently be done in the *Ministers* behalf, as in any other way of collecting publique rates: And if Tithes have sinned in any thing; yet what have the *glebelands* of *Ministers* offended? yet there is as much ill will against them, as the other; though there be evill, indeed, in neither, to any men, but such, as call good evill, and evill good.

Furthermore to gratifie the plain country man and Farmer with plain dealing; (who hath the honour above all men in this Nation, to be the great supporters (by their honest labour, and love) of the *Ministry* and Religion in this Church and Nation) they may easily consider, with themselves, how they have no reason in the world to be against paying, and maintaining their *Ministers* by Tithes: For first, let them but take care, and pray to God for a good, able, and true Minister, and study to profit by his holy labours, they will never grudge him his dues in Tithes, or any thing else; for they will finde they have a good penny worth for their Tithes in the blessing of God, both on their soules and on their estates; if paying their Tithes were wholly their own bounty and gift. Which secondly, they may consider, is not so; but they are as a rent charged upon their lands, beyond what they pay to their *Landlords*; only the Minister hath some benefit by their labours, as they have of his. 3. They ought seriously to consider; that if Tithes were not by Law assigned to the *Ministers* maintenance, and paid to them, either they will return to the *Landlords*, in advance of their rents: or else be confiscated into some publique Exchequer; for the like, or the same, or other uses; But to be sure no benefit will flow to the Farmers, or countrey mans purse, by the ebbing of Tithes from the Church and Ministers.

As for the *Landlords*, Gentlemen, or others of estates, and revenues in land; I know many of them scruple their having any Tithes by the way of *Impropriations*; they never think they thrived the better for them; many of them if their fortunes other ways would bear it, would willingly give them, or at easie rates sell them again to the Churches uses; Some to their great honour have freely restored them; whom it grieved to see so many small Vicarages, and Livings, even ready to starve the painfull Ministers in them; So that I cannot think any true English Gentleman, that is a good Christian, would accept, or doth covet any such augmentation, which may be added with a curse to his revenues; by having the Ministers portion and lot cast into the lap of his inheritance, the benefit

of which cannot be great; but the mischief of it may be very great, to his estate, his conscience and posterity: And besides the sin; the shame, dishonour and uncomlineſſe of ſuch *acquiſitions* cannot be little, when once Chriſtians return to their *right wits*, from that popular madneſſe, giddineſſe and greedineſſe which may reign for a time; who will not in ſober ſenſes think it moſt unworthy of *persons of honour*, learning and ingenuity, being *Chriſtians*, and pretending to be more exactly *reformed*; that (theſe having other wayes fair, flouriſhing, and *bleſt eſtates*) ſhould ſell their owne, their families, their countries and their Churches honour and happineſſe, (which conſiſts in true *Religion*, and this depends on true and able *Ministers*; and theſe on competent and *constant maintenance*) as *Eſau* did his birthright and bleſſing for a meſſe of *potage*, for ſome ſmall *sacrilegious additions*; which carry with them a *ſtain* to their names, a *moth* to their Eſtates, and a ſting to their conscience? Such will be the accepting of Tithes, though freely *given them*, by thoſe, who have no right to *alienate*, or diſpoſe them, otherwayes than the will of the Donours, and piety of the Nation have ſetled them for maintenance of the *Ministry*. And alas, how little emolument will hence ariſe to ſplendid and *conſpicuous eſtates*? Tithes like *Mole hills* in an Evening Sun, caſt long *ſhadows* from little heights; the noiſe may be great, the benefit will be little, and the comfort none, from ſuch *morsels* taken from the *Altar*, to which there hangs a *coal of fire*, which may deſtroy even *Eagles neſts*; and this with the greateſt *juſtice* of divine vengeance; when Chriſtians conſider thoſe *robberies* and *sacriledges*, tend, as to *Gods diſhonour*, to the reproach of Chriſtian reformed Religion, ſo to the unſpeakable temporall detriment of any Church and Nation, beſides the *ineſtimable loſſe* of many poore ſoules for ever; who will ſoon want *Ministers*, that are able and worthy, if there be no other means for them, beyond what can be expected in a *ſhamefull* and *precarious* way from arbitrary *benevolences*; which never yet failed to fail in a ſhort time, as an *Egyptian reed*, all thoſe that leaned upon them. Indeed, it is a *foul ſhame* for perſons of honour profeſſing Chriſtianity to deal worſe with their holy men, the *Ministers* of the true God and their onely Saviour; than *Pharaoh*, and the *Egyptians* did with their Priests; whoſe lands they would not buy into the Exchequer rents, no not in extream famine; but ſupplied them freely with bread, and preſerved to them and their ſucceſſors the lands, dedicated as they thought to the ſervice of their Gods; which piety that great and good favorite *Joſeph* approved; nor doth any zeal for the true God tempt him to unſeaſonable exactions, *sacriledges* againſt the imaginary and reputed gods of the *Egyptians*.

And

And here, while I seriously consider the many and great blessings both of *mindes* and *fortunes*, which the bounty of God hath liberally bestowed on the *English Gentry*; I am so far from suspecting any such *sacrilegious* baseness in them, as if they gaped to make a prey of the *Priests* portion, to devour holy things, or to rob the Ministry of their maintenance; That I cannot, but here take occasion, rather to perswade those true *Gentlemen*, whose parts and piety, equall their honour and estates; that they would out of zeal to the glory of *God*, and love to their Saviour, and pity to this Church and Nation; come in, as the (*Triarii*) last assistance, and surest reliefe of the reformed Religion, and of the true Ministry of this Church; which is almost *overborn*, and oppressed, by the cunning and clownish clamours, and not by any true valour, worth or virtue, of their enemies: Nothing would be more worthy of that ancient honour, which the *Nobility* and *Gentry* of this Nation hath gained and enjoyed in all the world, than to see now the *Christian zeal* and *gallantry* of their spirits, therefore the more forward, to bear up the *dignity* of Christs holy Ministry, by how much they see so many set to oppose it, seeking by contempt to debase it; and by poverty to oppress it: presuming, that the *present Ministers*, (though never so learned, godly and faithfull) once *overburthened* with *secular necessities*, will not long be able to assert the honour of their calling; nor will any after generation succeed to inherit their poverty and paines; but onely such, as shall further debase the *dignity* of the function.

How glorious were it, for honourable and worthy gentlemen, like *Joseph* of *Arimathea* (whom good education and experience of true Religion have matured to *pious wisdom*, and sober zeal) now to own *Jesus Christ*, when the world is stripping, scourging, mocking, and crucifying of him; when he is so much forsaken of those men, whose feares dare not own him; or whose lusts aim to make a prey of him: Now to give the more honour and respect to the true *Ministry* of this Church, (by which they have beene baptized, and educated in *Christian Religion*); when they see so many vile and illiterate spirits, studying to debase the persons, striving to destroy the very function? This were worthy of a true gentleman, (whom vertue and grace more then birth and relations make such) to stand by the forsaken; to countenance the dejected; to pity the oppressed; and (at least) to *Petition* and intercede for the preservation of the true Ministry, and worthy Ministers; of whom they and the whole Nation have had so great and good experience.

I doe not think it seasonable, now, to invite *Gentlemen*, (where their estates and expenses may bear it) to follow those patterns

An address to the Gentry of England in order to the honour of the Ministry.

As the *Bohemian Nobility* and *Gentry* did with great earnestness intercede for *Jerome* of *Prague* to the Councell of *Constance*: by their petition, subscribed with their names. An 1415.

Math. 27. 57.
Joh. 19. 38.
Mark. 15. 43.
Luk. 23. 50.
Joseph of *Arimathea*: A rich man: an honorable counsellour: a good man & a just: also a Disciple of *Christ*, &c. owned *Christ* dead, and begged his body of *Pilate*, &c.

of extraordinary *munificence*, which some of their rank have heretofore given them; by *restoring the Improprate Tithes and alienated glebes* to the Church; either freely, or at an easie price; This were, now, to give *sacrilegious rapine* a greater temptation; which dayly gapes to devour all the remains of the *Churches Patrimony and Dowry*. To adde any bloud now to the *Churches veins*, were but more to provoke the thirst of greedy and unsatisfied *borseleeches* of this age; who cry *Give, give*, till they have quite exhausted the very life and spirits of all true Religion. This *motion and bounty* will be more seasonable in better times; when *Sacriledge* shall be accounted (*as it is*) a most damnable sin, and not a trade, or a fruit of zeal, or a flower of reformation; which by the Apostles arguing is a more *heynous sin*, than that of Idolatry, in as much as this owns a god, though false; this robs God, though true.

Prov. 30. 15.

Rem. 2. 22.

I Cor. 12. 31.

Phil. Melanct.
& Camerarius:
highly com-
mend him for
his piety and
zeal: he died
1553.

Mat 19 28, 29.

But behold, I shew your noblenesse a more excellent way: my ambition is to propound an *higher degree* of Christian glory to you, the *learned and religious Gentry*; which is to follow the steps of that noble Prince, *George Duke of Anhalt*; who disdained not having *Ministeriall* gifts, to serve Christ and the Church at *Marburg* in the work of the Ministry, taking upon him holy orders, in times of the greatest contradiction against the reformed Religion: and esteeming it greater honour to tread in *Christs* more immediate and narrowest steps, than to enjoy the more spacious pathes of secular pleasures, and State imployments; If you know the excellency of Christ; the vanity of this worlds glory; the worth of mens soules; the weight of that Crown, which is prepared for those, that forsake all, and follow Christ; you cannot think your selves disparaged by this my humble motion to you; Your estates will set a greater lustre now on you in the eyes of good people, than ever the great state, pomp, plenty, and dignities of former times set upon your predecessours; who of many of your families were Church men, and many of them very worthy ones: Where God hath given you gifts, fit for so sacred a service of him, and his Church, no man can propound to you a more goodly province, wherein gratefully to use them; or a more eminent way of preferment, wherewith to entertain your pious and commendable ambition; which is most worth the pregnancy of your parts, and generousnesse of your spirits; No Cedar is too tall, or goodly for the building of Gods Temple; Nor may it disdain to descend from Lebanon to the holy hill of Zion: and no Jewell is too rich and glorious, for Aarons breastplate; nor for the foundations and wals of the New Jerusalem. The more splendor God hath set upon you, the more shall you reflect to his glory and the honor of that Religion you professe, by devoting your selves to serve him, and his distressed Church; in times, when labourers are few; and those

those much overburthened: If any religious way of life might be meritorious, this would be beyond the strictest votaries; in as much as it carries more paines and more benefit with it.

I have seen by the experience of Gods bounty, how great advantages *The advantages of an estate with the Ministry.* an estate gives to any Minister; if God gives him grace and wisdom with it; How it addes to his just confidence, and courage in serving God, and guiding his people; how it redeemes him, not onely from vulgar depreciatings, mean thoughts, and worldly solicitousnesse; but also from the temptation of flattery, popularity, and that most fordid shamefull dependance on others frownes and favours; their givings, and withdrawings. I know how much it addes boldnesse, credit, and authority to a Ministers words, to his reproofs, comforts, monitions, and examples; As the expressions of those men, whom, not necessity of subsisting, but the conscience of doing good; the unfeigned love they have to Christ; the firm beleif they have of the Gospell; and the value they have of mens soules, put upon the work of preaching: Then will the country people think such Ministers of the Gospell to be in good earnest, when they see hospitable relief of the poor, both in health and sicknesse, both of their bodies and soules, goe along with the Word preached: whom many Sermons, and good words will not move; some charitable good works seasonably applyed, as a hotter fire or warmer Sun, may soften, melt and convert; To all which, your plentifull, or at least, competent estates, piously and prudently managed, will give you greater advantages, than most of the ordinary Ministers can have; whom for the most part necessity drives into this port of the Ministry; and there keeps them so under hatches, or on the Lee, that they are seldome able to adventure upon any way, further, then their country Congregation, and obscurity afford them: who have onely this glory, of being faithfull in a little, and bearing poverty with great patience.

A few persons of your rank and quality, by some such heroick and exemplary zeal, (as so many brave Christians of old against the Saracens) would much confound the insolency of our Antiministeriall Jannes and Jambres: It would put the divell to new shifts and inventions; when he and they shall see the Lord stirring up in a way, not usuall, the spirits of gentlemen, eminent for estates and relations; who then chuse to put their hands to the Churches Oars, and helm, when they see the danger greatest, and the tempest blackest. You, as Hercules, may contein to relieve those Atlases of the faithfull Bishops and Ministers, who finde some mens new heavens too heavy for their shoulders, and their new earth an unstable foundation, to set their feet upon. Your learned humility cannot easily be seduced by popular novelties and pretensions, to climb over the wall; or

Sæpius emolumentum elemosynarum dona, quos non commovent concionum verba. Adco facta dictis sunt sonantiora, & evangetice.

Matth. 25. 21. Non minor est de bene tolerata paupertate gloria, quam de bene collocatis divitiis. Sen.

2 Tim. 3.

Joh. 10. 2.

Job. 10. 3.

to break in upon the Ministry by new wayes, and posternes of factious and fanatick presumptions; but will rather chuse (if God moves your hearts to his work) to keep your feet in his way; that you may come in by that ancient and *holy ordination*; wherever it may rightly be had in this Church; This will make not only the *true sheep* of Christ; but the *true shepherds* also, glad to *hear your voice*; and to partake of those excellent gifts, which God hath given you; which study, prayer, and exercise will dayly increase upon you; It is great pity so many of your learned, and pious abilities should *lie idle*, or not have employment worthy of them; especially when they are fitted for the Lords service, and the Lord hath need of *them*: *Do not despise the calling*; though it be black, yet it is comely, as the curtaines of *Solomon*, though it be now forced to dwell in *Meseck*, and to have its habitation in the tents of *Kedar*: The first founder of our holy function, was a man of sorrowes, an outcast of men; in whom the world thought there was no form or comeliness: Affliction hath reformed us by restoring Ministers to Christs image.

Matth. 21. 2.

vers. 7.

vers. 9.

Which of you that hath the true sence, what it is to be a good *Christian*, and what honour it is to serve Christ in saving of souls, but will at the first word, which *Christ sends*, loose the *Asse*, (which is tyed it may be to some small secular businesse, pleasure, or study) and let it be brought to Christ, being fit for his service; That so being strowed, and adorned with the richer ornaments wherewith your condition is cloathed; Christ may with the more conveniency and decency sit thereon; and ride, as it were, in an extraordinary triumph to *Jerusalem*; and many may follow him with *Hosannas*: Blessing you, that come in the name of the Lord to save them. The lesse *incouragements* you can now expect, as *Ministers of Christ*, from men; the greater will be your honour, the sincerer your comforts, and the ampler your reward from God; when the world shall see, that you honour the work of the Ministry for the work sake; and love Christ for himself, no lesse, than others doe, where that service is attended with great revenues, and dignities; There will shortly be need (more than enough) of some Ministers, who can undertake the work, and not want the wages; even the meanest minded men now begin to divert their studies, and education to another way rather than that of the Ministry: finding, that there they are like soonest to come a ground, and to dash against the rocks of poverty and contempt. A few of you (like *Dauids worthies*) turnished with due and divine authority for the Ministry as well as with gifts; would mightily stand in the gap, repell, and confound the vanity and insolence of those, who are risen up to lay waste and desolate, this sometime so famous a Ministry and flourishing Church.

3 Chron. 27.

But

But this is onely an *occasionall digression* humbly offered to those *worthy Gentlemen*, who have parts, learning, piety and courage enough, to make them *dare* to be good, and to doe good, in so *high* and *eminent* a way, in the midst of a *degenerate* and *declining* age, which knows not how to prise the *Gospel of Salvation*, nor worthily to entertain the Ministry and Ministers of it.

But to return to my former subject; it is most evident that these *projectors* against Tithes are no wayes friends to the *Farmers*, any more than to the *Gentlemen* and *Landlords*; for when Tithes are once taken away from Ministers, and being in Lay hands, are as easily cast into the *ballance* of secular businesse, (as other *Church lands* have lately been;) if then *Christian people*, any where would be desirous to have a true and able Minister (and cannot satisfie themselves with those *false Prophets*, and *unordained Preachers* which are so cheap:) truly they will finde a *new burthen* must then lye wholly on their estates and purses; to maintain their Ministers, while yet they must pay their Tithes other where.

The taking away Tithes will be a great burden to the people.

These just considerations, and most undeniable reasons, have already made the honest *Yeomen* so wise, as in stead of petitioning against Tithes, to cry aloud, to all those *busy projectors*: 'Before you take away Tithes from our Ministers, first provide a better way for their maintenance; Exchange will be no robbery, if it be no detriment: (that is) such as shall be neither more chargeable in a new way; nor lesse comely and honourable; where a legall right may give claim against all impediments; else vile dependences on any mens favour, or good will, will abase both the calling, and spirit, and carriage of our Ministers, below what is comely for them, or willingly seen by us; who know, that in our true Ministers welfare the good of our own, and our childrens soules, under God, is bound up. Deprive not them of that *due* and *double honor*, which the *piety* and *gratitude* of this Nation hath given to them; lest you deprive us, and our posterity of the true *Christian*, and reformed *Religion*; which we fear to be the aim of all those, that levell against Tithes and Ministers; That so they may by a *Jesuitick* back blow, unperceived, strike through the loins of the reformed *Religion*, which hath been for many years happily among us, and this with more encrease of true saving knowledge, and practise of piety in one century of years, than was for many before; which blessing, next to God, we owe chiefly to our *able* and *faithfull* Ministers, who are not so our servants in the Lord, that they should be used as our *bonds*, or slaves; but rather (as they are called, and deserve to be revered) as our *Spiritual Fathers*, our guides and instructors in the Lord.

Besides this, That I may wholly drown this *Wasps nest*, which

makes such a stir in the countrey, by their *stinging Petitions*, and buzzing projects against Tithes and Ministers; Let them know, That it becomes no men of honesty and ingenuity, thus to delude with specious pretences, the credulity of the countrey Farmers, who for the most part love their Ministers so well, and prize the *reformed Religion* so highly, and value so much their Saviour, Jesus Christ, his holy Institutions, and their own soules; that they would utterly abhorre the bottome of these repining *thoughts* and projects of these *murmurers* against their Ministers, if they did but discern them: Yea like *Zacheus*, many of them had rather part with *half their goods*, than starve or lose their Ministers, and their own soules too with their childrens and families: No, the jolly plainnesse, and honest integrity of the English Yeoman, is neither so lazy and idle, nor so sordid and illiberall, nor so cunning and hypocriticall, as these nimbler and sprucer fellows are: whose quick-silver wits, roving fancies, and fallacious tongues, aim at new modelling all things to their advantages; and hope with their Jesuitick pretensions and fanatick leaven to infect all sorts of men, both in City and Countrey: For their designe is, that all the worthy Ministers in England should be rather starved or beg their bread, than that they should come short of any such rare and little beneficiall projects as they have in their crownes: Hoping either to buy some glebelands and Tithes, or to farm some part of them, or to have some Office in a new erected Tithe Exchequer, which for a while affording some Ministers some small pensions, afterwards will serve for any secular occasions, that so Ministers being unprovided of means, the people may be left without any Ministers.

As for that sting, which is in the tail of these projectors, that by paying of Tithes to the Minister, the husbandman and farmer is disabled to pay Taxes to the State, whom it concernes more, to keep up and pay a Souldiery than a Ministry; My answer is, As the other objections favour of hypocrisie, and self-interest, so this of flattery; These Polypusses are so cunning, as to apply to the surest rock, and turn themselves to any colour, which may be for their safety: But, are they such wretches, as to think, that nothing will suffice to buy souldiers swords and pistols, but onely Christs own food and rayment, which must be sold? It seems they had rather Christ should goe starved, naked in his Ministers, than themselves be ungarded: But we hope, that this is not the sense of any valiant, honest, or religious souldier; who knows how to be content with his wages; to doe injury to no man; least of all to the Ministers of Christ, whom they have not yet so learned of these men as to hate and despise, because they would destroy them, his Ministers:

The design of Antidecimists.

Ministers: And sure no souldier can have any motive against the welfare of the able and faithfull Ministers of this Church; unlesse they fight against the Protestant Religion; and in stead of Reformation, turne Renegadoes to that Profession, in which they were brought up.

The bottom and dregs of some mens agitations against the settled maintenance of Ministers in this Church is, not so much to ease the people from paying Tithes, (which they shall be sure to doe, either by way of publique Exchequer, or to the private purse of Landlords, when these have bought them into their revenue;) the project is to have no settled Ministry in this reformed Church: For these Antidecimists know by their countrey Logick, which is not very good, (but there are Jesuites, who are excellent at it.) That in a short time it will follow, No settled competent maintenance, no able or worthy Minister any where: But roome enough will be quickly made either for Seminary agitators, from forain nurseries; or for those sorry pieces of motly predicants, and mungrell Ministers, (Centaures in the Church, that are half Laicks, and half Clericks) who are indeed but the by-blowes of the Clergy, uncalled, unordained, and commonly unblest; because false Prophets; either as to the errors of their Doctrine; or the arrogancy of their authority; whose calling, commission, and tenure, as Ministers, must chiefly depend upon popularity, flattery, and beggery: Such despicable Mendicants, as will in a short time make all ingenuous people weary of their illiterate importunities; and such thread-bare preachers even ashamed of themselves.

This will certainly follow in a Spanish projection, by as necessary a consequence, as, No Sun, no day; no fewell, no fire; no oil in the lamps, no light in the house; no pay, no souldier; no provender in the crib, no labour of the Oxen: yea, and the utter vastation of the reformed Religion, as to the order, honor, and beauty of its publique profession, will as inevitably succeed, as the burning of the corn fields did the running of the fiery tailed Foxes among them.

But the Antidecimists would have the Ministers of the Gospell follow other honest trades, taking upon them some mechanick or mercenary occupations, that so they might earn their livings other ways, and preach gratis; that is, for nothing; and at length as good as nothing, both for want of ability and authority; How would these men rejoyce to see men of learned parts, of noble mindes, and of ingenuous breeding, brought down to the levell of their low form; to shine no better, than their twinkling and unsavory snuffes; to be eminent in nothing beyond the plebeian pitch, and vulgar proportions: that so they might spin out their sermons at their wheeles; or weave them up at their loomes; or dig them out with their.

their *Spades*; weigh and measure them in their *Shops*; or stitch and cobble them up with their thimbles and lasts; or thrash them out with their *flayles*, and after preach them in some *barn* to their *dusty disciples*; who, the better to set off their odnesse and unwontednesse to their *silly Teachers*, must be taught (like crazy or *frantick men*) to fancy themselves into some *imaginary persecution*; as if in times of even too great *liberty*, they were thus driven with their new found *Pastors*, into *dens*, and *caves*, and *woods*, rather than vouchsafe to hear with the greatest ease, order, and decency the ablest *Ministers of England* in those places, which are dedicated to the *Churches* publique use and service. Indeed the *runder way* of these mens exercising their *small endowments*, and discovering their *great idlenesse*, by *extemporary pratings*, may well enough consist with those mechanick imployments, to which they have been brought up; and from which this their *predicating* now and then, is but a *sport and recreation*; if it should not turne to some account for profit; But to such men, as make the Ministry of the glorious *Gospel*, to be their work and study, dayly to fit themselves for that great and *sacred dispensation*, of *saving Truths*, and *sublime mysteries*, it will appeare to be, alone, an *employment*, so more than enough; that there will be little *vacancy* to *intangle* themselves in *secular* and *inferiour businesse*; which is casting down the stars of heaven, from their orbs and firmaments, to things *terrene* and *fordid*, which at best are but *losse and dung* in comparison of the excellency of that *knowledge of Jesus Christ*, which they determine above all things to know, and make known. If the *work of the Ministry*, (which is of so vast a latitude, and of so high concernment) require and takes up the *prime and flower* of the time, as well as the thoughts of the best and ablest men, that ever were conscientiously imployed in it, and all little enough; how *fordid* are those projects, which seek to divert Ministers by worldly necessities, to debase their minds below that *worthy office* and *weighty work*!

But *contempt* and *beggery* are the *double honour*, which these mens bounty and gratitude would give to those, that have and still do diligently *labour* in the *Word* and *Doctrin*: Either they own them not, as invested in any holy office and divine authority; or they would have them so *debased by poverty*, and vile dependency, that they might not be thought fit to be owned as such: while they are forced to *intangle* themselves contrary to the *Apostles Canon*, in the meanest affaires of life; hindering other poor men in their *manuall trades*: and receiving no other benefit of their learning and labours, but what comes in an arbitrary way from others, or is extorted by their most *illiberall importunities*: bringing down
to

Nulla res bene
exerceri potest
ab homine alias
occupato. Sen.
de brev. vit.

1 Cor. 2. 2.

2 Tim. 2. 4.

to the lowest step of disgrace the dignity of this holy function in this reformed Church; as if Ministers were to be nothing but an order of *mendicant Fryers*; these beg, when they need not; but those shall need, and beg, and have not: O how desirous are these men to have all true Ministers, like to Christ their Master; not to have, *whereto hide their heads*; while the *Foxes have holes*, and the *birds of the air have nests*; Such airy, light and *high flying fancies*, as these, (who like *seiled Pigeons*, the lesse they see, the higher they soare) doe dayly build their *nests on high*, and feather them very well: Yet they could be well content the *Apostle Paul*, (and all his *successours*, in the Ministry of the Gospell among the *Gentils*) should, either lie in the *tents* of their own making, or else with the *dogs of their flocks*, out of *dores*; while they *fatted*, and *anointed* may rest at ease, within the *curtaines of Solomon*, and dwell in *seiled houses*; to which some of them have hardly so good a title, as Ministers have to their *houses, glebes and Tithes*. Matth. 8. 20.

Thus, these *Pharaohs*, dream of none, but *lean cattell* in the field Gen. 41. of this Church; or, to *compleat the Vision*, they see the following *lean cattell*, which are now coming up, after the *former* (which were fat and wel favoured *devouring*) them up, as if they had not been; The new ill ordained, ill gifted, ill maintained, and every way *ill favoured Ministers*, will in short time (they hope) consume all those *learned, worthy, able, rightly ordained, and sometime competently, if not honorably, entertained Ministers*, which have been the *glory of this Church, and Nation* for many ages: These must now give way to *hungry, necessitous, crouching, and fawning pieces* of impudent ignorance; such as their *Antidecimall Masters* affect: as if they thought, that the more *thread-bare, and hunger-starved Ministers* were, and the lesse *wool or flesh* they had on their *backs*, the more *spirituall* they must needs be, the more like *Angels* or *separate and naked soules*; and the lesse *chargeable* they are, the more acceptable they will be to these patrons of *avarice and sacriledge*: Such are the noble, generous, and *blessed projects*, or proposals of these *Antidecimists*, than whom, a *meaner spirited* subject never exercised any ingenuous pen, nor more infested any Christian Church; nor (like gadflies) more importunately disquieted *learned, godly and true Ministers of the blessed Gospell*.

O you *excellent spirited, and liberall hearted Christians*, to whose candour I must still *appeal*, as the great encourager and comforter 14.
Appeal to the
liberall soules. (next God and a good conscience) of all faithfull and true Ministers, in these blustering encounters; Although we know, by too much experience, that there are many such *whining people, penurious protestants, tribolary Christians*; whose *beggerly soules* are prone to be leavened with the suggestions of these *Antidecimists*; (who
for

2 Sam. 24. 24.

for the most part are pitifull pieces of ignorance, avarice, and sacrilegious envy; through whom, as through vaults, and trunks, the divell whispers into common peoples eares, this Infernall Oracle, *Save your purses, though you damn your soules*) yet all worthy and true Ministers, who are humbly conscious to their endeavour, to deserve well of this Church of England, (of their own charges and all other good people) are still far from that *dejection*, or *despondency* into which their adversaries seek to cast them: For they still have frequent experiences of their peoples *unfeigned* love, respects, and chearfull kindenesse to them; whose generous piety oft seems to tell their Ministers, as David did Araunah, That they would be ashamed to serve their God, of that which costs them nothing. Notwithstanding they have many other publique pressures upon them, (which are of a far later edition than Tithes, and of a greater print) yet they cannot finde in their hearts the least grudging, at their paying Tithes to their Ministers; since they see no reason, why these, as Christs Agents, and Gods Embassadors, should not as well deserve, and enjoy a competent, and comely maintenance, as any publique Officers, either Civill, or Military: Who have more of power to exact, but not more of right, either humane or divine; nor yet more of merit, to require their payes, and fees; Yea, Ministers still dare to hope, that those in power have not any such Nabalitick and churlish humor, as to feast those that shear, and sometimes slay the sheep; while they starve the Shepheards: So great a confidence alwayes arises from the conscience of well doing.

And whereas the strongest insinuations are made on the weaker mindes of the common people, by these popular orators, against the settled maintenance of Ministers, (as if the Vulgar shall save much by the shift:) I have before touched, and here again I inculcate it, to them, (because the sharpest goades are pointed with profit:) That when the old Ministers are spent or laid aside, and the former way of settled maintenance turned to another course, there is no doubt, but the new projected Preachers, what ever they be, (either like muskroones growing up of themselves; or miscalled, and misplaced by the people) will finde their stomachs full as good, as their gifts; and their digestion full as strong, as their elocution; that when once they come to looke upon themselves, as any way settled and elected, or in any fashion ordained for Preachers, and Pastors, (or what ever title they please to put upon themselves) they will come quickly to plead and urge Evangelicall precepts, divine right, and naturall equity, for their maintenance; which first they will mutter, then exact, and grudge, if they be not satisfied, from their ill fed flocks, and scabious Congregations: And they will be prone to think, all is well in their Churches and bodies, if themselves be but well fed,

fed, and blithe; though their poor peoples foules be starved, their mindes scattered, their consciences crazy, their diseases many; and neither skill, nor will in their ill gifted teachers to heal or help them: who are not likely to be very good at that worke, or cure; when from among the *lowest of the people* they mount to be Ministers for a morsell of bread, and from countrey Farriers will needs turn Physicians?

These men are rather of that sort, whose mouths ought to be stopped when they speak perverse things, for filthy lucre sake, as the Apostle Paul tells us: who was no enemy to the preaching of the Gospell: yet he approves not any false intruders, or disorderly walkers: Every simple and slight Ass is not fit to tread out the corn, but the ponderous and solemn Oxe; whose mouth ought not to be muzzled.

Tit. 1. 14.

There are no doubt many Jesuitick Geniusses, in England, who like the Ravens would perswade the Sheep to starve their Shepherds, and to beat out their eyes and brains, pretending that so the flock may feed the freer, and the fatter; but hoping indeed, soon after, to pluck out the eyes of those weak and silly animals, and with more safety to make a prey of them. O how farre are some men in these days, who seek thus to pull out Ministers eyes from that gratefull and affectionate zeal of the Galatians to St. Paul; who were ready to pull out their own right eyes to doe him good; before they were foolishly bewitched by such enchanters who pretended new Gospels, so as to think him an enemy for telling them the Truth! O how lothe are vain and proud men to think, the egges of any opinions, which they have laid or hatched, to be addle; or their ways erroneous! if they doe but please themselves, it matters not how they displease God, and those worthy men, who have indeed deserved best of them.

Gal. 4. 15.

vers. 16.

Truly (O you excellent Christians) it would, and ought to be, a great grief and shame to the whole Order of the Ministers of England, if they had deserved no better of those Christians in this Church, (whom they have for many years baptized, taught, and nourished up in true religion) by all the labours of their love; then thus to have a cup of co'd water, not given to them, but taken from them in the name of Christs Ministers. Here in they are forced to appeal to your humility, prudence, and equanimity; whose gratefull piety hath oft expressed your love and value of their persons, profession and paines, far different from, (though now not sufficient to repress) the petulancy of these kicking Jesuruns, who in many places being better fed, than taught, despise through much wantonnesse of the flesh, the bread of heaven, This Manna; Studying nothing so much, as to make many starveling Christians and lean Congregations, through their sacrilegious cruelty, seeking to deprive the true Ministers

15.

Hard measure offered to Ministers by some.

Matth. 10. 42.

of their due maintenance; that so, they may deprive the poore people of their true Ministers; That the sins of this afflicted Nation, and self-desolating Church being filled up, they may bring by a famine of bread upon the Ministers a famine of the Word, and a scarcity of Ministers, upon the people; which is the (τὸ ζῆλον) Palladium; the thing so much desired, by the enemies of this and all other reformed Churches.

Psal. 58. 5.

Patrimonium
Crucifixi.

We know well, and have alwayes found it by sad experience, that no Adder is deafer, and harder to be charmed, than sacrilegious covetousnesse; which, (laying one ear to the earth, listning to its gain; and stopping the other with its tail, that it may hear no noise or voice from heaven) easily eludes, and mocks all sacred spels of the best enchanters, charm they never so wisely: Indeed it is sel-dome seen, that any men either private or publique (for it's possible a Nation may be guilty of this sin) who gilded over their holy thefts with the names of Religion and Reformation, ever forbare the sin, or repented of it, or made due restitution after it: No Harp or hand of David can play so sweetly, as to make this evill spirit of sacrilege forsake those Sauls; whom it may possesse (though they be higher by the head than the rest of the people) as well as the lowest and meanest of the people: whose necessities may have greater temptation, and their consciences lesse information of the evill. Indeed no man is so base, and feeble, but he dares to adventure at this, the robbing of God, of the Church, and the Ministers; which is a felony against the publique, and to every good Christians injury in the Church, or Nation. The reason of this boldnesse in some men is, because they finde, that although men of estates have quick resentments in their particular concernments, of private profit or honour; yet they have (for the most part) a great coldnesse and indifferency, as to those things, which concern the Churches support, or Religions patrimony; in scrambling for which, every man secretly hopes (unlesse he be of the more honest and severe piety) for some advantage. To be sure, these great sticklers against the Ministers maintenance by Tithes make no doubt, but they shall lick their own fingers well, if once they can but pull them from the Ministers; either they flatter themselves, (and I think very fondly) that as Tenants they shall save their Tithes, from both Minister and Landlord; or else as Landlords augment their rents; or buy some part of them; or, at worst, have some place in a new office of gathering and distributing of them.

The great sense I have of that little, or no sense, which many men have of so publique a businesse, as that is, which concernes the settled support of Ministers; and in them of all learning and religion in this Nation; makes me sometimes prone to think it, almost

most a vain, unseasonable, and uncomely labour in me, or any other Ministers, (who pretend to something of more ingenuous spirits) thus to plead; and that publicly, with any earnestnesse (which seems to draw somewhat of the dregs of meannesse) for their very bread: which, in the unequall distributions of humane affaires, we see is not *alwayes* to men of worth and understanding; Eccles. 9. 11. whom Christian principles [and patterns teach to live above earthly things; to minde things, that are above; to learn to want and to abound, to be content in any condition; And truly in this, the *Ministers of England*, (I think ought to have been prevented by some other advocates, than men of their own coat; As lately my worthy friend Mr. *Edward Waterhouse*, hath done in his Apology for learning and learned men: a work; so honest and so reasonable, as well became the candor, piety, and ingenuity of a Gentleman and a Christian, who hath (the honour to have) made one of the first and bravest adventures in this kinde against these modern *English Saracens*. And possibly many good men have a good minde so to doe even publicly; but they thinke it is (*conclamata res*) a *forlorne and desperate cause*, as may bee offensive and unacceptable: I almost think so too, if some men may have their will; and therefore the rather I have been excited to it: if it be displeasing to some, yea to many; yet I doe not think, it is so to the most, or the greatest part of Christians: I am sure it is not to the best of this Nation, of what condition soever they be; they cannot be so destitute of, and unaffected with, all reason, Religion, grounds of Conscience, rules of Prudence, considerations both of piety, honour, and *honest policy*: In all which they are related by their own interests to the good and welfare of their true Ministers. As *Socrates* when he was reproached for having no preferment in *Athens*, answered, It was enough for him to have fitted himselfe for preferment; It was other mens work to bestow it on him: So the studious learned, modest and pious Ministers of *England*, might well have thought it enough for them, to have merited imployment, and decent entertainment; having with much paines, and study, and prayer furnished themselves for every good word and work, within the bounds of their calling; It seems hard thus to be put (many of them after many yeares sore labour and travaile of their soules) to plead for their wages, or livelyhood; yea and for their liberty, but to worke, while it is day, in the *Lords Vineyard*, of this Church; wherein Christ hath set and ordained them.

Although there be a generation lately sprung up of *degenerate Christians*, and *ungenerous English*; who would make this whole Nation like themselves, unworthy of the very bones of those excel-

Ingrata patria
ne ossa quidem
mea habes.
Liv. an. ur. 566.

lent Ministers, which have lived here and merited so well of the publique (as *Scipio Africanus* said of his bones, when he died, banished by his ungratefull countrey, which *he had so preserved*) yet (we hope) neither the most, nor the best of men can be so stupid, as not to consider how much they are concerned in the continuance and incouragement of such Ministers among them; wherein no Nation or Church under heaven hath exceeded this. However Ministers be *earthen vessels*, and many have had both heretofore, and lately, great flaws and many *fallings*; yet they ought in this Nation to be still *highly regarded* if not for their learning, civility, ingenuity and good society (which is to be valued in any Nation that covets not to be *barbarous*) yet for *their work sake*; for that Gospel, that God, that *Saviour*, that *blessed Jesus* his sake, whom they *struely* teach; for the holy *Scriptures* sake, which they so frequently, and so fully explain; for those holy *Sacraments*, which they duely administer; both for the admission and augmentation, birth and nourishment of Christians in the Church of Christ; for the holy and good *counsels*, and spirituall comforts which they oft give; for the many wise stops and grave *restraints* to sin and error, which they frequently put; for the publique and good *examples*, which most of them afford, and all should, by their *place* and *calling*; These are cords of love enough to draw and binde all excellent Christians to them; these are places of Oratory sufficient to make even any *ordinary speaker* an eloquent and potent Orator in their behalf.

ὡς ἐπὶ τὰ ἔσθον
ἐν δούτῃς ζωνῇς
τῇ πενίᾳ ἰδὼν.
Jer. Naz. or. 52.

And for my owne part, having taken some serious view of the estate of this Church and the Ministers of it, both in reference to the present and after times; both as to that reall worth, which hath been, and still is in them; the excellent use of them; and the miserable want which will be of them; I cannot but at present, be extremely sensible of, and very much pity, those *sharp*, sad, and *unjust necessities*, which already have and must presse dayly more upon many worthy men of them, and their *families*, if some mens *envyous* and malicious *designes* take place: onely I hope better things of those, whose wisdom, piety and publique influence hath hitherto, under God, restrained those *Fountaines of the great deep*, from breaking in with all *sacrilegious violence* upon the whole Ministry: whose wisdom, power, or counsell, I doe not any way by this Apology seek to obstruct or prejudice, as to any thing that may be better *disposed of* to the advantage of true Religion and the Church of England; which are inseparable from a right and settled Ministry; nor can that be had without such *maintenance*, as is worthy of worthy men.

If no men will be with us, but all forsake us, and some oppose us, as Ministers: yet we have one remedy, besides the sympathy and Good Ministry of you, O excellent Christians; which is, patience and prayer: *sters hopes in*
 * He that allowes us to pray for our dayly bread, and commands their deserti-
 us to labour honestly for it, even in this function of the Ministry; *ons from men.*
 he teacheth us to beleive, that he will either give it, or the grace
 to want it. There may be some good * Obadias, who will feed
 the outed and impoverished Prophets of the Lord, by fifties in their
 caves, and obscure retirements, as some have already done; and
 it may be good Ministers shall then speak lowdest, when their
 mouths are stopped; and be as well liking in all true grace and
 comforts of Religion with * their pulse, as those that feed dayly on
 Kings provisions.

* Greg. Nis. tells of St. Ephraim; Though he was very poor, yet he had a mine of rich prayers: Αληθώς ὁ τῶν λόγων κλέδ: θεοχαίλευτος, τὰς

ἑσπεύς ἡρώδης ἀνοίγων, καὶ τὰ θύοντα χρηγῶν. Gr. Nis. in vita S. Ephraim.
 * 1 King. 18. 4. * Dan. 1.

However, if we must be thus stripped and starved, to gratifie the lusts of some men; yet we hope for this mercy from God, and favour from man, that we shall not be forced to desert our calling; or to contract a woe of not preaching the Gospell, while we have abilities, though we preach (ἀδυνατον εὐαγγελίζεσθαι) though we have no publique encouragement: For why should all our studies and time be made unprofitable? It may be, we shall, by Gods help, redeem our former defects, by after diligence in the work of Christ: we may happily work and war the better, when we are more expedite, lighter armed, and lesse incumbred with envy and worldly impediments: We may (I hope) without presumption enjoy that liberty to preach the Gospell, which others now take to prate against it, and us; and it may be, people will hear, and profit better, when they see they have the Gospell at a cheaper rate: and will be more in love with the reformed Religion, when they shall see, how much better penny-worth they have of that, than of the Romish superstition; which is more costly by farre, yet lesse comfortable to a serious Christian: Though we be made poore, yet we may still make many rich; though we have nothing, yet we may enjoy all things; though we are troubled on every side, yet we may not be distressed; though perplexed, yet not in despaire; though persecuted by men, yet not forsaken of God; though cast down and cast out, yet not destroyed, through the grace of God, which is sufficient for us; Many worthy Ministers may justly plead for their liberties, lives and livings, as those did with Ishmael, Destroy us not, for there are treasures of learning and saving knowledge with us. But it is better for them, to be Christs Lazaruses, and beggars,

Verba veritas inopera, nudam crucem nudus sequere: expeditor & levior standis scalam Jacobi. Ieron. Pauper esse non potest, qui apud Deum dives est, Last. In 1. 6. c. 12.

2 Cor. 6: 10.

Ier. 41. 8.

Revel. 12. 7.

than the worlds rich gluttons and favorites: Yet it must needs be so; and so it will be, unlesse some *Michael* and his *Angels*, overcome this greedy *Apollyon*, this sacrilegious *Abaddon*, this penurious Divell, and his *Angels*, who prodigally offers Kingdomes to damne one soule, but grudgeth one groat to redeem many thousands.

18.

Ministers just
plea for their
own, neither
covetous, nor
uncomely.

* A. 19. 25.

Nor will your noblenesse (*O excellent Christians*) interpret this, which I have wrote in behalf of the maintenance of Ministers, in this Church and Nation, to be any pleading for *Baal*, or clamouring like *Demetrius* and his complices in his panick feares, for his silver shrines and his *Diana*; where he considered more his gain, than his Goddesse: These are unjust and malicious glosses, which the enemies both of the Ministry and of humanity, are prone to put upon any, that plead never so righteous a cause with words of the greatest truth, justice, sobernesse, and moderation; those having a stinking breath themselves, think every mans unsavoury. But by the leave of such latrant Orators, and back-biters, I must tell them, what the wiser, and more Christian world well knows; that there is no cause, why Ministers, more than any other order of men, should neglect in fair and just wayes to obtain for, or preserve to, themselves, and their successours, those worldly comforts, and supports, which the providence of God and the Christian munificence of this Nation hath in the most free way of gift and by Law granted to them in Gods name, and for the service of Christ, and the honour of Religion; Other men are commended for their good husbandry, and honest care, to preserve their just estates; which tend not so much to the publique good, as the labours of Ministers doe: who may not in prudence, or conscience neglect those great, and publique concerns of Christ, and his Church, with which they are intrusted: Yea if they should have an eye to the reward, to their own just right and particular interests (which all other we see still have) yet it were no more than Law and Reason, all humanity and Christianity allow; unlesse they would be worse than those Infidels, that provide not for their own families; or be as bad, as those men, who to provide for themselves, and their families, care not to rob, and desolate even the Church and family of Christ: Ministers may be wise, yet innocent; provident, yet not sordid; diligent in things honest, yet not injurious to others: Nor is it any whit uncomely for them, to crave this justice or favour from any in power; That they may quietly injoy those publique rewards of their learning and labours, which are injurious to no man, merited in the esteem of all honest men; and therefore offensive to none, but envious eyes and evill mindes; Being the fruit of the publique bounty, wisdom, gratitude, and devotion of this Christian Nation to God, to Christ and

1 Tim. 5. 8.

and his Ministers; what they have a long time by law injoyed; what they are rightly possessed of; and what they have no way forfeited (unlesse other mens calumnies and cavils, their covetous projects and desires of novelty, be the *crime and fault* of Ministers:) And lastly, they doe intend with all *peaceablenesse, thankfulness, and usefulness* to use and enjoy, if God and man permit, so that no man shall have cause to repine at their enjoyments, who knowes how to make use of their gifts and labours.

The *shame* of pleading this *cause of Ministers maintenance* lies at their dore, who meditate, speak, and act so *vile and dishonest* things against them, as force them, thus to *vindicate* their just rights, against unjust projects: which seek by *falsehood and violence* to take away, not only the *childrens*, but the *fathers bread* too, and to give it to *dogs*: who alwayes have sought to bring this reproach and *scandall* on this and other *reformed Churches*; that they still carry on, and serve some *covetous and sacrilegious design* with their reformati-
ons: When (God knowes) it is not the design, nor desire of any, that are *truly reformed Christians*, to *robb the Church*, and Churchmen of one *shoelatchet*; but rather to have added necessary *augmentations* to them: if they had not alwayes been hindered by the *covetousnesse* and envy of some *croffe faction*, who have longed to see the day, when with *Rabshakehs unclean spirit*, and foul *language*, they might see all the *reformed Clergy*, reduced to those *sordid necessities*; which I have as much *shame* to write, as these *Antiministeri-
all sticklers* have pleasure to wish it, and glory to speak it. Isai. 36. 12.

Our comfort in the worst of times and things is, That we know in whom we have trusted: not in these *Egyptian reeds*, which may taile us and pierce us, but in the *living God*; whom we have served though with many *frailties*, yet with *sincerity and godly simplicity*; We beleive he will not fail us, nor forsake us, though men, though Christians, though reformers doe; There is not a better sign of Gods love, than to be *persecuted for righteousness sake*; It is our honour, as St. Jerom wrote to St. Austin, that the divell and his fanatick factions do *unanimously* hate us, and malign us; for if they were for Christ, they could not be against us: And we finde by experience, that these *Antiministeri-
all agitators* have no such displeasure against any men, be they never so flagitious, or their estates never so *luxuriant*, as against the most orderly and deserving Ministers: So that it is their piety and pains, which *afflicts* their enemies, more than their plenty; And if they cannot strangle Christ in the Cradle, yet they hope to starve him in the Desert. 19.
True Mini-
sters comfo t.
Multa quidem
mala sed varia
solatia. Sal. 1.9.
Matth. 5.
Heb. 12.

Blessed be God, we see the *end*, and *bounds* of these mens power, and malice; They are *finite flesh*, and not *infinite Gods*; yea they are *proud flesh*, lately risen up, which God will eat off with *fining
carrosives*.

Isai 49. 5.

ὁ ἀνεδείξαι με-

τῶν ἁρῶν ἀπὸ-

δὲν ἐν ᾧ. Cle.

Al. sp. 7. Dei

particeps nulli-

us indigus.

Gal. 2. 5.

corroser, if ever he heals this Church and Nation; These murmurers never set us on work, nor doe we depend on such unjust masters for our wages: Though they be not converted or gathered from their follies, factions and separations, yet our reward shall be from the Lord, who hath sent us, and whom we have served with faithfull hearts; as to our temporary subsistence, we hope wee shall never depend on these mens injurious justice, or cruel mercies; much lesse on their envious alms, and supercilious charity, who are our enemies for the Gospels sake, which we preach: And although we should not be protected in point of our civill rights from their despight and rage; yet as to the honour and vindication of our Ministry, and holy function, we must not give place, no not for an houre, to their cavils and calumnies: Yea we doe not despair, but that we may find so much equity, and pity in some mens hearts, in whose hands is power; that they will rather harken, and incline to the just plea of those labourers in Christs harvest, (who have borne the heat and burthen of the day, and who crave but liberty first to doe the work, to which Christ and the Church hath ordained them; and next, which is but a just and righteous thing, to enjoy that reward, which the Law hath assigned them) than to listen to the envious suggestions, or injurious proposals, of those novell intruders upon the Ministry, who have yet given not the least assurance to the wiser world, or any reformed Christians, that they in any thing exceed, or equall the true ancient Ministers of England; nor have they yet, by any demonstrations of modesty, ingenuity, sense of honour, or of shame, nor by any part of good learning, (which they decry and hate,) nor by any other usefull and commendable quality, redeemed themselves, from the most sordid passions, and saddest distempers of humane nature; nor yet reconciled themselves to any love and value of vertue, worth and excellency in others.

We know well, that their ignorances, and errors are grosse in many things, both divine, and humane; (for how can they but erre excessively, who are very active, and for the most part both bold and blind?) Any piece of rustical ignorance & clownish confidence serves some men to oppose any Minister withall, setting up their puppetly Teraphims, their deformed Dragons, their Images of jealousy, in the place and temple of the living God. Among their other errors, this, we hope, is none of their least; that they fancy and every where proclaim, that they have so charmed with their philters and enchantments, (which are Confections made up of ignorance and malice; pride and cruelty; covetousnesse and uncharitablenesse together, with a perfect disdain of all, that is rationally, learned or excellent) that with these charms they have so possessed many or most

most of those, in power, That they are resolved to root out, abase, and destroy all those Ministers, who are any way eminent in learning, courage and constancy, both for the honour of their *function*, and of the *reformed Religion*, and of this Church and Nation; We cannot think those in power to be so easily perswaded to be enemies to themselves and the publique, by being made enemies to true Ministers, without a cause: One of whose *serious and solid abilities*, is able to doe more good to Church and State in one year, than can be hoped from the whole *fraternity*, and faction of those *supercilious adversaries* of the Ministry, in as many ages, as a year hath dayes; For if wise men may guesse at the future, by what they already finde of them, they must conclude, that *like Fistulas and gangrened Ulcers*, the longer they prevail, the more desperate and incurable they will be, both to the Church and the State; every day bringing us neerer, either to old *Rome*, or the elder *Babylon*: to superstition, or confusion. For there is nothing almost in this Church of *England*, as to the extern order and profession of Religion, which some of these Antiministerials, and Antideciminists doe not contest against and study to overthrow.

Which makes me here a little *digresse*, (yet not from my maine design (which is to satisfie all excellent Christians and others, as to any thing by these men objectable against the Ministers and Ministry of the Church of *England*) by looking at some *lesser calumnies and cavils*, which they every where scatter among the common people, to alienate them from, or prejudice them against their *Ministers*: quarrelling against the places, where publicquely we meet to serve God, and many things used by us in our holy Ministrations; 1. As to the publique places where Christians meet and Ministers officiate, these supercriticall masters of words, and censors of all mens language and manners, but their owne, cannot indure the *impropriety*, and profanenesse (as they say) of calling those places *Churches*; This they scorn with very *severe smiles*, and *supercilious frownes*; so profound is their judgement, and so scrupulous their conscience, that they had rather pull down such publique and convenient places, than venture to be defiled, by coming into them, or once so much, as to call them *Churches*; they say they have far higher senses, and *definitions of a Church*, than will agree with piles of *wood and stones*.

Answ. We doubt not of their *deep Divinity*, touching a Church; which it may be, they will not dare yet to *define*; as not being well agreed, what a *Church is*, or what is the right matter and forme or way of a Church; Much broken and wrangling stuffe they have heaped up touching a Church; but scarce one stone is yet laid of the edifice. I have *otherwhere* endeavoured to lead them out of the

20.
Answer to other lesse scruples.

Of publique places called Churches.

It was the work of *Diocletian* to burn all the books and destroy all the Churches of the Christians. *Euseb. hist. l. 10.*

labyrinth of their rubbidge; who have disputed more about *constituting Church*, than ever they studied to be *lively and orderly* members, either of the highest sense of a Church, the mysticall body of Christ, (which is made up by faith and charity;) or of that *lower sense* of a sociall Church, which yet is most proper to us, and fals neereſt under mans consideration; which consists of a *visible polity* of men on earth professing to beleive in the name of Jesus Christ; and partaking of those holy *Institutions*, which he hath appointed, both to gather and distinguish, to plant and propagate, to build and preserve, to guide and govern such an holy fraternity of *religious professors*, in such truth, order, and unity; as to have a professionall relation to Christ *the head*; and a communion of Charity with each other, as members of one body: which is that *Catholick Church* all over the world in its severall parts and branches: In these and some other the like ambiguities about a Church as greater or lesse they please themselves, spending much time to instruct their *silly auditors*, how much difference there is, between these Churches of Christ, which are *spirituall*, or *rationall*; and those *Steeple-houses*, which we other (weaker ones) call, *most absurdly* as they pretend, Churches.

O how devout a thing is ignorance! How *Saraphick* men, and women grow, by having no skill in any language but their own mother tongue, which yet in this is of our side; and being the rule of speech, every where justifies our calling those places Churches, by the authority of the best writers in humanity, law, history, or divinity. But that they say was an error of speech which men sucked in with their milk: which to spend, and evaporate, these men are every day making issues in their auditours eares; that they may unlearn that *dangerous* error, and scandalous word of calling the *meeting places*, Churches. I know these *Rabbies* scorne to be brought to their Grammars, or to any Etymologicall authors or makers of Dictionaries; (for these they reckon among the *cursed spawn of learned men*: and look on them as if they were *Negroes of Chams* posterity) yet I cannot but make a little stay here, that I may shew them the *way* to that *locall Chureh*; where some of them have not been, these many years, unlesse it be to make a *wrangling rate*: For however these be not the main Ulcers which I desire to cure; yet they are a strange *kinde of itch*, and scurfe of Religion, which makes many Christians oft scratch very unquietly and unhandſomely.

It is very easie, and very true to tell them, that it is no more unproper, to call these places, where Christians as the Lords people publickly meet to *worship the Lord*, Churches; than it was to call the *Synagogues* among the *Jews*, the *Houses of God*, for the building.

Church, Kyrch,
or Kerck, Sax.
quasi Kuriack,
i.e. *κuriak* οἶκος
the Lords
house.

Psal. 74. 8.

Psal. 83. 12.

Ἐκ ὅλων κυρίως
κυριακῶν ἡξί-
ωνται ἐπινοή-
μας. Id. hist.
l. 9. c. 10.

This subject
is learnedly
and gravely
handled (as all
things he un-

Non locus ho-
minem, sed ho-

for

for common, civill, profane, or uncomely affaires; which appropriating or dedicating is an act of right Reason, flowing from the light of Nature, and that common notion of reverence to be externally expressed to God, which is in all men, that owne any God: which right Reason is most agreeable to true Religion, and alwayes as servient to it, as Deacons, and Church-wardens ought to be to the Ministers in holy things; as both these, Reason and Religion, distinguish ends, duties and commands, which are divine, (as coming from God, or relating to him) so likewise they distinguish times, places, persons, actions, and other things, which are separated from meere humane, naturall, and civill uses, to such, as are (both preceptively, and intentionally) divine; that is, from God and for God: Nor can the God of order (who hath made the beauty of his works to consist, and to be evident in those distinctions, which he hath set upon every thing, both in the species and individuall) God (I say) cannot be displeased to see mankind, (on whom is the beauty of Reason) or Christians, (on whom is the beauty of Religion) to use such order, distinction and decency in all things, which becomes them both as men and Christians; after the examples of the Apostles and Christ himself, who went about all the Cities and Villages, teaching in their Synagogues and preaching the Gospell of the Kingdome; which also befits and adorns Christians, as to extern profession (which is all, that appears of any mens devotion, or Religion to the eye of man) setting forth in comely sort that duty, relation, and service, which we publicquely professe to owe and pay to God, who abhors sordidnesse and confusion, as much as profane vastators love it.

Math. 9. 35.

*Ægrotantium
amicorum sor-
des toleramus,
non item valen-
tium. Sidon.*

Necessity indeed admits no curiosity of place, nor affects any elegance, but excuseth that which, in plenty and freedome, is esteemed sordidnesse, and sluttishnesse; Religion requires externally no more, than God hath given of extern power and opportunity; where these are wanting, and by providence denyed, a sick bed, a Barn, a Lyons den, a Dungeon, a Whales belly is as a Temple, or Church, consecrated by the holy duties, which any devout soul, there performs to God: But as the Church of Christ, considered in its extern communion or profession, is visible; and Christians are exemplary to each other, and to the world; it is warrant enough for Christians to build, and to set apart to those publique holy duties, some peculiar places, upon Gods, and the Churches account; which grant we have in that great Charter and principle of Church policy (which, like a common rule, measures all things of extern, sociall Religion) *Let all things be done decently, and in order*; Both which fall, not properly under the judgement of Religion, but of Reason; not of Scripture, but of Nature; not of piety, but policy or society; nor need we other command

1 Cor. 14. 40.

command to doe them, than the judgement, and consent, or custome of wise and holy men; which we have for this use of *locall Churches*, thus peculiarly applyed to holy services, ever since Christians had either ability to build them, or liberty to use them, which is at least 1400 years agoe.

If humane, or *Romish superstition* used, or affected, or opined any thing, in consecrating Churches, which is beyond true reason, and sound Religion, yet we do not think, that to be a *Leprosie* sticking so to the wals of the buildings, that they must be scraped all over, or pulled down, else they can't be cleansed; No: But, as places are not, any more than times, capable of any essentiall gracious, or inherent holynesse, (which is onely in God, Angels, or Men,) so neither are they capable of *inherent unholynesse*; The superstition is weak on either side, & weighs little; but the worst is on this side, to which these men so incline; which tends more to *profanenesse*, *supinenesse*, and *slovenlinesse* in the outward garb of Religion; which is not either so *Cynical*, or so *tetricall*, as these men would make it. What ever there is reall or imaginary, of *Superstition* in the places, or rather in mens fancies of them, who possibly ascribe too much to them, it will as easily recede, and quit them, when they come to be consecrated by the Churches reall performing of holy services, or publique religious duties in them; as *dreams* doe vanish, when one awakes; or as the dark *shadows* of the night depart from bodies, when the Sun comes to shine on them, or into them; if these poore objectors mindes and spirits, could as soone be freed from those profane, superstitious and uncharitable tinctures, (with which they are, as with a jaundise deeply infected, against those places, and against those that use them, with the decency, becoming duties done to the Majesty of God, and in the presence of the Church of Christ) as those places (justly called Churches) may be freed from all misapprehensions, of their name, or their dedication; If the former were as easie, as the latter; both *locall* and *rationall*, *materiall* and *mentall* Churches, both places and persons, might long stand and flourish; Both which some *furies* of our times seek utterly to break down, and demolish, that there may be neither Christian Congregations, nor decent Communion in any publique place, beyond the beauty of a Barn or Stable.

But these men have so much *tinder* and *Gunpowder* in them, against Ministers, that, whatever they enjoy, say, use, or doe in their function, be it never so innocent and decent, yet they kindle to some offensive sparkes, or coales, and flames against them: As if all the Ministers of this Church knew not what to doe, as they should, till these new masters undertook to *School* and *Catechise* them.

Sacerdoti maxime convenit ornare Dei templum decore congruo. Amb. off. l. i. c. 21.

Psal. 74. 6.

22.

Answer to other quarrels against Ministers publique duties.

2 Tim. i. 13.

Vid. Voss. de
Symbolis.

If any Minister prayes publicquely with that *gravity, understanding,* and constancy, either for matter, words, or method, which best becomes a poore sinfull mortall on earth, when he speaks to the God of heaven; It is (they say), but a *form*, and a *stinting* of the Spirit: If they preach with judgement, weight, exactnesse, and *demonstration*, of truth, it is not *by the Spirit*; but of *study and learning*, If they read the Scripture, 'tis but a *dead letter*, and meer *lip-labour*: If they celebrate the *Sacraments* with that wisdom, reverence and decency which becomes those holy mysteries; they quarrell at *the place, or time, or gesture, or company, or ceremonies* used; Not considering that Ceremonies in Religion, are like hair, ornaments, though not essentials; and ought to be, neither too long, lest they hide and obscure it; nor too short, lest they leave it naked and deformed: Since the end and use of them is no more, but to set forth piety with the greater comeliness and august majesty to men. If they name any *Apostle, Evangelist, or other Christian of undoubted sanctity*, with the Epithet of *Saint*, they are so scared with the thought of the *Popes canonizing Saints*, that they start at the very name so used: as if it were an *unsanctified* title; and not to be applyed to the memory of the just, *which is blessed*, but onely arrogated to some persons living, who frequently and ambitiously call themselves, and their party, *The Saints*: If they use the ancient Doxology, giving glory to the Father, Son, and holy Ghost, which all Churches, Greek and Latin, did; the *Socinian* and *Arian* Ears of some men are highly offended at it: as if Christians must ask leave to own the holy Trinity, and to give solenne publique glory to the Creator, Saviour, and sanctifying Comforter of the Church. If Ministers use those *wholesome forms of sound words*, which are fitted to the memories, and capacities of the meanest hearers; containing short *summaries* of things to be believed, practised, or prayed for; as in the *Creed*, the ten *Commandements*, and the *Lords Prayer*; Presently these men fancy them as the *recitation of some charmes*; and look on the Minister, as some *Exorcist*, confined to these *Articles of stinted spels and formes*: Yea so far hath the prejudices, affectations and ignorance of these men prevailed, against all Reason and Religion, in some places; that many Ministers (in other things) not unable, or unworthy men, are carried away with fear and popularity to comply with those mens *fondnesse* in a way of *dissimulation*; Forbearing to use publicquely at any time either the title of Saint due to holy men, or the *Lords Prayer*, and the *Decalogue*; which are both Scripturall Summaries, and commanded to be used. So also they lay aside the *Creed*, which is an Ecclesiasticall compendium taken out of the Scripture, and very ancient in the chief articles of it; containing the main foundations or *heads* of Christian Faith; nor was

was any of these ever neglected, or not both frequently and devoutly used in the publique Liturgies or Services of sober Christians, either ancient or modern.

O how sowre and *spreading a leaven* is the *pride, passion, and superstition* of mens spirits which run after faction and novelties! that even *learned and grave men* should be, not so much *infected* with it in their judgements, as to be *swayed and byassed*, or over-awed by it, in their practise, contrary to *their judgements*; meerly, as St. Peter with *his dissimulation*, gratifying these pretenders to novelty speciall sanctity, by the not using of those divine and *wholesome forms of sound words*: in which neglect the presumed perfection of these *Antiministeriall men*, disdains to *condescend* to the infirmities of *novices, and weaklings* in religion, the babes in Christ, Those *Lambs*, which good *Shepherds*, must take speciall care of, as well as of their *stronger sheep*, feeding them with *milk*, (or *cibo præmanso*) the often repeated Catechistick rudiments, and chewed principles of Religion, which are by the wisdom of God, and our Saviour, most fitly and compendiously set forth in the ten Commandements and the Lords Prayer, as to the main of things to be done or desired by a Christian; as also the summe of things necessary to be believed were anciently comprised in the Articles of the *Creed*, according to that wisdom of the Apostles or the primitive Fathers, which imitated those patterns, set by the Lord to his Church: That so the *Infants or younglings* of Christs family might not be *starved*, because they have not such teeth, as these mens *jaw-bones* pretend to; who (before they have well sucked in the first principles) are *gnawing bones*, or cracking kernels and *nuts*, exercising themselves, or vexing others, with odd questions, and *doubtfull disputations*; more troubled with their *Familisticall fancies*, about their own partaking of the *divine Nature*, their identity with Christ, and when and how it is; in what manner, and what measure they may be said to be God, and Christ, and the Spirit; than soberly establishing their mindes in the fundamentall points of things to be beleived, obeyed, and desired to the glory of God, and the honour of the Gospell.

Gal. 2.12.

Job. 21. 15.

But I must leave these envious and unquiet Spirits to their censorious separations, wrangling themselves into vanities and errors; at length falling (like *Lucifer*) into the *blacknesse of darknesse*, to injustice and cruelty; after that into grosser blasphemies and presumptions against God, Christ, and the holy Spirit: while they proudly affect, and presume to be not *like to the most High*; but the same with him; not in the beauties of *holinesse, grace, and godlinesse*, which are the *clear* (Image of God set forth) in the Word; but in the *glory and majesty of the divine Essence*; which is inscrutable; not to be communicated or comprehended, in its *superessentiall being*,
and

and superintellētuall perfection; no more than the vast and glorious body of the Sun, which is 160 times bigger than the earth, can be locally contained in the eye; to which yet it is by its beams in some kinde imparted and united. Such superfluity we see there is of folly, ignorance, weaknesse, pride and malice in *some spirits*: who, upon very *peevish* and perverse grounds, forsake our Christian *publique Assemblies* and duties celebrated in our Churches; (which are sanctified by the Word and prayer) scorning and condemning what we doe, upon the best grounds of Scripture and Reason; *separating* themselves from the true Ministry, and fellowship of the Church of England; as if they were most spirituall and refined; when yet they seem to be so grossely ignorant, so passionate, and some of them so sensuall, as is no argument of their having the Spirit of God, which is wise in all holinesse.

7. Calumny.
A. 24. 5.
Against Mini-
sters as sediti-
ous and incon-
form to Civil
government.

BUt our Antiministeriall Adversaries object, as *Tertullus*, and the *Jews* did against *St. Paul*, that the *ordained Ministers* of the former way, are *pestilent fellows*, *stirrers up of the people*; *factious*, *turbulent*, *seditious*; not so *supple*, *conform*, and well affected to the present constitution of powers and publique affaires: So that it is not onely lawfull, but necessary, either to bring them to a plenary conformity, and subjection; or to *exautorate* and suppress them, as to all publique influence in the Ministry: Thus doe these *Wasps* and *Hornets* buz up and down; who hope with their noise and *stings* ere long to drive all the ancient and true Ministers of God out of the land; or at least out of the service of the Church, that so they may be possessed of the *Hive*, though they make no *Honey*.

Ans.

Nax. 511. 1.

Ans. This Calumny is indeed of the *promising advantage* to the enemies of the *Ministers*, and their calling; and therefore it is with most cunning and earnestnesse every where levelled by some men against their persons, actions, and function; It is like the policy of *Julian* the Apostate, who to ensnare the Christians set the statues of the Emperours with the Idols of the Gods; That if Christians did civill reverence, as to the Emperours, they should be defamed as Idolaters; if not, they should be accused as despisers of the Emperours: And because I perswade my self, that all excellent Christians, how potent soever, can bear an *honest freedome*, and plainnesse, I shall onely, as to this *sharp and poysoned arrow*, oppose the *shield of plain dealing*; that in a matter so much concerning the

the satisfaction of others, and Ministers civill safety, there may be no such obscurities as may harbour any jealousies.

First of all, I need not tell you, what all the English world knows abundantly; That there are many Ministers of very good abilities, who are not at all blameable in this particular; as to any restiveness and incomplicancy in civill subjections; they have sufficiently testified how Arts and ingenuous learning soften the spirits and manners of men; how they supple in them that roughness and asperity, which remains in others: how of oaks it makes them become willows; and in stead of hard wax, (which onely fire can tame) makes them gentle, as soft wax; so good natured, that they are not at all pertinacious of any former signatures, and stamps; either as civill, or sacred, made upon them: but readily and explicitly yeeld to any formes and impressions, though never so new and different; which the hand of power is pleased to make: And this, not only as to a passive sequaciousness, in the externall fashion of their civill conversation and profession; but as to those internall characters and persuasions, which their judgments have made upon their consciences. Nothing is more tractable and malleable, nothing more easily runs into any State mould, and receives any politick figure and mark, than many Ministers doe: whose judgements, or policy, or fears, or necessities have taught them how they may *serve the Lord, and the times too; how to become all things to all men, in regard of things civill and extern; they have many wholesome and prudent latitudes of evasions, absolutions, cautions and distinctions, by which they unravell the cords of any Oathes, and untwist the bonds of any Covenants, or Protestations; They have in things meerly politick, as many distinctions, as would furnish any good Casuist, for the absolution of entangled, or the satisfaction of grumbling consciences; Thus furnished, no wonder if in civill changes which are fatall, and by them unavoidable, they can never be brought to Baalams straits; where an Angell should meet them with a drawn sword; and the Asses either fall under them, or crush them against the wall on either side.

* Rom. 12. 11.

Διευότες

τῷ κυρίῳ. τῷ

καί τῷ.

Beza interp.

Domino servientes:

ut Chryso.

Basil. &c.

Erasmus, Tem-

pori servientes;

i. e. Temporum

incommodis sese

accommodantes;

patientia &

charitate.

Numb. 22.

utriusque formae

documenta

didicerunt, ne

consumaciam cum perniciē mallet, quam securitatem cum obsequio. Tacit. hist. l. 4.

These Ministers acting according to their consciences cannot justly be blamed for any refractariness, many of whom are so much, every where, in any civill conformities, that you can hardly lose them in any State alterations, or labyrinths: nor doe they doubt but the Lord will be mercifull to them in this thing, which not private choice & inconstancy, but publique force and necessitie puts upon them. Charity commands to judge and hope, that these

X x x

doc

Mic. 6. 9:

doe all things, according to that light, and latitude, which is in their consciences, as to *things secular*: Wherein they conceive, that the *Providence of God*, which is as his *voice* teaching us by the event of all humane affaires what is his will, is a *sufficient absolution*, as to all *preceeding ties*, civill or sacred; which they look upon as obligatory onely in relation to power *Magistratick* publique, and effectually, in what men, and in what manner soever they see it placed and exercised. Thus some learned men and Ministers plead it as a matter of not onely necessity and prudence, but also of justice and gratitude; that what ever power Christians are by providence cast under, and by that doe, in any order of justice, enjoy *civill protection*, there they should pay a *civill and peaceable subjection*, according to *Conscience* and *equity*; while they have the benefit of Lawes and government, they ought to yeeld obedience according to Law: and this not so much to the persons of men governing, who may be unworthy; but to the Ordinance of God, civill government, which is managed at present by them.

2.

Others more
pragmaticall
and fierce.

2. There are indeed other Ministers, who are not only of *harder metall*, but of *hotter tempers*; of more cholerick constitutions, and *feaverish complexions*; who love to be moving in the troubled waters of secular affaires; who seem most impatient of any order, or publique rule, in which they have not some stroke, and influence, ready to undoe, what ever is done without them: Their breast is as full of turbulent and seditious spirits, as the *Cave of Æolus* is of windes, forgetting what *spirit* becomes the Ministers of the Gospell in all times; who, though they may denounce hell fire against all impenitent sinners, yet they may not kindle *civill flames of sedition*, or *imprecate revengefull fire from heaven* upon any men to destroy them. To the *misguided activity* of such Ministers some think the publique may owe much of its troubles; for whom the best Apology is their repentance, for any transports and excesses whereto they have been weakly or wilfully carryed beyond those bounds of *duty and gravity*, which as Ministers and subjects they ought to observe, both toward God and man; All that can be pleaded in any *veniality* for their folly and fury is, the
* common *genius and generall distemper of times*, which slackening by civill dissensions the cords of humane lawes, and loosning the ties of wonted modesty and observance to *Superiours*, gave so great temptations, that many Ministers of more forward spirits, knew not how to resist them.

* *Executium
omnem ingenis
inedigeribus
constantiam fa-
tales regnorum
& rerum pub:
morus. Ju. de
pictur. l. 2. c. 13.
Plurimum re-
foert in qua cu-
jusque virtus
tempora incide-
rit. Plin. l. nat.*

Alas! who hath not sufficiently seen in our dayes by sad experiences, that even among Ministers there are not onely poor, *weak and credulous*, but also heady, turbulent and factious men; prone to affect any *miserable way of popularity*, and to debase their function and profession

profession to most *pragmatick* impertinencies, as in Ecclesiasticall, so also in Secular affaires; though their gifts be (other wayes above the ordinary size) very usefull and commendable, yet they retain much of the vulgar masse and leaven, and are subject to the same passions and common infirmities; yea no men are more prone to *rash* indeavourings and *bold* activities, by how much they have many *specious* fancies, and *pretty* speculations, suggested to them by those bookes they read: which to some men is a kinde of Necromancy, *τοῖς νεκροῖς* a conversing with the dead, and conjecturing by their counsels; So *συγγεγνῖζε-* that some of them, like *Alchymists*, by their reading of *chymicall* lights, *δαν.* grow so possesst of their *Elixars*, or *Philosophers stones*, as if it were within a stones cast of them; counting it a sinfull and *shamefull* lazinesse, for them to sit still, when they are tempted to such goodly prizes, as their notions and conceptions hold forth, in some way of reforming, or wholly changing the State of Religion and government of any Church; and in order to that they shake even the civill frame of things; to which they doe not think themselves longer bound in subjection, then they want a party strong enough for opposition; nor will they easily be perswaded that is the sin of Rebellion, which carries the face of Reformation: easily dispensing with obedience to man, where they pretend amendment before God. Want of experience in worldly affairs (which is hardly gained, within mens Study wals) oftentimes prompts warm spirited men, first easily to approve, then passionately to desire, afterwards weakly and unproportionably to agitate, those precipitant counsels and *specious* designes, which oft prove to the shame, and ruine of themselves, and their seduced party. Indeed few Ministers of more pragmatick heads, and *popular* parts, but think themselves fit to be (and take it ill, if they be not) *Counsellours of State*; Members of Synods, or moderators and determiners of all affaires both Ecclesiasticall and Civill; hardly acquiescing in any thing, as well settled either in Church or State, wherein regard is not had to their judgement, party, and *perswasion*; of which they are alwayes so very well perswaded, that, when they cry most down others as Churchmen from having any foot or hand in any civill businesse, themselves can presently step in over head and ears, so far implunged in State troubles and secular commotions, that they hardly ever get out of them with honour and safety, or with inward peace and comfort; Nor can they easily lick off that bloud, which may lye upon them, when they have no weapon left them but their tongues.

The truth is; no men are more violently and *superstitiously* devoted to their own fancies and opinions, than some Ministers are; none more *unfeigned* Idolaters of those little Idols, which their owne, or

*Studiū in um-
bra educatus,
Sen.*

*Consilia callida
& inhonesta,
prima fronte la-
ta, tractatu du-
ra, eventu tri-
stia, Tacit.*

Rev. 13. 17.

others imaginations have figured; and which they would fain see up, as Gods both in Church and State; To these, they preach it necessary that all Christians should bow down; that without *this* mark of conformity to their way none should either *buy or sell*: And when they have once so far flattered themselves in their own *well meaning projects*, that they proclaim *God*, and *Christ* to be engaged on their side; then they conclude, that *Hee* can by no means be so wanting to *his own glory*, as not to give all speedy and effectual assistances to all their purposes and designs; which are verbally as much to his honour, as they would be really to their own advantages, if they should prevail and succeed: If they be defeated, both God, and all good Christians, (of a different minde from them) are prone to fall under their hard censures; and if they doe not charge *him foolishly*, yet they doe blame their brethren and betters, for want of *zeal to Christ*, and to what they list to call *his cause*: Such great counsails are oft agitated in the small conclaves of Clergy men: And what they blame in Cardinals abroad, or Bishops at home; themselves are eager to practise even beyond *Richelieu* himself: For they lay designs, not for one Church or Nation, but for the whole world.

Isa. 55. 8.

Job. 16. 2.

Forgetting, that *Gods thoughts are not as mans*; who may be never more mistaken, than when they think, they doe *God very good service* even by killing of others: Nor are, indeed, the thoughts of the wisest and most learned Ministers, or the humblest Christians, such as those (mens pragmatick projects are) who by easie persuasions, and *popular presumptions* do so much slight all *ancient wayes*, and Catholick customes of the Churches of Christ, which are the great scales of Religion, both evidencing and confirming those holy orders and institutions, which were appointed by Christ and his Apostles: Pretending to follow some new Scripture rules and patterns in things of *extern order*, and discipline; which can never by any sound interpretation of the places alledged be supposed, or proved to be either diverse from, or contrary to the universall way and use of the primitive Churches; who, without doubt, were as carefull to act in their outward order and government of the Church according to Apostolicall patterns, and traditionall institutions, which were first the rule of the Churches practise; as they were faithfull to preserve the *Canon of the Scriptures* which were after written, and to deliver them without variation or corruption to posterity. But *specious novelties* in Religion or Church forms once formed in some mens heads, are prone to move their hearts, with very quick excitations and zealous resolutions: Soon after, (like *salt rheums*) they descend and fall upon their *lungs*, provoking them to continuall *coughs*; so that they cannot be

be silent, or suppress their desires of new things in Church and State; Then they are violently carried on to the spreading of their opinion, and way to others; who are easily made drunk with any new wine; At length they run giddily and rashly to some rude precipice; where if they go on, they are destroyed; if they retreat, it is not without shame from others, and regret in themselves: Together with after jealousies of State brought upon their whole function, or that faction at least; it being a case sufficiently known, that most men are so much self-flatterers, and self-lovers, that they are impatient of any defeats, ready to study and watch opportunities of revenge; when they see the children of their brains, which soon become the darlings of their devotion, to prove meer abortions; or to be violently dashed in pieces; when, indeed, they never had the due formations of Scripture, nor conceptions of Reason, nor productions of Prudence.

Hence, in Politicks, many times sharp examples have chastened severely the preposterous machinations and motions even of Churchmen and Ministers, when they forsake the ancient refuges of Christians, and Ministers (especially) which were preaching * prayers; and tears, and betake themselves to swords, and helmets, to plots and conspiracies. If those Ministers of hotter spirits doe not; yet others do finde themselves sufficiently taught that wiser temper and modest behaviour, which becomes Ecclesiasticks in all civill relations and affaires; especially if they carry any face of change and novelty, or have the least lineament of factious non-conformities to the established laws and customes in Church or State; wise men have sufficiently seen those miseries, obscurities, and disgraces, which (as black shadowes) have attended, even Churchmen, in that shame, and those defeats, by which God hath quenched the rash heats, and over boylings of their fancies, hopes, and activities.

3. Therefore my answer to the main of this Calumny is, by way of humble request to all excellent Christians; that the jealousies, which some Ministers weaknesse, rashnesse, or folly may have occasioned, may not reflect upon the whole function of the Ministry; nor the sins and errours of any mens persons be imputed to their profession; as if it were among the principles of all Ministers, never to rest quiet from civill combustions till they have their wils: That Ministers may have many failings, is not denyed; if you would have them wholly without fault, you must have none of humane race and kinde; Not onely Gods exactnesse, but sober mens sight may easily discover folly in the purest Angels of his Church; many spots in the brightest Moones, and much nebulousnesse in the fairest Stars: Yet, God forbid, that any men of justice, honour, or conscience, should charge upon all Ministers, and the whole function, the disorders

Δάκρυα μόνον
ἔχουσιν φάρμακον
καὶ χρίσματα
καὶ τὰ δίδωκε.
Ναζ. Σηλ. 1.

3.

Some Ministers errors not imputable to all.

disorders of some; when as there are many hundreds of grave, learned, wise, humble, meek and quiet spirited men, whose excellent vertues, graces, endowments, and publique merits, may more than enough, countervail, and expiate the weaknesse, or extravagancies of their brethren; Ministers, as well as other men, (except those, whose opinions and fancies are so *died in graine*, that their *follies* will never depart from them) have learned many experiences both in *England* and *Scotland*; that an *over-charged*, or an *ill-discharged* zeal usually breaks it self in sunder; with infinite danger, not only to its authours, but to its abettors, assistants and spectators: And however, at first it might seem *levelled* against enemies, yet it makes the neereſt friends and standers by, ever after *wary*, and afraid both of such *Guns*, and their *Gunners*; of such dangerous designs, and their designers. Nothing is more touchy and intractable, than matters of civill power and dominion, in which we have neither precept nor practise from Christ or his Apostles, for Ministers to engage themselves in any way of offense; which their wisdom avoided. They were thought of old, things fitter for the hands of *Cyclops*, who forged *Jupiters* thunderbolts, than for the Priests of the Gods.

Great and sad experiences (shewing how rough, and violent with bloud and ruine all *secular changes* are: how unsutable and unsafe to the *softer hands* of Ministers) these have added *wisdome* to the *wise*; and taught them very sober, and wholesome lessons, of all peaceable and due subjection, both to God; (who may govern us by whom he pleaseth) and to man, who cannot have power, but by Gods permission; which at the best and justest posture, is not to be envied so much, as pitied by prudent and holy men; who see it attended with so many cares, feares and horrors; infinite dangers and temptations; besides a kinde of necessity sometime in reason of State to doe things unjust and uncomfortable: at least to tolerate wayes that are neither pious nor charitable.

So that the humble, peaceable, and *discreet carriage* of all wise, and worthy *Ministers* (which only becomes them) may justly plead for favour and protection against this calumny of pronenesse to sedition, faction, or any illegall disturbance in civill affaires; even in all the unhappy troubles of the late yeares, the wisest and best Ministers have generally so behaved themselves, as shewed they had no other design, than to live a *quiet life* in all godlinesse and honesty; to serve the Lord Christ, and his Church, (peaceably if they might) in that station, where they were lawfully set; if they could not help in fair wayes to steer the ship as they desired, yet they did not seek to set it on fire, or split and overwhelm it: If in any thing

Psal. 75. 7.

Dan. 4. 17.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos utilitate publica rependitur. Tac. cit. l. 14. An. Liceat inter abruptam contumaciam, & deformem obsequium pergere iter ambitione & periculis vacuum. Tac. An. l. 4.

thing relating to *publique variations* and *violent tossings*, they were not able to act *with a satisfied and good conscience*; yet they ever knew their duty, was humbly to bear with *silence*, and suffer with *patience* from the *hands of men*, the *will of God*; whose *judgements* they humbly adore, though dark, deep, and past *finding out*; If some mens *dubiousnesse* and *unsatisfiednesse* in any things (as they are the works of men, who may sin and erre) be to be blamed, (as it is not in any righteous judgement) yet it is withall, so far to be *pitied* and *pardoned*, by all that are true Christians, or civill men, as they see it accompanied with *commendable integrity*, *meeknesse*, and *harmlesse simplicity*; which onely becomes *these doves and serpents*, which Christ hath sent to teach his Church, both *wisdome* and *innocency*, to walk exactly and circumspectly in the slippery pathes of this world not onely by sound *doctrine*, but also by *setled examples*.

Χρὴ τοῦτο δεῖν
ἐκ ἐκείνων. Πινδ.

Rom. 11. 33.

Mat. 10. 16.

Which excellent temper would prevent many troubles among Christians; and much *evill suspicion* against Ministers; who could not be justly offensive or suspected to any in power, if they saw them chiefly intentive to serve, and fearfull to offend God; always tender of good consciences, and of the honor of true Christian Religion; which was not wont to see Ministers with swords and pistols in their hands, but with their *Bibles* and *Liturgies*; not rough and targetted as the *Rhinoceroes*, but soft and gently clothed as the sheep and Shepherds of Christ. There is not indeed a more *portentous sight*, than to see *Galeatos Clericos*, Ministers armed with any other *helmet*, than that of Salvation; or *sword*, than that of the Spirit; or *shield*, than that of Faith; by which they will easily overcome the world, if once they have overcome themselves: whose courage will be as great in *praying*, *preaching*, and *suffering* with patience, meeknesse and constancy, as in *busling* and fighting; which becomes *Butchers* better than Ministers; to whom Christ long ago commanded in the person of *S. Peter* to put up their *swords*; nor was he ever heard to repeal that word; or to bid them draw their *swords*; no, not in *Christs cause*, that is meerly for matters of Religion, who hath Legions of Angels, Armies of truths, gifts and graces of the Spirit to defend himself, and his true interests in Religion withall; which are far better and fitter weapons in Ministers warfare, than such *swords and staves*, as they brought, who intended to *betray*, to take, and to *destroy* Christ. Let *secular powers* forcibly act (as becomes them) in the matters of Religion, so farre as they are asserted and established by Law, (whose proper attendant is *armed power*) It is enough for Ministers zeal to be with *Moses*, *Aaron*, and *Hur* in the Mount praying; when *Joshua*, in the justest quarrell, is fighting with *Amalek*; that is, the unprovoked and causelesse enemies of the Church. If at any time they counsel or act

Mat. 26. 52.

2 Cor. 10. 4.
The weapons
of our warfare
are not carnall.

Exod. 17.

act matters of life and death, they must be so clearly and indisputably just, and within the compasse of their duty and relation, as may every way become valiant men, humble Christians, and prudent Ministers.

Object. 4.
Of the Engagement.

But to confute all that can be said for the *Ministers of England*, their adversaries are ready to object, that many of them scruple the taking of the Engagement; This they think is a pill, which will either choak their consciences, if they swallow it, or purge them out of their livings, if they doe not; For, contrary to all other Physick, this operates most strongly on those, that never take it.

Ans^w. Truly this is the onely tender part, the *undipped heel*, where (it may be) some of these *Achilleesses*, able and good Ministers, may be hurt; In which I humbly crave leave without offence to the power, or prejudice to the wisdom of any men, to offer thus much in the behalf of peaceable Ministers. That,

1. It is not true of all: many Ministers have shewed, by their taking it, in such a sense of passivenesse under, and non-activity, against the present establishment, as is satisfactory to the Imposers, and inoffensive to their own consciences; what others would doe, if they could, with *inward peace*. And if there were no other excuse or Apology for these peaceable, and painfull Ministers, (who have not subscribed) but onely those many pleas of Conscience, which have been humbly tendred to publique view; these ought not to be unconsidered by such as professe to be Christians; who remember, how cruell a thing it is, to make mens consciences passe, as Gideon did the men of Succoth, or David the Ammonites, under briars and thorns, under saws and harrows; of either sharp contradictions, or prickly distinctions; unsafe Salvos, which if they may seem evasions before men (in matter of Oathes lawfully taken) yet possibly, may not prove full absolutions before God, who hath oft severely exacted the forfeitures of perjury; as of Saul and Zedekiah. And how ever God in his providence may put suspensions of oathes, as to their actuall execution; yet they cannot find any absolution from the obligation which goes with inconditionate Oathes, so long as they are within our morall possibility of keeping them: How any man can swear or promise to be true and faithfull to two different interests, without being forsworne, or false and unfaithfull to the one or the other, seems a Gordian knot which onely the sword dissolves by cutting, not untying.

And who can wonder, that seriously considers the state of humane affaires, (which are most fully represented in the glasse of our times, with as many variating faces, as the Moon) if some Ministers, (whom both grace and experience, age and manners have

Perjurio maculare vitam suam magis time-re debet quam finire Christianum. Aust. Ep. 224.
Judg 8.
2 Sam. 12. 31.
Σέβεται ὁ ἴσχυς, ἵπταται ἡ ἀσπίς, ἵπταται ἡ ἀσπίς, ἵπταται ἡ ἀσπίς.
vereri religiosum. Pythag. dict.
Mat. 5. 33.
2 Sam. 21.
Zach. 8. 17.
Jer. 34. 18.

have made *grave and calm*) are tender and *wary* of further *hampering* their consciences on any State cables: since they have seen that the former *threefold cords*, of Oathes, Protestation, and Covenant, could not resist those tides, and stormes, which have driven the whole Nation (as to extern events and affaires) from those grounds of fidelity and allegiance, both as to Civill, and Ecclesiasticall obedience, whereon they thought they had conscienciously, safely and quietly cast anchor according to laws.

Furthermore some mens *non-engaging* cannot be any great weakening to power, (however it may so seem to some mens jealousies and policies) since no mans *engaging* seems to be any great fortifying of it: For experience hath taught us how easily men are *absolved* from such publick ties, seem they never so strict: Nor is there any reason to think they will be stronger for the future, than they were in former times: *Publique security* doth not much consist in any *verball formalities*, but in that *efficacious power*, which men have by the sword; and which they exercise as long, as the Lord of all the world is pleased to execute his will, and pleasure by any men. Next to power, *publique authority* and safety riseth from the *satisfaction* of mens judgements, as to the justice of mens proceedings; winning respect and love by that equity in government and moderation, which is according to Laws settled and known: not by *arbitrariness* of will, and meer force; which as to the principle is tyrannous, be it never so tempered in the exercise. Under any such orderly Government, *wise Christians* and Ministers know, how with humility, peace, and patience, to submit as farre as is agreeable to piety, and necessary for the publique peace, no lesse than for their private safety. Last of all; Possibly those men whose interests made them most forward at first to goe in these *new and untrodden* wayes, found them not so smooth, (without any rub or scruple) in their own judgements and consciences; that they should greatly wonder, if others, (who are onely driven that way, without their choice, counsell or consent) doe fear, or finde something in it, which makes them startle or stumble. And truly, in this point, without any further arguing, (which is neither safe nor discreet as to publique resolutions of State, [in any private man]) it must be freely confessed, that some Ministers (as well as other sober men) doe humbly cast themselves on the mercy of God, and the * clemency of those in power; hoping for such toleration, and connivence in this particular, as many did plead for, and injoy in their former non-conformities, which favour they may best deserve, because they will least abuse it: * Their quiet and godly carriage being as great security to Governours, as any oath can be from others: * Behaving themselves within those bounds

*Jurandi facilitate in perjuri-
um prolabimur.*
Aust.

Dan. 4. 17.

* *Novum imperium inco-*
antibus, utilis
clementie fama.
Tacit. h. 4.

* *Ἀνδρῶν καλῶν*
καγαθῶν βίος
ὁρῶν ἐστίν.

Viri boni con-
stans vita vim
habet juramen-
ti, Cl. Al.

of 7w. 7.

Y y y

Zach. 8. 16, 7.

Ἀπὸ τοῦ ἐστὶ
 τοῦ ἰσχυροῦ.
 Naz. Car. 158.
 Θεὸς ὁπλίσ,
 vocat. Thucid.
 l. 1. quos in fœ-
 deribus pangen-
 dis invocabant.

Joh. 19. 11.

of discretion, peaceableness, and *civill subjection*; which becomes them, and all truly wise and godly men in the many toings, and changes, to which they are subjected, as other mortals, in this *mutable world*: In all which, if the strictnesse of religion terrifies any good Christians *with the fear of any thing*, that lookes like false Oathes, or perjury, (one of the blackest stains, most indeleble spots and unpardonable sins of the soul) being a blaspheming, denying and defying of God: yet, certainly it allows the most *consciencious* men, (whereever their worldly necessities and livelihoods force them to live under any power): such *latitudes* of honest and *peaceable subjection*, in things meerly civill and externall, as may not alwayes force them upon banishments, prisons, and persecutions; or else, evermore embroile them with *civill wars*, and *open hostilities*; even there where they cannot hope to preserve themselves, without a miracle. A wise and humble Christian is never far from his refuge; And when pursued or urged, beyond what he thinkes agreeable to a good conscience, he is not to seek for base and Foxes shifts, subtile windings, or sinfull coverts: He is alwayes ready either fairly to obey, or fairly to suffer: He needes not wiredraw his conscience, till it fits every State passage: if the way of the world be strait, yet Gods is still enlarged to him; if the worlds be large, yet he still keeps to Gods strictnesse. Certainly good men ought not too rashly to cast away that *just and fair protection*, which they enjoy under any *civill power*; (which, Christ tells us, no man can have but from above, Joh. 19. 11.) But rather with all *humble gratitude*, both to give God the glory; and man, that respect, which is due for any favour, and *indulgence* they have in worldly regards; which will ever seem least heavy to a good Christian; while there is no torture, rack or tyranny exercised upon the conscience; by forcing to declare or act there, wherein their judgments are not so fully satisfied, as to the point of approbation, or actual concurrence.

It is happy if at any time truly *consciencious Christians* can enjoy any fair quarter among men of this world; whose high and haughty spirits, if puffed up with successe, are hardly patient of Christs self-crucifying methods: It is wisdom in Ministers to merit, by humble and peaceable carriage according to a good conscience, all *moderation from secular powers*; who are more easily provoked against them than other men: Statesmen are often flatterers, seldom such reall friends to Jesus Christ, and his Church, as to deny themselves much for their sakes: Nor doe they usually much regard those *holy interests*, further than they are brought to a compliance with their designs: The yoke of Christ is commonly too heavy for the iron sinews of Conquerours necks; and his gate too strait for triumphing Armies to march through; with out much stooping.

stooping and self-denyall; which is a hard lesson for those to learn, whose advantages are in their hands, unlesse grace be also in their hearts: It's alwayes seen that men of power set up themselves speedily and effectually, in places of honour, and profit: but to set up Christ and his Kingdome in any reall way of godlinesse and holy order (further than some verball, cheap, and popular gratification) is a work of many ages, and worthy of that pious and magnanimous spirit which was in *Constantine the Great*; whose Eagles wings served no lesse to protect the Church in peace and prosperity, than the Empire and his own person. Great men are generally shy of those *consciencious strictnesses* and self-diminutions, which true Religion requires; so that Ministers had need study to walk *inoffensively*, that they may catch men by *honest guile*: Laying aside all uncomely rigour, rude severities; and whatever may favour of either scorn, or stubbornnesse; using in civill affairs all fair submissions, which may consist with the peace of their consciences before God, and the honour of their profession before men; which is the purpose, and will be the practise of all truly wise and godly Ministers; who think it more honest and honorable to be open enemies, than false and feigned friends; to withdraw from, rather than abuse protection.

But yet in matters properly religious, so far as Ministers are in Christs stead, and have the care and charge of true Religion, of the Church, and of the welfare of mens soules; Herein (O you excellent Christians) I know, you not only allow, but expect, that all true Ministers should be faithful to Gods glory, & the soules of them, * although they should offend them; That they ought to speak the truth seasonably, and wisely, though they contract enemies; that they must not by their * pusillanimity, and flattery prostrate the honour of true Religion, nor of their Ministry; which ceases not to be Christs Jewell, when it is for its splendor (which men cannot bear) trodden under feet. * They must still looke stedfastly to heaven, though men cast dust and ashes, stones and firebrands in their faces upon the earth. In this holy station and resolution, which is proper to them, as Ministers of the truth of God, I hope there are still many so * valiant for the Truth, so zealous for the glory of God, the name of Christ, and the honour of the reformed Religion; so faithfull also to mens soules, and their own integrity; that as they will not disdain to serve even wicked Magistrates, in Gods way, no more than * John Baptist

Victoria natura insolens est, & superba. Cic. pro. Mar.

2 Cor. 12. 16.

5.
The courage of Ministers in things properly religious and in their calling.

* Non est dicentis presumptio: ubi est iuben- tis domini auctoritas, Chrysost. l. 70.

* Honestius est offendere quam odisse. Tac. vit. Agr.

ἢ μὲν ἀληθεῖα λόγων ἐ-

σὶν εὐγένεια. Syn. de Regno. Ἀποδυσάμενοι δὲ αἰσχύνειν πειρανῶς ἐν τῷ τῆς ἀληθείας σαδίσῳ γνησίως ἀγωνιζόμεθα, βεβαίοντος μὲν τὸ ἀγνὸς λόγος, ἀγωνοδετήντος δὲ τὸ πῶν ὅλων διαπότη. Cl. Al. 1097. * Act. 7. 55. * Jer. 9. 3. Non quid illi cupiant audire, sed quid nos deceat dicere considerandum, qui falsarum laudum irrisoribus decipi quam saluberrimis monitionibus salvari malint. al. 1. 8. Gr. * Mark. 6. 20.

Nudè cum nuda loquimur, non verenda vetegimus, sed in verecunda refutamus, Ber.

Ep. 43.

1 King. 20. 2.

Mai. 30. 10.

Frustra de superatis hominibus gloriatur in felix victoria, quæ iræ & superbia succumbit. Ber. ad mil. Temp.

did to preach to *Herod*) yet they would infinitely disdain to flatter them in any way, as *Gods*, or agreeable to true *Religion*, which is not so; or to fear them so, as to betray the cause of God; (which is alwayes pleading against the ignorance, or error, or violence, or hypocrisie, or pride of the evill world) and to sow pillows under any mens Elbowes, who may perhaps lean uneasily on the skulls and bones of those they have unjustly slain; or like *Ahabs* 400 false Prophets, to speak onely soft and smooth things to those men, whose hearts and hands are prone to harden by the use of armes both against piety, equity and charity: so that, at length, they may grow rough as *Esaus*, and red as *Edoms*; military passions and actions, especially in great and violent changes, seldome keeping within the bounds of that justice and mercy which Christian Religion constantly prescribes without respect of persons, to the strong, as well as the weak; to the Conquerours, as well as the conquered; Successes being for the most part, an irresistible temptation to men, by power to gratifie their lusts; and to think any thing necessary, and so lawfull, which is but safe and beneficiall: not regarding the exact rules of justice (in the Laws of God and man) which are divine, and immutable; by no advantages of gain, or honour to be warped or varied: The common places, Sermons and prayers of true Ministers must not be like some mens Almanacks, calculated just to the elevation of mens counsels, designs and successes, (wherein flattery would seem to be Prophetick and foretelling) but without respect of persons the same at all times to all men, as to the main rules and duties of holinesse.

Although it be very impertinent to dispute with power irresistible, to tax *Cesar*, when he is able to tax all the world; or to quarrell at his coin, when he is master of ours; yet a wise Minister and Christian may distinguish between the publique power in men, and the private personall sins of men; A grave and constant spirited preacher of righteousness, will (as he should, in Gods way and Word) with all religious freedome, yet with all civill respect tell even the greatest Princes, and Potentates of their sins: as resolute *Eliab*, and honest *Micajah* did *Ahab*; as *Nathan* did *David*; as *Jeremiah* did the Princes and people too; as *John Baptist* did *Herod*; as *St. Stephen* did the Jews, and as *St. Ambrose* did *Theodosius* the Emperour; who for that Christian courage loved him the better; professing, that no man was worthy the honour of a Christian Bishop, or Minister, but he that knew how to own and use such pious and resolute constancy, as he had done; Yea what will you think of the freedome used by *Menis* Bishop of *Chalcedon* to *Julian* the Emperour, telling him that he was an Atheist and Apostate? Being blinde and led to the place where they were sacrificing; *Julian* with scorn asked him,

Non par est, ut deceptus splendore purpure ignores imbecillitatem corporis, quod hac tegitur. Amb. ad Theod. Theod. 1. 5. Eccles. hist. c. 17.

him, why the *Galilean* did not open his eyes; The old man answered *Sozom. l. 5. c. 4.* he thanked God he wanted eyes to see so wicked a person.

It is certain no men are better subjects in any time or under any State, than *such plain dealing Preachers*; although oft times none are lesse esteemed, by such men, who had rather enjoy the fruit of their *sins with peace*, than hear of them to *repentance*. But Ministers, who are *Gods Heralds*, must not consider, what voice pleaseth those to whom they are sent; but what he commands *that sends them*; It were better that hundreds of them were sequestred, plundered, imprisoned, banished, or burnt at *Stakes in Smithfield*, (after the example of many *holy Martyrs*) than that their votes and suffrages (as more *sollemn parasites*) should ever flatter men, either great or many, *in their sins*; or * call *evill good*, and good *evill*; or speak *good* of that, and *blesse* those whom they think * *God abhorreth*, who is as far from *approving*, as from *commanding*, any immorality, or injustice in any agents, (whom he suffers to act and doe great things in the world) when yet he so far approves *strange events*, as he permits them in his *unsearchable*, yet *alwayes* most just *wisdome*, which knows how to make good use of *evill men* and manners. God can make *Bathsheba* to be the mother of a *Solomon* whom he loved; when yet he never allowed the sin of * *David* or *Bathsheba* in their first coming together; the fruit of which the Lord destroyed. It justifies, as St. *Austin* saith, *Gods omnipotent goodness and wisdom*, but not mans impotent *passion* and folly; when he brings his glory, or his *Churches good* out of their *evill*.

Yet this just and necessary *freedom*, which Ministers of the Church in all duty to God, charity to men, and fidelity to their own souls, ought always, as they have fit occasion, to use, must not amount to bitter, rude, importune, and unseasonable *reproofes*; not to publique *raylings*, seditious reproaches, and popular *invectives* against any mens persons, or actions: * There must be *meekenesse with zeal*; humility with courage; modesty with freedom; gravity with constancy, and prudence with innocency.

alios humilitate præoccupare ut vincamus. Sal. Ep. 5. ἡ γὰρ ἡμῶν γυνὴ τῇ παρρησίᾳ τὴν ἐλέγχω κερᾶν τὴν ἀγάπην. Is. Pel. l. 4. ep. 139.

If those, that are at any time in *Power*, doe not like, or will not protect and incourage *such Ministers* in all such religious freedom of speaking, as becomes the Word of God; if they presently make those offenders for a word; and looke on them, as enemies of their power, who only tell them and all men of those sins, which the Scripture reproves, equally in all men, and God will mightily punish in the mighty; If they resolve to destroy all those *Preachers*,

Y y y 3

which

Vitamque impendere vero, Nec propter vitam vivendi perdere causam. Juv.

Nihil turpius sanctis parasitis.

* *Isai. 5. 20.*

* *Psal. 10. 3.*

ὃ μὲν περὶ γὰρ τῆς ἀληθείας πικρὰ ἡμῶν ἡ ἀσφάλεια. Bas. M. de Sp. 5. c. 21.

* *2 Sam. 12.*

14.

Οὐδὲν αὖ ἐν τοῖς ἐλευθέροις μᾶλλον ἀτυχήμα τὸ σέρεσθαι τῆς παρρησίας. Demost.

* *Nobile plane ac generosum est vincendi genus,*

τὴν ἐλέγχω κερᾶν τὴν ἀγάπην.

Isai. 29. 21.

*Impatentiam
reprehensionis
sequitur peccan-
di impudentia;
unde impeni-
tentia, desperatio
damnatio. Ber.*

** Mellei & sa-
charati doctores.*

** Rev. 10. 10.*

*Temperanda
est reprehensio,
ut non tam cor-
rosivos quam
correctores vi-
deamur, emen-
dare studentes
non mordere.*

Ber. Ep. 78.

*Veritas &
dulcis est & a-
mara: quando
dulcis, pascit;
quando amara,
curat: & medi-
camen animo &
pabulum. Aust.*

Ep. 210.

** Prov. 27. 6. Quantum odit peccatum tantum diligit fratrem, quem sentit peccari sui
hostem. Aust. Ep. 87. Ioh. 18. 37. For this end came I into the world that I should bear witness
to the truth. Sapienti grata sunt vulnere sanantia, Ieron. * Ezek. 2. 5.*

6.
*Ministers qui-
et subjection
merits prote-
ction.*

which are loth they should be damned; Truly such men deserve to have no Ministers, but those that are not worth the having; Teachers after their own hearts, and not after Gods; None are worthy the name of Christs Ministers, who suffer Christians to sin securely; others may heap up, and feed on * sweet Teachers, for a while, but they will finde them like * St. Johns book, in the belly, bitter, and miserable comforters in the end: None are so worthy of Christian Magistrates protection, as those that fear not to tell them of their sins; yet in a fair way too: Not in a Cynicall severity, but in a Christian charity; not so, as to diminish their power, (which * is Gods, more than mans) but vindicate true piety; What good Christian wil not be glad of sanative wounds, rather than * poysonous kisses? to hear of those faults in a fair way, which he hath cause to be sorry, that ever he committed; and of which he must repent even to a restitution of injuries, or at least an agnition, if ever he have pardon? True Ministers are to consider, not what will please poore sinfull mortals, but what will profit mens soules; not what may seeme good to them, but what will doe them good; and however they may not transgresse the laws of honour, and civility by a rudenesse of Religion; yet they must take that * liberty of speaking, which the word of God allows, and conscience requires, whether men will hear, or forbear.

If then Christian Religion be not in England grown a meere fable, (as the Ministers of it, are too many, become a reproach and a by-word, a burden, and a song) If modern policie hath not quite eat up all that piety, which was sometime professed, in privater and obscurer stations: If Mammon hath not justled God out of the throne of great and strong mens hearts: If Belial have not deposed Christ: If the enjoyment or catching at the shadowes of temporall power and possessions, have not made men foolishly let goe the care to get and to hold fast eternall life. If Arms have not beaten away the graces of Gods Spirit; and fighting against Christians have not taught them to fight against God, and the checks of conscience: If the shedding of mans blood have not taken away the sense and virtue of Christs blood: If the noise of warre, and the cry of the slain have not deafned mens ears against the voice of God, and the calls of his Spirit: If the dreadfull and lamentable aspect of poore Christians supplicating in vain for life, and dying with horreur and anguish at the feet and before the eyes of their brethren, have not taken away the sight of charity and deprived men of the light

light of Gods countenance in love and mercy: If there be any tenderneſſe of conſcience, any ſenſe of ſin, any fear of God, any terrours from above, from beneath, or from within; if any belief of the judgment to come, and accounts to be given; if any thoughts of, and ambitions for a better Kingdome, than the earth can afford: No men will be more acceptable, even to the greateſt, than thoſe Miniſters, who know, at once how to ſpeak the truth, and yet to keep within the bounds, both of Charity and civility; Nor doth it follow (as the ſophiſtry of ſome Sycophants would urge againſt true Miniſters) that thoſe will be moſt active to deſtroy or diſturb the powers of this world, who are moſt faithfull to keep potentates ſoules from damning, in the world to come.

Nemo poteſt veraciter eſſe amicus hominis, niſi qui fuerit primitus veritatis.
Auſt. Ep. 52.
Charitas pie ſervire, humiliter indignari, patienter irasci novit. Ber. Ep. 24.

In theſe Chriſtian bounds then of peaceable ſubjection, humility and holineſſe, if the Miniſters of England, which are able, diſcreet, and faithfull, might but obtain ſo much declared favour, and publique countenance, (which all other fraternities and profeſſions have) as to be ſure to enjoy their callings, liberties, and properties, which ſeem to be many times in great uncertainties, under the obedience and protection of the laws; as it would much incourage them in their holy labours, (which alwayes finde carnall oppoſition enough in mens hearts, and diſcouragement from their manners) ſo it would redeem them from thoſe menaces, inſolencies, and oppreſſions, of unreaſonable men; who look upon them as publique enemies and perdue; becauſe they thinke they have little of publique favour and incouragement: Miniſters are ſo much men, that kind and Chriſtian uſage will, no doubt, much win upon them; The Sunſhine of favour is likelier to make the moroſeſt of them, lay off that coat of rigour and aſterity, which ſome (perhaps) affects to wear; than that rough ſtorm and winde, wherewith they are dayly threatned, and by which many of them have been and are ſtill diſtreſſed; which makes them wrap themſelves up, as Elias in his hairy mantle, when they think their lives, and liberties, and livelihoods are fought after; and no ſuch protection like to continue over them, as they thought in a Chriſtian State and Church they might have both obtained and deſerved, by their quiet and uſefull converſation. As juſt protection invites inferiors to due ſubjection; ſo no men pay it more willingly than they, who beſides the iron chains of fear, have the ſofter words of love, and favour upon them: By how much (after many violent ſtormes and hard impreſſions) they are more tenderly uſed, the more is reſpect gained, and peaceable inclinations raiſed in men toward ſuch as will needs govern them: The very beſt of whom are ſeldome ſo mortified, or heightned by Religion, as to forget they are men; or to be without their paſſions, diſcontents, and murmurings, joined with deſires and endeavours to eaſe and relieve themſelves;

Non diu stare
potest poten-
tia, quæ multo-
rum malo exer-
cetur. Sen. de
Ira.

Dan. 3. 18.

Hoc posteris di-
cite, Hominem
Christo deditum
posse mori, non
posse superari.
Ieron.

Psal. 68. 13.

Μηδὲν φοβέ-
σθαι ὅτι πατέ-
ρις ἀγάπῃ. μηδὲν
ἐλπίσθαι ὅτι
ἡσυχία δόξα.

Dictum juvenis
inter tormenta;
cum totum vul-
nus erat, & for-
nam hominis, at
non fidei amise-
rat. Euseb. hist.
l. 5. c. 1.

selves; At least to change their *condition*, if they finde it Tyrannique and Egyptian; (that is, *unreasonable, arbitrary, injurious*, and oppressive: quite contrary to what is pretended, of *honest* and *just liberties*, both Christian and humane, civill and conscientious; which are, for every one to enjoy, as his private judgement of things, so what ever is his priviledge and property by Law; while he keeps with- in the practise obedience and compasse of the Law, whereto Governours, as well as governed, are bound, not onely in piety, but also in policy: Both tyranny and rebellion are their owne greatest Traitors: Magistrates seldome losing or hazarding their power, nor subjects their peace, but when they wander out of the plain *highway of Laws*; which are the *conservatories* both of Governours and governed. It is the least degree of justice, and short enough of any high favour, to permit, and protect worthy *Ministers* (with all other honest and peaceable men) as in doing their *duties*, so in receiving their *dues*: Yet this is as great a measure, as in these times, they dare either ask, or hope for; Immunities from any burthens, that lye heavy on them, Additions of honour or augmentations of estate, I think all wise Ministers despair of: Peace with a little as to this world, would be a great meanes, both to compose their studies, and to *strengthen* their hands in the *work of God*; Also to quench that fire, with which many mens tongues are inflamed against Ministers, their calling, persons and their maintenance; thinking they may both safely, and acceptably despise those, whom power *delights not to honour*; For whose ruine the malice of some *Antiministerian spirits* wisheth, as many gallowses and gibbets set up, as there are *Pulpits*.

But the Lord is able to deliver us: if not; yet, *be it known* to these violent and unreasonable men, that no learned, judicious and conscientious Ministers will *bow down* to worship that *papall*, or popular Image of *Anarchy* and *confusion*, which they seek to set up, as to the shame and ruine of this and all Reformed Churches, so infinitely to the detriment and dishonour of this Nation, as to its common welfare, in peace, plenty, or power, in good learning or true Religion. And however we are forced for *some time* to lye among the pots; yet shall we be as the *wings of a dove*; nor shall we want an *Ark*, whither to fly at last: where a *gracious hand* will receive us to *eternall rest*; when we shall retire to heaven, *wearied* with the troubles on earth, and finding no rest for our *souls*, amidst those *overflowing scourges*, which the just and *offended God* will certainly bring upon all such evill and unthankfull men, who love their power or profit more than their *soules*; and glory in *despising* those who professe to be *Noahs*, the Preachers onely of *righteousnesse* and of *repentance*; but no way the pragmatick plotters of troubles or seditious movers of civill perturbations. I

I Have now, O you excellent and truly reformed Christians, onely left a wary super-politick, and over-cautious spirit to encounter and dispell; which pleads policy against piety; and prefers outward safety, before inward peace: Being, as it pretends, lothe, yea and afraid to displease, deny or gainsay so great and powerfull, at least so active, bold and pragmaticall a party, as is by these Antiministeriall adversaries pretended to be, both among military men and others, implacably ingaged against, not onely the persons present standing, and maintenance of Ministers; but even the very calling, ordination, and function of the Ministry: which they are resolved to undermine by calumnies, or overthrow by force; either by fair or foul means: These Antiministeriall spirits must by all meanes be gratified; and by no means displeased; lest impatient of the repulses and elusions oft given to their many petitions and essayes against the Ministry they fly out to greater disorders, than either the Ministers or the Gospell, the reformed Religion, or Christ himself are worth: Better this one function of the Ministry, (though ancient, usefull and necessary to the Church; yea though holy and of divine institution, the greatest gift of God, next Jesus Christ, to the world) better this be destroyed, than a generation of violent spirits should get a head, and destroy both us and our Nation. Thus some men, whose leares are strong objecters against their judgements, and consciences; which cannot but acknowledg both of the Ministry and Ministers of England, that God is in them, and hath been with them of a Truth.

Ans. I see how many Lyons the base fears and cowardise of men are prone to fancy, to be in * their way, when they should undertake to maintain the cause of God, of Christ, and of true Religion, (which the cause of the Ministers indeed, is.) * Here the shadows of mountaines and * fields of thistles appeare like armed men to timorous and degenerous Christians; when yet all the outward difficulties, all the inward terrours, all the divels in hell cannot deter some men from those adventures wherein their worldly interest of profit, safety or honour are concerned; There oft-times necessities are first made, then they are prosecuted, after they are pleaded as grounds for excuse, at least, if not of justification, of actions lesse warrantable.

If I thought (as truly I doe not) that this ungratefull mutiny of some men against the Ministry, and the mean despondency of others, (their cold and faint friends) were generall and Epidemicall among men of any considerableness, for quality, number, and estate, that these did either oppose or desert their Ministers, I conceive it would admit of no better confutation and remedy, than for Ministers (with *Cesar*) to open our naked breasts, and to offer them to the ponyards and swords, or pistols of those, that think it fit to desert us; and by a second hand to destroy us.

8. Cavill.
Object. 1.
It's not safe to
plead for, or
protect Mini-
sters.

1.
Mens cowar-
dise in religi-
ons matters.
* Prov. 20. 13.
* Iudg. 9. 36.
* Phil. de Com.

Sueton. in Jul.
Ces.

Z z z

If

Ministers
yeeld to the
sentence of the
Nation.

If those that excell in any vertue, or in power, doe indeed think the Ministers and Ministry of England have deserved to be thus vilified and exploded, as the filth and off-scouring of all things: if in reason of state and politick interest it be found therefore best, because safest; that Learning must yeeld to illiteratenesse; study to temerity; knowledge to ignorance; modesty to impudence; ingenuity to rusticity; order to confusion; gravity to giddinesse; holy eloquence to vain blessings; serious disputings to rude and profane janglings; That the grave, learned, and venerable Preachers of the true Christian reformed Religion must give place to cunning and insolent Factors for all manner of errours, superstitions, and confusions; if this be necessary, or highly convenient for the publique good, they shall doe wisely, if not well, with all speed to stigmatize by publique vote and act, both the Ministers and their Ministry on the foreheads, as so many vile persons, whose craft hath hitherto cheated and abused the English world, in stead of seeking, and shewing men the true way to heaven; Nothing is more just, than to stop such mouths, whose Oracles are no better than those, which were silenced when Christ came into the world: Yea, quite to abrogate the function will be the shortest way whereby to satisfie the Antiministeriall malice: And to expiate the sin or folly at least of this Church and Nation; which self-displeased for entertaining them so long, and so liberally, shall now take but a just revenge in either starving them, and their families to death, or condemning them to a wandering beggery; That so by such a penall retaliation, (as that Emperour commanded a Cheater to be stifled to death with smoak, because he vented only smoak) Ministers may want common bread to live, who have pretended to feed mens souls with the bread of life, and have in this onely deluded men; For coming now to be searched by the more accurate eyes of some new Illuminates, they are found, like the Priests and Temples of the heathenish devotion, to have in them, instead of a venerable deity, nothing but the Images of cats or crocodiles, and the like despicable figures.

Furum vendi-
disti, fumo pere-
as. Sueton. in
Vespas.

2 Sam. 16.

King. 19. 4.

If neither God, nor good men have any further pleasure in the lives, labours, and prosperity of his servants the Ministers of England, against whom the Shimei's of these times are bold so loudly to cast forth their cursing and evill speeches; Let the Lord do with us as it seemeth good in his eyes; Loe, we are many of us in our severall places and charges, yet residing: (some are already scattered and ejected) most of us almost beggered, exhausted, weather-beaten, and shipwrecked in stormes and tossings of these times. Some are even weary of themselves, filled with the dayly and bitter reproaches of their insolent adversaries; and even praying with Elias, It is enough, we are not better then our Forefathers, (thus persecuted they the godly Ministers,

sters, the Bishops, the Presbyters, the Apostles, the Prophets of old;) fit our soules for thee, and take them to thee; that we may be delivered from so injurious and unthankfull a generation, whose aim is to destroy the true Prophets, and pull down all the house of God in the land.

Alas! we of the Ministry have no weapons or arms, no strong holds, or defended Cities, besides our prayers, patience, and (as we hope) good consciences; it will be no hard work for a few Doegs to destroy all the true Prophets and Ministers of the Lord in the land: That so this great Hecatomb, so long desired, and expected, may be an acceptable sacrifice to the Jesuited Papists, and pragmatick Separatists, and all other malicious enemies of this reformed Church; and that true Religion, which the Ministers of this Church have professed and preached in many years.

And this, not upon light and unexamined presumptions; not upon customary traditions, and the meer ducture of education; not upon politick principles, and civill compliances, with Princes or people; but upon serious grounds; as solid, and clear demonstrations, as can by right and impartiall reasonings, be gathered from the Word of God: and, (in cases of its obscuritie, or our own weaknesse) from that light, which the consent and practise of the primitive, and purest Churches of Christ hath held forth to us, in points of Faith, doctrine, and in all good orders or manners, becomming Christians; either in their private moralities, or their publique decencies. In this integrity, innocency, and simplicity, (which neither men nor devils can take from us) we are sure to be destroyed, if it must be so, and to be delivered from an ungratefull generation of vipers; who think it enough to destroy those, who have been a means of their being and life, as Christians; if our injuries and bloud could be silenced with us, yet the very dust of our feet, will be a testimony against such men at the last day of judgement: when it shall be more tolerable, for any Christian people under heaven, than for these in England; since among none clearer truths have been taught, or greater workes done, or better examples given; than have been here, by the Ministers of this Church.

Where hath there been under heaven more frequent, and more excellent preaching? where more frequent, and yet unaffected praying? where more judicious, pious and practicall writing? where more learned and industrious searching out of all divine truths? where more free and ingenuous declaring of them? so as nothing hath been withheld or smothered; where more devout, holy and gracious living? where more orderly, harmonious and charitable agreeing, than among those that were the best Bishops, the best Ministers, and the best Christians here in England? Adorned with

Ministers unarmed innocency.

1 Sam. 22. 17.

Non nobis

tanti est vita, ut

armis tuenda sit.

Tiber. ad Senat.

tum. Tac. an. 6.

Matth. 3. 7.

Matth. 10. 14.

Ministers merit of this Nation.

these ribands, fillets and garlands, of good words, good works, and good bookes, must the Ministers of England, like solemn victims, and piatory sacrifices, be destroyed? onely to gratifie, some mens petulancy, insolency, covetousnesse and cruelty, who list to be actors, or spectators in so religious massacres.

2.
Considerations
touching the
Ministers of
England,
humbly pro-
pounded.

But O you excellent Christians of all ranks and proportions; If there be yet any ear of patience left free to hear the Ministers plea and apology; if calumny hath not obstructed all wayes of justice or charity; if slavish feares have not so imbased your piety and zeal for the Christian reformed Religion, that you dare not seem no not to pity the Ministers of it; if the separations and brokennesse of Religion (in our unhappy times) have not wholly blinded your eyes and baffled your judgements; so that you have lost all sight both of true Church and true Ministry here in England; I humbly desire, that before the true and ancient Ministers be cashiered, and quite destroyed, these things may be considered.

1. Whether it be a just proceeding to impute the personall failings of some men to the whole function and profession? whether, at that rate, all Judges, Magistrates, and Commanders may not be cryed down, as well as all Ministers? Since, where there are many, there are alwayes some, that are not very good. 2. Whether it be fitting to condemne and destroy any men in any of their rights, to which they pretend, either of office or reward, (and that by Laws, both divine and humane) without a fair and full hearing, what can be said for them? or whether any man would have such measure meted to themselves? 3. Whether Pride in some Lay-men of their gifts; Envy in others, against the welfare of the Ministers of Christ; Covetousnesse in others, as to their maintenance; Profanenesse in others against all holinesse; Ambition in others to begin or carry on some worldly ends and secular projects; Licentiousnesse in others, against all religious restraints; Impatience in others, to see any govern without or besides themselves; Malice and spite in others, against this, as all other reformed Churches; Hopes in others by our confusions to introduce their superstitious usurpations; Whether I say these, and the like inordinate lusts, and motions in mens hearts, as their severall interests lead and tempt them, may not be great causes, and influentiall occasions of these violent distempers, which break out thus against the generality of the Ministers, and the whole calling of the Ministry in this Church?

Yea, what if all odious clamours, and calumnies against them, and their calling, have no more of truth in them, than a Jewell hath of dirt in it when filth is cast upon it? (whose innate firmness preserves its inward and essentiall purity) What if nothing be wanting to the innocency and honour of the Ministry of this Church, but onely pa-
tient

tient, and impartiall Judges; pious patrons, and generous protectours? which was all St. Paul wanted, when he was accused of many and grievous crimes, by the cruell and hard-hearted Jewes; which were his Countrey men, and for whom he had that heroick charity, as to wish himself *Anathema from Christ*, that they might be saved; Whether ever any Ministers of learning, honesty and piety, (that had done so much for the religious welfare of any Christian Nation, as the able Ministers of England generally have done, for many ages;) were ever so rewarded by Christians? or whether ever it entred into the hearts of religious men, so to deal with their Ministers, as some now meditate and design?

It were good for men, how metald and resolute so ever they seem to be in carrying on their designs, to make some pause and halt, before they strike such a stroak, as may seem to challenge Christ, and fight against God: whose stroakes against men are heaviest, when they are least visible; and his wounds sorest, when men have the least sense of their contending against him. The perswasions and confidences of men may be great in their proceedings, (as was in Saul persecuting) when yet their zeale is but dashing against the goades, or thornes; and a meer persecuting of Christ himselfe; which will in the end pierce their own souls through with many errors.

Severissime puni-
nit Deus cum
penalis nutritur
impunitas.
Aust.
*Aet. 26. 9.
Aet. 9. 4.

What if (notwithstanding many personal failings in Ministers as men) their function, calling, and Ministry be the holy institution and appointment of Jesus Christ; transmitted to these times, and this Church by a right order and uninterrupted succession, as to the substance of the power, and essence of the authority? (The talents or gifts were Christs, and from Christ, delivered to his Servants the Ministers of the Church: though some of them might be idle and unfaithfull; whose burying them in the earth, or wrapping them up in a napking at any time was no wasting or imbezling of the substance of them; nor any lessening of Christs right to them.)

And for this I have produced, not weak opinions; not light conjectures; not partiall customes; not bare prepossession; not uncertain tradition; not blind antiquity; not meer crowds or numbers of men; much lesse do I solemnly alledge my own specious fancies, devout dreams, uncertain gueslings, Seraphick dictates, and magisteriall Enthusiasms; But 1. evident grounds out of the Word of God, for a divine Ordination, and institution at first. 2. Scripture history for succession, to four generations actually. 3. Promises and precepts for perpetuity of power Ministeriall, and assistance, which was derived by the solemn ceremony of the imposition of hands, by such only, as had been ordained; and so enabled with successional power, till the coming of Christ. 4. This primitive root and divine plantation of the Ministeriall office and power, we finde oft con-

3.
A summary of
what makes
for the func-
tion of the Mi-
nistry.

confirmed by *miraculous gifts*; besides the innocency, humility, simplicity, piety and charity of those *Apostles*, primitive *Bishops* and *Presbyters*, set forth in the *holinesse* of their lives; and the glorious successes of their Ministeriall labours; converting *thousands* by preaching the Gospel: and by their *Ministeriall power*, and authority planting Churches in all the then *known* and *reputed world*, oft crowning their doctrines and Ministry with Martyrdom.

5. After this I produce, what is undenyably alleadged, from authors of the *best credit*, (learned and godly men) famous in the Church, through all the first ages, shewing the *Catholick* and *uncontradicted* consent; the constant and uninterrupted succession by Bishops and Presbyters in every City, and Countrey; which all Christians in every true Church owned, received and revered, as men indued with such order and power Ministeriall, as was divine, supernaturall and sacred, as from Christ, and in his Name; though by man, as the means and conduit of it. This is made good to our dayes in the persons, and office of those *Ministers*, who were and are duely *ordained in this Church*.

6. Next I plead, (with the like *evident and undenyable demonstrations*) the *great abilities* in all sorts of ministeriall gifts; the use and advancement of all *good learning*; the *vindicating* of true Christian and reformed religion; the manifold discoveries of sound judgement, discreet zeal, holy industry, blamelesse constancy, and all other graces, wherein the Ministers of *England* have not been inferiour to the best, and most famous in any reformed Christian Church, and incomparably beyond any of their *defamatory adversaries*.

7. I add to these as *credentiall Letters*, the *testimonies* and *seales* which God hath given of his *grace* and *holy Spirit*, accompanying the Ministry in *England* upon the hearts of many thousands, both before and eminently since the Reformation; by which men have been converted to, and confirmed in *Faith*, *Repentance*, *Charity*, and *holy life*; the tryall of which is most evident in that patience and constancy which many Ministers, as other Christians in this Church have oft shewen in the *sufferings*, which they have chosen, rather then they would sin against their Conscience, and that duty which they owed to God and man.

8. Last of all, if any humane consideration may hope for place in the neglect of so many divine; the *civill rights* and *priviledges*, which the piety of this Nation, and the *Laws of this Land*, have alwayes given to Ministers of the Gospel; by the fullest and freest consent of all Estates in Parliament: that they might never *want able Ministers*, nor these all *fitting support and encouragements*; These I say ought so far to be regarded by men of *justice*, *honour* and *conscience*, as not suddenly to break all those sacred sanctions, and laws asunder, by which their forefathers have bound them to God, to his Church and Ministers

nisters, for the perpetuall preservation of the true Christian Religion among them and their posterity.

Furthermore, if the godly Ministers of this Church of England (whom some men destine to as certain destruction and extirpation, as ever the *Agagite did the Jews*) if they be the messengers of the most high God; the Prophets of the Lord; the Evangelicall Priests; those, by whom Salvation hath been brought, and continued to this part of the world; If they have, (like the good *Vine and Figtree*) been serviceable to God and man, to Church and State; If they have laboured more abundantly, and been blessed more remarkably, than any other under heaven; If they have preached sound doctrine in season and out of season; if they have given full proof of their Ministry, not handling the Word of God deceitfully; nor defrauding the Church of any Truth of God or divine Ordinance; If many of them have fought a good fight, and finished their course with joy, and great successe against sin, errour, superstition, and profanenesse; If they have snatched many firebrands out of hell; pulled many souls out of the snares of the divell; If they have fasted, and mourned, and watched, and prayed, and studyed, and taught, and lived to the honour of the Gospell, and the good of many soules; If they have like *Dauids Worthies* stood in the gap against those *Anakims* and *Zan-zummins*, who by lying wonders, learned sophistries, and accurate policies have, (to this day) from the first reformation, and coming out of Egypt, sought to bring us thither again; or else to destroy the very name of Protestants, and reformed Religion from under heaven; If almost all good Christians, (and not a few of these renegades, their ungratefull enemies) doe owe in respect of knowledge or grace, to the Ministers of England, as *Philemon* to *St. Paul*, even their very selves; If they have oft in secret wept over this finfull Nation and wantonly wicked people; (as Christ did over *Jerusalem*) and as *Noah*, *Daniel*, and *Job*, oft stood in the gap to turne away the wrath of God from this self-destroying Nation; If, now, they have no other thoughts, or practises, but such as become the truth, and peace of that Gospell, which they preach, and that blessed example, which Christ hath set them; whom in all things they desire to imitate; in serving God, edifying the Church, doing good to all men, praying for their enemies, and paying all civill respects, which they owe to any men: If all true and faithfull Ministers, have done, and designe onely to doe, many great and good works in this Church and Nation; for which of these is it, that some men seek, and others with silence, suffer them to be stoned; as the Jews threatned Christ; and the inconstant *Lysrians* acted on *St. Paul*; who after miracles wrought by him among them, and high applauses of him from them, was after dragged, as a dead dog, out of

Act. 14. 19.

Act. 28. 5.

*egatis vim aut
ontumeliam
inferre nefas.
Reg. Iur.
Jus Legatorum
cum homi-
num presidio
munitum, sume-
ntiam divino ju-
est vallatum.
sic de Arul.
resp.

of their City by them; supposing him to be dead. If all true and worthy Ministers being conscious to their own Integrity, (a midst their common infirmities) after their escaping the late stormes, (in which many perished) are easily able, without any disorder to them, to shake off those Vipers, which out of the fire of some mens spirits now seise upon them with poysonous calumnies of factious, covetous, seditious, &c. If there be still upon the true and able Ministers of England, those Characters of divine Authority; those gifts of the holy Ghost, in all good understanding, knowledge, utterance, zeal, courage, industry and constancy, which fits them with power for that holy function; and carries them through it, with all fidelity and patience, not only to serve, but to suffer for the Lord Jesus and his Church: If they have been just Stewards, and faithfull dispensers of the Mysteries of Christ to his household this Church; how can they without infinite rudenesse, and unchristian insolence be shamefully used, and driven out of their places and Offices? If they have been spirituall fathers to many soules, and as tender mothers to them; not disdaining to bear with the manners of childish Christians, in many places, (who turned their respect into peevishnesse, and their love into scorn) how unnaturall will it be for Christians to become patricides, murtherers of their spirituall fathers? to whom in some sence they owe more, than to their naturall? If Ministers be Embassadors, they ought not to be violated by the Law of Nations, (behaving themselves, as becomes the honour of their Embassy, and sender) how much more if from God, sent by Christ, in his and his Fathers Name; and that with a message of Peace, and reconciliation from heaven to poore sinners? The greatest and proudest of them, being but wormes meat, may not safely despise, injure, or turn away the least of the servants and Messengers of our Lord and Master Jesus Christ, which speak in his Name, (that is, both his Truth, and by his Authority) which can be no where else (in any ordinary Ministry) but in those, who are dayly ordained in this holy descent and succession.

Gen. 31. 40.

If they have been watchfull Shepheards over their severall flocks, for good and not for evill; how barbarous must it be for Sheep to turn Wolves, and devoure those Pastors, who have fed them, as Jacob did Labans flocks, with all care and diligence, day and night, leading them by the purest waters, and in the safest pastures? Nor is there now any more cause to change the wages of these Shepheards of soules (which is alwayes like to be to their losse) than covetous Laban had against honest Jacob.

If none other can authoritatively, and as of Office and duty, in the name and by the mission of Christ, bring the message of peace, and reconciliation to sinners; (which hath besides the Word, sacred

sacred and *mysterious* seales; and other holy actions of power and authority to be performed by peculiar, fit and appointed Ministers) how *beautifull* ought *their feet* to be, and their steps welcome; which flow with truth and peace, grace and mercy? How farre should they be from being *trodden* under the feet of *proud, covetous* and envious men? who first casting dirt in their faces, after with much dust and clamour, seek to stir up, not onely the people, but the powers against them; as if they were *burthens of the earth*, not fit to live? *But wisdom is justified of her children.*

Rom. 10. 15.

Act. 21. 36.

Matth. 11. 19.

I cannot be so injurious to my countrey and countrey men, as to think; that to *persons* of such worth, standing in such relations between God and man; invested with so holy authority; managing it with such divine power and efficacy; crowned with so great successes; recommended to all worthy Christians with so many publique merits, both to Church and State; (as the true and duely *ordained* Ministers of the Church of England are) either men of purity or of power, can be so *wanting* to, or so shrink from their duty to God, their love to Christ, their zeal for the reformed Religion, their care of their countrey, of their posterity, and of their owne soules; as not to dare to speak, or appear for them; or not to endeavour in all fair wayes to improve the interest they have in the publique, by which to preserve so many good and righteous persons (as to *mans tribunall*) from poverty, contempt, and ruine; yea to preserve themselves and their dearest relations from most irreligious infamy of ingratefull deserting and oppressing so deserving men.

5.

Ministers expect better things from good Christians.

Men cannot but be *unholy*, that can be so *unthankfull*: And if *Ingratitude* be in all other relations, and merits among men justly esteemed as the most *detestable disease* and *inhumane deformity* in the soul; shall it onely seem beauty, health, and a commendable quality, when it is offered by Christians to their Ministers? Such as may with equall *modesty*, and *truth* plead their own innocency, and protest against the *immanity* of their enemies malice? For setting aside the idlenesse and *pragmatick* vanity of some Ministers in later, and *more licentious times*, (whose either insufficiency, or lazynesse, or inordinate activity, or abject popularity, hath made them the *staine* and *shame* of their holy function; and whose *burthen* is too heavy for my pen to discharge them of) if we looke upon those learned, laborious, sober and venerable Ministers, who have been, and still are the *glory and crown* of their function, of this Church and Nation, in their severall degrees and stations: * I may *lowdly proclaim* with *Samuel* this *protestation* in their behalf: Behold the * *Ministers of the Lord and of this Church*, (O you *unthankfull Christians and causlesse enemies*) witnesse against them *before the Lord* and before his people;

2 Tim. 3. 2.

* Godly Ministers not injurious but meritorious to the publique.

* 1 Sam. 12. 3.

A a a a

whose

1 King. 21.

whose Oxe or Asse have they taken? whom have they defrauded or oppressed? whose hurt or damage have they procured? whose good have not they studyed, and endeavoured? whose evill of sin or misery have they not pitied, and sought to relieve? what is the injury, for which so *desolating a vengeance* must passe upon them, and their whole function? What is the *blasphemy* against God or man, for which these *Naboths* must lose their lives, and *livelyhoods*? wherein have they deserved so ill of former or later ages; that they should be so used (*as Ahab commanded of Micaiah*; and the *Jews* did to *Jeremiah*) to be cast into prisons, into *sordid and obscure restraints*; or to be exposed to Mendicant liberty, for to be fed onely with the *bread and water* of affliction, if they can obtain so much? What necessary truth of God have they detained in unrighteousnesse? what error have they broached, revived, or maintained? what *superstition* have they nourished? what *licentiousnesse* in sin have they incouraged? what true Christian liberty (which alwayes containes it selfe in bounds of Gods and mans laws) have they denyed to, or defrauded the people of? unlesse all things of publique peace and extern order, in which the publique wisdom and consent of the Nation confined it self, them and all men in it, by laws, are to be called *superstition, tyranny* and oppression, in Ministers, more then all other men; who being under government, thought it their duty to submit to every ordinance of man, which did not crosse any *divine ordinance*; but kept within the bounds of that liberty, order and decency, which are left to the *wisdome* of any Christian Church and State; whereby to preserve the *honor of Religion*, and the order and peace of the publique.

1 Pet. 2. 13.

Those jejune and *threadbare objections* oft used against Ministers in these things, (wherein there were but *obedientiall*, and *passive*; the activity lying in those, who had the power to enioyne, and command them, which was done by all *Estates in Parliament*) have been so oft and fully answered, that all sober and wise Christians see the *weaknesse of reason*, and the *strength of passion* in them; as they are charged for faults on Ministers in their *respective obedience and conformity*; For which they were like to know better grounds, than any their enemies had against them: And being in all other main matters, very knowing and *consciencious* men, they are not in charity to be suspected, in those *lesser and extern matters*, to have sprung any leak of sinfull weaknesse, or to have made any *shipwrack* of a good conscience; Later events have much recommended former duties and laws, * shewing how weak, even Truth and Religion, are (as to *extern profession*) where (like loose and scattered souldiers) Believers or Professors are destitute of all order and just discipline.

* *Vires inordinatae mole ruunt sua: Quo vehementiores, eo infirmiores; inque propriam ruinam valentissimae.* Salust.

But:

But if the Ministers of the Church of England had discovered many failings, as men compassed *about with infirmities*, which easily beset them, (for which they oft *mourned*; against which they were *Ministers in their weak-* alwayes praying and striving) yet what is it wherein the pretended perfections of their presumptuous, and implacable *adversaries* *nesses, yet su-* doe excell the very weaknesse and defects of Ministers? yea wherein *adversaries* *perior to their* will the vapouring of any *new projectors* be able to repair the damage or recompense the want, which *thousands* must have; (yea *supply their* *room.* this whole Nation suffer) if by these mens *cruell designs*, they be deprived of the *blessing* of these, whom they please to count so weak, unworthy, and *contemptible Ministers*? Will those *old pieces*, or those *new Proteusses* (who pretend and fancy to be new stamped with the mark of popular ordination, (which is none of Christs, whose wisdom never committed any power of Ministry, and holy offices, or divine Ordination to the common people, as I have proved) who are betrayers, haters, and desertors of that true power and authority, which they formerly received in that just and *lawfull ordination*, (which was from *all antiquity* derived to this Church; from which no *mean and vulgar compliance* should have drawn any man of piety, learning, and honesty, to so great a schism, defection and *Apostasie*, from the Catholick rule and ancient practise:) will I say, these *new masters*, or those *heaps of Teachers*, which country people are prone to *raise up* to themselves, in their *fer-* *vent folly*, and zealous simplicity; will they furnish Church or State with *better and abler Ministers* in any kinde, with better learning, better doctrine, better preaching, better praying, better living, (then those former Ministers did in the midst of their *many infirmities*?)

Yea will not these new obtruders, with most impudent foreheads while they *looke you in the face*, *cheat and deceive you*? Will they not (while they *smile upon you*, with shews of Gifts, and Spirit, and *Prophets*, and speciall calls, and *extraordinary ordinations*) exchange counterfeit for true Jewels, brasse for gold, stones for bread, pebbles for pearls, dirt for diamonds, gloeworms for stars, candles full of thieves and foil, for the *Sun*? In stead of the excellent and usefull worth, the divine and due authority of your learned and godly Ministers, you shall have either *confident ignorance*, or *fraudulent learning*, or *Jesuitick sophistry*, or *fanatick nonsense*, or *flattering errors*, or factious *semblances* of truth to usher in most damnable doctrines and most unchristian practises; Doe men gather grapes of thornes, or figs of thistles? Can these bitter fountaines send forth *sweet waters*? or these burning Etnas breath forth other than such sparkes and flames as their sulphureous spirits, and their hearts full of envy, and malice, and pride afford? which seek to darken the Sun of Truth at noon day; or to scorch up the fruits of holinesse; to

*O miserandam
sponsam talibus
creditam Para-
nymphis! Ber. de
Conf.
Prædatores non
prædicatores, pe-
culatores non
speculatores,
Raptiores non
Pastores, Id.*

Jam. 3. 12.

infect the common air of Christian charity, order, and peace; in which true Christians delight to breath. When these *plagiaries* have destroyed, or driven away the fathers of Christs family, and Church; will they not either seduce and *steal away* the children to their own *erratick factions*; or even sell these *Orphanes* for a pair of shoes to *Cantors* and *Tom-a-bedlams*; committing, or rather casting away the soules of men to the *carelesse* care of those *sturdy vagrants*; whose minds are more unsettled than their eyes, or feet, or tongues; which are so far bent *against true Ministers*, as they are intent to their *booty and prey* from every quarter?

Will these (who seek to be the *maules* and hammers of the Ministers of this Church) either by their skill or power, wit or learning, prudence or policy, ever forge on the hard *anvils* of their *heads*; or bring forth out of the *rude moulds* of their inventions, any thing that shall be like a true *Minister of the Gospel*? Are there ordinarily any such *blocks* to be found among them, of which there is any hope, that they may be *shapen* to such *Mercuries*, as are the true *Gods Messengers*? Are there any such *tempting materials*, as any art and industry may promise to fit them up to such a *degree and pitch* of competent Ministers, as may direct the countrey plainnesse? and guide that *peevish* and *disputative madnesse*, which is among even the meanest people in every village? Will these *skippers* or *skullers*, ever furnish out such *Pilots*, as may safely steere the *ship of this Church*, in which the Truth of God, the honour of Christ, the reformed Religion, the happinesse of thousands of soules are embarked, amidst the *rocks* of errours, *Syrens* of secular temptations, and *piracies* of strong enemies on every side? They say, that better *ships* are now built in *England* than ever were; and shall we be content with *worse Pilots*? lesse able Ministers in the Church? who are as the *Argonauts*; bringers of the *golden fleece*; the riches, and righteousness of Christ the Lamb of God; the *treasures of heaven*; the true gold of *Ophir*; which hath been seven times tryed; in stead of which these *new traffiquers* intend to trade for nothing, but the *Apes and Peacocks*, toys of new opinions: Shall *Noahs Ark*, the Churches purity, (which is the *Conservatory* of Christs little flock, of the *holy seed* of a Christian succession, both for fathers and children) be broken up or dashed in pieces against the rocks of *sacrilegious* envy and *policy*; for these *Antiministerial* projects will never be the *mountaines of Ararat*, on which the Church or true Religion may rest. Shall this Island, whose safety consists so much in the *guard of the Seas*, be lesse carefull to guard the coasts of the Church and the reformed Christian Religion? whose *narrow frette* or strait runs between the rocks of *Atheisme* and *Superstition*; of *Parity* and *Profanenesse*; of *Heresie* and *Schism*; of *Tyranny* and *Toleration*.

Will

* η ευσεβεια
 εστι θεοσεβεια
 νιας η αρεβει-
 ας μετον. 1s.
 Pet. l. 4. Ep.
 210.

Will ever these new *dwindling Divines*, the *Propheticall pygmies* of this age, (which oppose the able Ministers and true Ministry of the Church of England) will they ever bring forth for the service of God, or for the maintenance of the true Christian reformed Religion, such a *race*, and *succession* of *mighty men*, of excellent Ministers, of incomparable Heroes, worthily renowned in their own, and after generations, whose *workes* yet *praise* them in the gates; of whom none, but *evill tongues*, can *speak* *evill*; such as this later age or century hath brought forth, to looke no further back to those excellent men of former and obscurer times? Can you expect *Crammers*, *Latimers*, *Bradford*s, *Ridley*s, *Hooper*s, *Grindal*s, *Whitgift*s, *Fletcher*s, *Sands*, *Elmers*, *Jewels*, *Kings*, *Abbots*, *Lakes*, *Bilsons*, *Babbington*s, *Andrews*, *Felton*s, *Fields*, *Compers*, *Whites*, *Davenants*, *Potters*, *Prideauxes*, and *Westfield*s; with many others now at rest in the Lord, all venerable in their *Episcopall* order and eminency; as fathers of the Church; and as elder brothers, among their brethen, the other Ministers; whose humility disdained not to be subject to those reverend Bishops; although some of them might be equall to them in eminent gifts: Such as were *Gilpin*, *Fox*, *Knewtubbs*, *Perkins*, *Whitaker*, *Reinolds*, *Willet*, *White*, *Richard Hooker*, *Umphry Overall*, *Greenham*, *Rogers*, *Dent*, *Dod*, *Heron*, *Bispe*'d, *Smith*, *Bolton*, *Taylor*, *Hilderham*, *Crakanthorp*, *Donne*, *Stoughton*, *Ward*, *Holsworth*, *Shutes*, *Featly*, and Doctor *Sibs*: (which last fragrant name, I may not mention without speciall gratitude and honour due to the memory of that venerable Divine: not onely for the piety, learning, devotion and politenesse of his two genuine writings, (*The bruised Reed*, and *Soules conflict*) but also for that paternall love, care, and counsell, by which hee much obliged mee to him in my younger yeares. Indeed that holy man I found altogether made up of sweetnesse and smoothnesse, oil and honey. As his actions, so his gifts and graces were set in a kinde of *Mosaick* work, admirable for that meeknesse and humility; which while they sought to conceal and shadow over his vertues, they gave the greatest lustre to them.

7.
Eminent Bishops and Presbyters of former days in the Church of England.

Animi nil
magne laudis
egentes. Virg.
Æn.

Besides these, there were an innumerable company of other immortal Angels; but yet *Ministring spirits* to this Church of England; who are now made perfect; and whom nothing would so probably afflict in heaven, as to see the *degenerate succession*, both of Ministers and Christians, now likely to follow in this age; Many of these and other *Worthies* of this function, in former times (as now) living and dying in *countrie obscurities*, were buried in those sepulchers, which they had made in the Gardens, (that is, those *Dioceses* or *Parishes*) which they had planted, or diligently watered; and disposed by pious industry to a pleasant, peaceable and happy fertility:

lity: Men, however different in some externall *lineaments* (as may be among Brethren) yet all of *excellent features*; and some of the *first three*, both in beauty and strength for piety, learning, judgement acutenesse, eloquence, depth, devotion, charity, gravity, industry, and a kinde of *Angelick majesty*; at once both *amiable and venerable*, both in their preaching, writing, and practice.

Ministers of
the present
age.
Nos ingentium
exemplorum
parvi imitato-
res. Sal. ad Agr.

These *great men* and *greater Ministers*, have indeed left us behinde them, a generation far inferiour to them, (for the most part) more feeble, and unable to work, or warr; having more enemies, enjoying lesse encouragements, (scarcely any now considerable as to this world) bearing greater crosses, and heavier burthens every way, for charge, duty and reproach; who are oft forced to lay out in publique taxes a great part of that little, they have to buy themselves *bookes or bread*: Who have onely this *advantage* of our troublesome, envious and evill times; that we may learn to be more *humble* in our selves; more diligent in our *duties*; more charitable to others; and more *valiant* for the Truth: hoping, that while we have after the primitive pattern, nothing left to *glory in*, but the *Crosse of Jesus Christ*, both our afflictions and infirmities may prove *opportunities* to exercise, discover and increase the *graces of God* and true Ministeriall gifts in us, whose power can *perfect it selfe*, and us too in the midst of our infirmities, and support us under the many unjust oppressions, which threaten us. There are indeed yet left, through Gods mercy in the *field or forest* of this Church, and Nation, some *goodly old Trees*, both venerable Bishops, and worthy Presbyters, here and there: Some shrewdly *battered*, and strangely neglected; which yet retain something that is very goodly and gracefull, amidst their *battered tops* and shattered arms; being yet *stately monuments* or reliques of that former *benignity* which was in this *English* soil toward Churchmen and Ministers; many of whom grew to so *tall a procerity*, as of learning and worth, so of *wealth and honour*, in some degree answerable to their worth, and becoming that reall dignity which was in them; far more usefull and considerable by wise men, than any bare descent of titular honor. These I must be so civill to, as not to name any of them; that I may avoid suspicion either of *envy* or *flattery*; (two most detestable distempers in mens spirits, and full of malignity) Indeed I need not name some of them, for although they are left, as *cottages in a wilderness*, and as *beacons on a hill*, yet they are still such *burning and shining lights*, as cannot be quite hid: Some of whose fame is in all the *reformed Churches*; and their eminency renowned in all the learned world; being indeed the *beauty and glory* of these *British Nations*; the *pillar and honor* of the Protestant party; the grand examples of *pious Prelacy*, learned humility, holy industry; the *great lights* of this Northern climate

climate; Which alone might serve to fulfill, what the *Cassiopeian flames* did portend, by that new star in the year, 1572. Shall this age be, not onely guilty spectators, but cruell actors in their distresses; whose necessities must needs be some reproach of the Nation; even a publique sin and shame, never to be expiated? Will it not be the *height of barbarity*, to compell such persons to *Bellisarius his Obolum*? After so many learned victories and triumphs, to force them to turn *their bookes into bread*; or to be their own *Cannibals*, to feed on their owne bowels, or to starve upon others *uncharitableness*? O how sad and sordid is it for such learned worth to be tryed with want, and such piety be exercised by penury! O prodigy of *covetous cruelty*, capable to astonish heaven and earth; which seekes to hide its wickednesse by its enormity; and to make its selfe incredible, by its *monstrosity and excesse*; men will think it a *fable*, which humanity (much more Christianity) should so much abhor to act, or suffer to be done, when it is in their power to help. O *Divine Providence*, which art indisputable, unsearchable, uneffable; how dost thou thus chuse *darknesse* for the garment of thy glorious lights; and *thick clouds* of obscurity, wherein to wrap up thy brightest beames among mankind! Art thou preparing *Ravens* for such *Eliasses*; and working wonders for the nourishment of such *Prophets*? or shall their retirednesse, poverty and patience be thy greatest wonder, and their *Martyrdome* thy highest *miracle*, by which to convince and convert this crooked and adulterous generation? Truly, O excellent Christians, it is infinite pity, grief and shame, that so deserving vertues and most reverend years should be so much obscured and neglected, whose great learning and excellent gifts in all kindes, no man or Christians would despise, or not use and incourage, save onely such as are afraid, that either the true reformed Religion, or true Ministers should have any *lustre* put upon them, or so much as any competent livelyhood afforded to them, here; while forain Churches and Universities admire them, and would gladly entertain them.

There are also some fair *Plantations of young and thrifty trees*, yet left, in this Church; whose *luxuriant floridnesse* wants nothing but a right *Church government*, to culture, prune, and order them; These, rightly planted out by due ordination, and preserved by wise discipline, would in time bear *store of good fruits*; if the *coldnesse and spewinesse* of the soil, and inclemency of the *English climate* (ever since our *Northern blasts*) did not make them *dwindle*, grow mossy, and shrubbed by popular and plebeian adherencies; or if a *violent hand* doe not pluck them up by the root, or so *bark* them round, and circumsise their *maintenance*; that no fair fruit can be expected from

Which wonder in heaven occasioned the learned studies of *Ticho Brahe*, and did, as he sayes, foretell extraordinary light of learning and Religion. *Tich. Brahe. Astro. Restitu.*

Oedipus Colonus.

18.
The impertinency and insufficiency of the Antiministerial pretenders.

from them, when there is *no sap* derived to them; who, if they were duly ordered, and encouraged, would still make the vain and erratick genius of this age see, That *true Religion* is to be preserved, and the *Kingdom of Christ* in mens hearts advanced, and the power of godliness maintained in Christians lives, not by *new modes* and *fancifull fashion*, but by old truths, and the old Ministry; of whose line and measure, these *new pretenders* coming far short, they strive by their *calumniating activity* to supply their defects, after the same arts that the ungrateful sons of *Sophocles* did; who, that they might get their fathers estate (of whose *longevity* they were impatient) complained; that *hee* doted, and was past the use of those admired parts, which formerly had got him the love and applause of all *Athens*; beseeching the Magistracy, that they might make their father their pupill, and manage that estate for him, to which he was superannuated: The old man hearing of this practise of his unnaturall sons, made and publicquely recited the famous, and last of his Tragedies; which gave the people so great assurance of his still remaining reason and sufficiency, that they caused the former unjust grant to be revoked, and his unworthy sons worthily punished.

I must in like manner leave it to the judgement and conscience of all excellent Christians; whether there be any compare, betweene the gifts, labours, and successes of those goodly Trees, the true Ministers; (who have had the right power and succession derived to them from the *Apostolicall root*) and these *new shooters*, or *suckers*; who seek to starve the ancient trees, which so far exceed them, and over drop them; Are they not like vines and brambles, thorns and figtrees set together? Is not the comparison uncomely, and disparaging, not onely to *Christians judgements*, but to their *very religion*? Can the exchange passe without infinite losse, injury, and indignity, to all true Christians, of this, and all other reformed Churches? And therefore I shall presume such a *commutation* can never be desirable or acceptable to any, that are *soberly religious*, and truly consciencious; who have no *secular interest* wrapped up, under specious pretensions of piety.

Wise and worthy Christians cannot but remember, and be extremely sensible, of those *many great benefits*, which their forefathers themselves, and their countrey, have evidently received and enjoyed many years, by the labors of the *true Ministers* of this Church: equall or like to which, they cannot, with any probability, (nor by any experience yet had) expect, from the *sorry simplicity*, and *extravagant ignorance* of those *Antiministeriall adversaries*; who have as little ability, as authority, to carry on the great and holy work, of saving soules, either by dispelling ignorance, errors, or prejudices out of mens mindes; or by settling mens judgements in truth;

or

or satisfying mens consciences in doubts : (or by reforming mens manners in a way of due reproof, and discreet counsell ; or by vindicating the reformed Religion against learned cunning and powerfull opposers ; or by preserving any decency, order, and honor in the outward form and profession of Christian Religion, which will soon *deform* to all contrary effects, if other Ministry or Ministers be applyed, than such, as Christ hath instituted, and the Church alwayes ordained, and sent in Christs Name.

No man then can desire, or design the change of *this Ministry*, as to the *authority, order, rule, and succession*, who doth not also aime at the change of the whole *Ministration*, and work ; Indeed those *rude and unchristian novelties*, which some men seeme to agitate ; carry the aspect, not onely of Papists, and other *collaterall adversaries* against us as reformed ; but of Jews, and Turks, and Heathens, such as would most *diametrally* oppose the name of any Christian Church ; or, which is as bad or worse, they seeme to prepare the way for some great *Antichrists*, whose coming must be by *strong pretensions* and *presumptions* of some new wayes of Ministry, Sanctity, and Piety ; in which are hidden the *strongest delusions*, most probable to overthrow the true Ministry and Churches of Christ, while they shall speciously cry up such *new wayes* of Ministry, and spirit, and gifts, and Churches ; which neither we, nor our forefathers, nor primitive Christians, nor the Church Catholick, ever knew, or were acquainted with, either by Scripture precept, or any Churches practise ; for however the best reformed Churches have restored many things to their pristine lustre, yet they innovate nothing as to Scripture grounds of doctrine, or Catholick order, succession and Institution.

As, then, those men are most the *souldiers friends*, who advise them, to keep to their *able and experienced commanders* ; and not to venture their safety upon the *activity*, and *feates* of every *forward and nimble fencer* : So are they most friends to all good Christians, Magistrates, souldiers, or others in this Nation and Church, who perswade them (as *Clemens* did the *Corinthians*) to keep to their *ancient, able, and true Ministers*, of whom they have had so long, and so good experience ; and although their persons be changeable by death, or other wayes of deprivation : yet ought the way and succession to be preserved, as to that *ordination*, triall, and mission, which is *Apostolicall*, and *universally practised* in the Church of Christ.

And since herein the *Allusion*, reason and proportion lies so fit, and equall between worthy *Ministers* and *able Commanders*, who have a *right Commission* ; I cannot think, that any of the *military order*, who are persons of any worth, true honour, conscience,

B b b b

or

19.
Addresse to
men of the
Military order.
Clem. Ep. ad
Cor.

2 Thes. 2. 10, 11.

2 King. 6. 17.

patience, courage and constancy, that becomes learned, and religious men; who know, *whom they have served*; in whom they have believed; and may conclude, there are more *with them*, then can be against them; whose upright soules, and generous consciences, are, like *Elishas mountain*, full of fiery charets and horsemen; that is, devout flames of judicious zeal, which have upon them the *harnesse* of wisdom; and are managed with the reins, of Christian meeknesse and discretion; farre from those *politick presumptions*, and enormous confidences of some *Phaetons*, who never think they enlighten the Church enough, unlesse they set *Kingdomes and States* on fire, with wild and extravagant furies; who are far from being the *charets and horsemen of Israel*; for these, though they are fiery, yet they are orderly; and are patient of government, though they excell in gifts.

12.

Pathetick to true Ministers.

Job 32.

To such Ministers I here crave leave, as *Elibu* did, to make my addresse with all *humility and charity*, as to my *reverend Fathers*, and *beloved Brethren*; You, who have upon you the *marks and characters* of right Ordination, and true Ministeriall power; accompanied with competent gifts, sanctified learning, devout industry, holy zeal, unblameable lives, and good consciences toward God, and toward all men; whose grand designe is to give full proof of those Ministeriall gifts and endowments, which you were, upon due trial, found to have, and to exercise that *divine authority*, which you solemnly, and rightly received; to discharge that *holy duty*, which in the Name of Christ, and by the power of *his Spirit*, was enjoyned you, in the day of your Ordination, by those, through whose hand the succession of that Ministeriall authority is derived from the Apostles: By all which, you were qualified and disposed, not to get a *good living or two*; but to cast into the Sea of the world, the net of the Gospel at *Christs word*, to gain soules to God, and Disciples to Jesus Christ; to teach and guide by sound doctrine, and holy discipline the flocks committed to you, in your severall places and proportions; Your earthly entertainment is from the *munificence and devotion* of men; but your heavenly calling and authority to be Ministers, is from Christ; in whose Name you doe all (as Ministers) and not in the peoples, whom some have taught to grow *tumultuous* against you, and *imperious* upon you: Neither your work, nor your chiefe reward depends upon men; It is the least of your comfort, or encouragement, that can from thence be expected, as nothing of your authority is from thence derived. Levell not your selves by popular *crowchings*, and *base compliances* in this high point of your Ministeriall power: It matters not much, how you be levelled, as to your maintenance, for which you chiefly do depend, not upon *envious men*, but upon a *bounteous God*; who will either give you liberally to enjoy

Minimum sit
mercedis quod a
seculo expecta-
mus. Chrysol.
Ἀνεγὼν τὴν ἐ-
ξουσίαν ὁ Χρὶ-
στός. Chrys.

and the reformed Religion to higher heights, than formerly; and not as *scaling ladders*, to help to *storm*, *plunder*, and *impoverish* the Church; to *destroy* the *Arsenals*, and *nurseries* of good learning, or to pull down the main pillars both of learning and the Christian reformed Religion; which are the ancient *Ministry*, and succession of *rightly ordained Ministers*.

If those in *power and counsell* care not to help either in *preserving*, or *restoring* the true Ministers, and their calling, to their due honour, rights or encouragements: it will be thought rather a *want of will*, than of power, (of which the *British* world hath had great experience:) If they *would help*, but cannot; they must not think long to enjoy *that power*, which shall discover it self so *weak*, or so *pusillanimous*, as dares not own to be master of so pious, safe, and just purposes, as these are, to protect honest and godly men, in so holy, so usefull, and so necessary an imployment; as I have proved the Ministry to be. If they *can*, and *dare*; yet doe not; *either help will come another way*, by the gracious hand of God; whose terrours ought to be upon the highest mindes and loftiest looks: Or else we may fear the Lord hath, in *his fierce anger*, decreed to powre upon *highest and lowest*, root and branch in this Nation, the *vials of his sorest judgments*, and severest wrath, turning our *Sun into bloud*, and our *Moon into darknesse*; removing the *presence of his glory*, the *Gospel*, and the Ministry of it from us, and our unhappy posterity.

Ester 4. 31.

However God shall please to deal with his *servants* the true and faithfull Ministers in this Church; yet it becomesthem so far to be of good courage, as they have *him for their trust*, who hath overcome the world; who foretold *we should have trouble in the world*; but hath promised, *we should have that peace in him, which the world cannot give nor take away*; This comfort they have, that their labours shall not be in vain in the Lord: yea and for after times, they may be assured, That this bush of the true Ministry of the Gospel in its due authority, divine ordination, and holy succession, (wherein God hath so evidently appeared to his Church; and to none more clearly than to us in this age, and in this Church of England, shall never be consumed; however it may seem to be set on fire: Great tribulation threatens those, that will live godly in this present world; especially those, that contract more of the divels malice on them, by perswading many to live well; which is the work of true Ministers: whose labours are great; their *burdens* many; their *encouragement* small; and those greatly envied: their *enemies* encreased on every side; their *comforters* few; their defense little or none, unless *God be on their side*; Which he will not fail to be, though all men forsake them, as they did St. Paul; And he alone is able to bear them up, amidst the rough encounters of these times, with that Christian

Ioh. 14. 27. 16. 33.

2 Tim. 3. 12.

* *2 Tim. 4. 16. Verè magnum est habere fragilitatem hominis & securitatem Dei, Seneca.*

2 King. 6. 17.

patience, courage and constancy, that becomes learned, and religious men; who know, *whom they have served*; in whom they have believed; and may conclude, there are more *with them*, then can be against them; whose upright soules, and generous consciences, are, like *Elishas mountain*, full of fiery charets and horsemen; that is, devout flames of judicious zeal, which have upon them the *harnesse* of wisdom; and are managed with the reins, of Christian meeknesse and discretion; farre from those *politick presumptions*, and enormous confidences of some *Phaetons*, who never think they enlighten the Church enough, unlesse they set *Kingdomes and States* on fire, with wild and extravagant furies; who are far from being the *charets and horsemen* of Israel; for these, though they are fiery, yet they are orderly; and are patient of government, though they excell in gifts.

12.

Pathetick to true Ministers.

* Job 32.

To such Ministers I here crave leave, as *Elibu* did, to make my addresse with all humility and charity, as to my reverend Fathers, and beloved Brethren; You, who have upon you the marks and characters of right Ordination, and true Ministeriall power; accompanied with competent gifts, sanctified learning, devout industry, holy zeal, unblameable lives, and good consciences toward God, and toward all men; whose grand designe is to give full proof of those Ministeriall gifts and endowments, which you were, upon due triall, found to have, and to exercise that *divine authority*, which you solemnly, and rightly received; to discharge that *holy duty*, which in the Name of Christ, and by the power of *his Spirit*, was enjoyned you, in the day of your Ordination, by those, through whose hand the succession of that Ministeriall authority is derived from the Apostles: By all which, you were qualified and disposed, not to get a good living or two; but to cast into the Sea of the world, the net of the Gospel at Christs word, to gain soules to God, and Disciples to Jesus Christ; to teach and guide by sound doctrine, and holy discipline the flocks committed to you, in your severall places and proportions; Your earthly entertainment is from the munificence and devotion of men; but your heavenly calling and authority to be Ministers, is from Christ; in whose Name you doe all (as Ministers) and not in the peoples, whom some have taught to grow tumultuous against you, and imperious upon you: Neither your work, nor your chiefe reward depends upon men; It is the least of your comfort, or encouragement, that can from thence be expected, as nothing of your authority is from thence derived. Levell not your selves by popular crowdings, and base compliances in this high point of your Ministeriall power: It matters not much, how you be levelled, as to your maintenance, for which you chiefly do depend, not upon envious men, but upon a bounteous God; who will either give you liberally to enjoy

*Minimum sit
mercedis quod a
seculo expecta-
mus. Chrysol.
Ἀνεγνῶντες ἱε-
ρωσύνης ὁ χεῖ-
ς δς. Chrys.*

joy all things, or contentedly to want them; The *withered hands* of ^{1 King. 13.} these *Jeroboams* which are *stretched* out against you, may at your prayers be restored to the ancient fulnesse, and favour used toward the Prophets of the Lord in this land: If *bonds* and *imprisonment*, poverty and contempt attend you in this world, yet be of good comfort, Christ your *great Master* hath gone before you, and both by word and example, by his life and death hath called you *out of the world*; armed you against it, and set you above it; while *insolent dust* flies in your faces, and *proud wormes* fight against God in you, remember the *battail* is the Lords. The weapons of ^{Ephes. 6. 12.} your warfare are *spirituall*, and of greatest prooffe in sharpest *affliction*.

If you are to contend with *principalities and powers*, it must be, not by ill *language*, by railing and Satyrick invectives, by secret plottings, and practise, but by the primitive Ammunition of Patience and Prayers; by holy *perseverance* in your Ministry; such as becomes the spirit of the Gospell, in wisdom, learning, gravity; between the extreames of fear and flattery; with humble love and charity to all men: It becomes you (as *Vespasian* said of ^{Sueton. Vespas.} Emperours) to dye *upright in your spirituall armes* and harnesse, intent to your duty, fighting the *good fight* of faith, till you have finished your *course* with joy. In the midst of crosses, comforts grow best, as *Lilies among thornes*: The *clouds* of your *enemies* darts, poysonous opinions, corrupt doctrines, fraudulent dealings, sharp arrows of bitter speeches, *fiery trials* of persecuting menaces, your adversaries *cruell mockings*, and insultings, your friends *prevaricatings* with you, *withdrawings* from you, and *forsakings* of you; all these must onely (*ἀνὰ ὀνόματι*) stir up the more to *quicker flames* of study, prayer, meditation, devotion, and holy resolution, those *many gifts and graces*, that learning, eloquence, and sufficiency, which are in you, as Christians, and as Ministers; wherein (to the praise of God) you are not *behind even the chiefest Ministers* in the Christian world. You are not now to expect *Prebendaries*, and *Deaneries*, and *Bishopricks*, as the *honorary* rewards and *encouragements* of your studies, pains and piety; This age could not bear your enjoying of them, though you used them never so well; It is your part to know, as well to *want them* as to *have them*; and in stead of those, to prepare for poverty, contempt, and *imprisonment*; you may be then at your *best*, when the evill world thinks you deserve no better; Never study by any mean ways to merit better of *sacrilegious spirits*; Be sure your *treasure* be *out of these mens reach*; It is your part to doe well, and worthy of your high calling: Leave it to God, how well you shall be *rewarded* here and hereafter: *Paul* never preached with greater authority, than

Vit. Imperatorem stantem mori oportere, moriens dixit: inter manus sublevantium extinctus.

Honoribus & divitiis carere posse magni est animi, ac recte uti posse est maximi.

Act. 26. 29.
Phil. 1.

in his chaines; nor wrote with greater eloquence and majesty then when he styled himself, *a prisoner of Jesus Christ*; well doing will be reward enough, and a good conscience will be good chear at all times.

You cannot but observe, that your great *enemy the divell*, hath commanded, (as the King of Syria did) his *Legions of Hereticks, Schismaticks, Fanaticks*, erroneous, superstitious, idle, profane, licentious, and Atheisticall spirits, (who jointly *combate* against the truth of Christian and reformed Religion) that they should fight neither against *small*, nor great, but chiefly against the reformed Ministers, and the very Ministry it selfe of this Church.

1 King. 22. 34.

Take heed that these smite you not, as those *did the King of Israel*, between the joints of your harnesse: between your conscience of duty to God, and your *civill compliance* for safety with men: between your love of Christ, and the love of your relations; between your fear to offend God, and your lothnesse to displease men; between your holding your livings, and keeping good consciences; between your *looking* to eternall necessities, and your *squinting* on temporall conveniencies.

Navigare necessesse est, non item vivere, Appian.

1 Cor. 9. 16.

As Pompey said, when he set to *Sea in a storm*, against the advise of the timorous Pilot and Mariners; so I to you, It is *not necessary to live*, but it is *necessary to preach that Gospell*, which hath been committed to your care: It is not necessary to be rich, and at ease, and in liberty, and in favour with men; but it is necessary to *witnesse to the Truth of God*, and to that office, authority and divine power of the Ministry of Christ in this Church, against a *crooked and perverse generation*; against the errours, pride, falsity, ignorance and hypocrisies which are in the world: What if Christ calls us in this age to forsake all, and follow him? *Shall we goe away sorrowfull*? Truly the world will not treat you *much better*, when you have forsaken Christ to follow it: For, having once drawne you from your consciencious constancy, and judicious integrity, and pious reserves, it will the more *despise you*, and with the greater glory destroy you as Ministers: Our ** meat and drink* must be to do the will of our heavenly Father, as it was the Lord Christs, our great *sender and first ordainer*: Better we live upon *almes and beggery*, than thousands of foules be *starved or poysoned*, by those *hard fathers*, and terrible *step-mothers*, who intend to nurse Religion with bloud in stead of milk; and feed the Church of Christ after a *new Italian fashion*, commanding *stones* to be for *bread*, and giving it *Scorpions* in stead of fishes; mixtures of hemlock and Soulesbane, with some shews of *beards of grace*, of wholesome truths, and of spirituall gifts.

Matth. 19. 21.
Age vero, qui relinquere omnia pro Christo disponis, te quodque inter relinquenda annumerare memento. Ber. de dil.
** Ioh. 4. 34.*

Let the *envyous, penurious, sacrilegious, and ungratefull world*, see that

that you followed *not Christ for the loaves*; Nor as *Judas*, therefore liked to be his Disciples, because you might bear the bag; Let no Scribes or Pharisees, Priests or Rulers outbid your value of Christ, or tempt you to betray him, and his *holy Ministry on you*; by any offers, unworthy of him, and you. Shew your skill and courage in the storm, wherein you are like, (for a time) *to be engaged*. Serner times made you carry *slack* sayles, and a looser hand; now your eye must be more *fixed*, and your hand more strong and steady, in steering according to *cart and compasse*: the *Euroclydons* or violent windes of these *tempestuous times* will bring you sooner to your Haven: Hitherto you have (for the most part) appeared, but as *other men*; (busie, as *other ants*, on your molehills) conversing with the *beasts of the people*, in the valley of secular aimes, and affaires; now *God calls you with Moses up to the Mount*; and with Christ to a *transfiguration*, where you shall see the meeknesse, and charity of *Moses*, with the zeal, and constancy of *Elias* appearing with Christ; in which great *Emblemes* your duty, your honour, and your comfort will be evident; when you come to be *stoned with St. Stephen*, the form of your countenance will be changed, and you will then most fully see Christ, and most clearly be seen of men, as the *Angels of God*. Nothing hath lost and undone many of us Ministers so much, as our too great fear of losses and of being undone; our too great desires to *save our selves* by complying with all variations, even in Religion; nothing will save us so certainly, as our willingnesse to lose our lives, and livelihoods for *Christs sake*; and this, not now for one great truth, which is worth 1000 lives; but for the *pillar and ground* of all truths; the office and very Institution of the true Ministry, whose work is to hold forth, and publish the Truth of the Gospel to the world in all ages, by a right and perpetuall succession.

Despair not of Gods love to you: as *Philo* said to his countrymen the *Jews at Alexandria*, when he returned from the Emperour highly incensed against them: Be of good courage; it is a good Omen, that *God will doe us good*, since the Emperour is so much against us: Possibly you may (as *St. Paul*) be stoned, cast out, and left for dead, yet revive again; as is foretold of the witnesses. It may be your latter end shall be better, as *Jobs*, than your beginning; The experience of the sad effects, which attend sacrilegious cruelties against the true Ministers, and the want of such in every place, may in time provoke this Nation by a sense of its own, and of Gods honour, to more noble, and constant munificence, which is not so much a liberality as an equity to able and faithfull Ministers; It may be this Church, which hath so much forgot the blessednesse shee spake of, in having learned, able, and rightly ordained, and well governed.

Piorum afflictio non est tam pœna criminis quam examen virtutis. Aust. de S. Iob. Act. 27. 14.

τοὺς πρὸς ἀγαθὸν οἱ πειρασμοί, τοῦτον αἰὶν ἔστιν καλὸν. Chrysost. in Act. ap. hom. 3. Matth. 17. 3.

Act. 6. 17. C. 7. 56.

For Comfort. Viro fidei magis inter ipsa flagella fidentium. Ber. Ep. 356. Euseb. hist. l. 2. cap. 5. * Act. 14. 19. * Rev. 11. 11.

Gal. 4. 15.

Revel. 2. 4.

verned Ministers, which seems to have forsaken *her first love* and honour to the Clergy, when Religion was (as in all times, preserved, so in these last) reformed, and vindicated by the labours, writings, lives, and sufferings of those excellent Bishops and Presbyters, who were heretofore justly dear and honoured to this Nation, so as no worthy minde envied or repined at the honors and estates they enjoyed: Possibly it may remember from whence it is fallen, and repent, and doe its first works: which were with piety, order, charity, true zeal, and liberality, without grudging, or murmuring against the honour or maintenance; much lesse the office, and function of the *Evangelicall Ministers*; whose pious wisdom casting off onely the additaments, and superstitious rags of mans invention, yet retained with all reverence and authority, the *essentiall institutions* of Jesus Christ; The disguised dress and attire, had no way *destroyed the being and right succession* of holy things: but only deformed it to a fashion, something different from their *primitive* majesty, beauty and simplicity; by putting on, what was *superfluous* rather, than pernicious.

But, if there should not be in our dayes so just and noble *recantations*, from this Church and Nation: yet, as Ministers of Christ it's fit for us to deserve it; we are reduced but to the primitive posture of those holy Bishops and Presbyters, who more sought to *gain men* to Christ, than honour and maintenance to themselves; Better we cease to be men, than cease to be Christs Bishops and Ministers: we must do our duties, till we dy; (having any opportunities) though we have no encouragements from men; our *lean, wasted, and famished carcasses* (such as St. Chrysostome saith the Apostle Paul carried about the world, so much subdued by himself and neglected, as if he had not been battered, and persecuted enough by others) those will serve to be *Temples of the Holy Ghost*, and lively stones or pillars to the reformed Church of Christ, as well as if they had the *fatnesse of Monkes*, and the *obeseness of Abbots*; whose fulnesse you will lesse have cause to envy, when the pious industry of your poverty shall exceed the *lazy dulnesse*, and *uselesse fogginesse* of many of them amidst their plenty; (which no true reformed Christian grudges them, when they imploy in industry, humility, mortification, devotion and holy contemplation, as some of them doe; and thereby shew, that plenty is no enemy to piety in them;) Let us shew, that neither is poverty an enemy to *vertue* in us: Though the *Roman Clergy* rejoice at our penury; let not us repine at their *superfluity*, but wish them truth and holinesse, as ample, as their revenues; Above all, take heed, you doe not gratifie them, or any others, of *meaner spirits*, with any desertion or abasing of your *holy calling*, and *Ministry*, either in word, or in deed: Neither adopting a *spurious*

ἀπὸ τοῦ γυναικὸς
τοῦ Χριστοῦ τὴν οὐ-
κ ἐκείνην περὶ π-
λάμεν. Chry-
sost. de Paul.
τῶν τῶ χρίστῳ
νομιμὰ τὸν τα-
μῆν. Is. Pel.

rious Ministry, of novell and popular *production*; nor giving over the consciencious exercise of that, which you have received here by an holy and right succession; your religious *constancy* in it will be the highest vindication of it, to be of no mean and *cravenly kinde*; which preacheth more out of duty and conscience to God, than from secular rewards from them.

Many of your *afflictions*, have been, still are, and are like to be as great, so of long continuance: Such, as to which God (no doubt) hath proportioned his gifts and graces in you, that so by this great *honorary of suffering*, as becomes you, both God may be glorified further in you; and you may be more sensibly *comforted*, and amply *crowned*, by him; your *losses* will turn to your greatest *gains*; and your *desertions* as from men, to your happiest *fruits* of God. The highest and spring tides of grace usually follow the lowest ebbs of estate. Then are holy men at their best and most, when they seem least and nothing to man; as those stars whose obscurity is recompensed with their vicinity to heaven. Your *restraints* will be your *enlargements*; and your *silencings*, will proclaime the worlds *folly*, and unhappinesse, to deprive it self of your excellent gifts; and also set forth your *humility*, who know how to be *silent* with meeknesse and patience no lesse than to *speak* with wisdom and eloquence.

I should not need, nor would presume here, to make any particular addresse to those *reverenced Bishops*, learned and godly *fathers* as yet surviving and almost forgotten in this Church; (whose worth I highly venerate; towards whose *dignity*, I never was, nor am either an *envious* diminisher, or an ambitious aspirer: whose *eminency* every way hath made good that abstract and *character*, which I formerly gave, of a true *Christian Bishop*) if I did not observe, how little they are for the most part considered by any ordinary minds; who generally admire the ornaments more, than the endowments of *virtue*; Vulgar spirits seldome salute any *Deity*, whose shrines and Temples are *ruined*: Few men have that gallantry of minde which *M. Petronius* expressed to *Julius Caesar*, when he led *Cato* to prison, whom he with other Senators followed, out of the Senate, telling him: He had rather be with *Cato's virtue* in a prison, than with *Caesars violence* in a palace: The worlds vanity is prone to judge those the greatest sinners, who are the greatest sufferers; whereas thousands perish eternally by their *prosperous successes*, few by their calamitous sufferings; The *methods* and *riddles* of divine dispensation and love are far different from *plebeian censures* and flatteries: God suffers his *Peters* to be winnowed, and his *Pauls* to be buffeted: yea he grinds in the sharpest *mills*, (as holy *Ignatius* desired) the corn he most esteemes; casting his *gold* into the hottest

*Μετὰ Κατα-
νός ἐν τῷ οἰκῇ-
ματι μᾶλλον, ἢ
μετὰ σὺ ἐν ταύ-
τα εἶναι βού-
λουμαι. Χρηθίμῃ
in Pompeio.

C c c c

furnaces

Abfit ut hoc argu-
mento religi-
ofos putemus a
Deo negligi, per
quod confidi-
mus plus amari,
Gal. 1. 1. Gub.
de Aff.

* Plato in
Phædo. Bids

ἡ τὸν νῦν; ἀρεσκάναι τὸν τῷ σώματος, καὶ τοῦ τῷ ψυχῇ τετραρδαι.

* Phil. 3. 8.

furnaces, to make it at once more pure in it self, and more precious to himself: It is necessary (as * Plato saith) for the *divineft minds* to be abstracted from, and elevated above, and even dead unto the very best of things mundane and sensible; although good, lawfull and laudable; which a wiser than Plato tels us are to be accounted, by Apostolick and Episcopall piety, but * as losse and dung in comparison of *Jesus Christ*, which honour and treasure of your souls no envy, malice, fury or force can deprive you of.

* See the judg-
ment of Bishop
Comper: a
learned and
hoiy Bishop in
Scotland: in his
life written by
himself.

* Euseb. l. 4.
hist. 6. 14.

This (no doubt) makes it seem not a *strange thing* to you, that the Lord hath thus dealt even with you; who have suffered the losse of all things, as to those publique, legall and temporary rewards of your studies, learning and labourers: while yet you were uncon- demned for any sin, that ever I have heard of, committed either against the laws of God or man: only upon this account, because you were Bishops or chief Presidents in the order, government and care of this reformed Church; * according to the present Laws then in force, and agreeable (for the main) to the practise of all pious Antiquity. I need not put your learned piety in minde of that voice from heaven, which was audible to blessed Polycarp (a primitive Bishop and Martyr at Smyrna) when he was haled at fourescore years old to execution, (the tumultuous rable crying after him, ἀνε τὸν ἀδίκον, &c. Away with these wicked ones, &c.) But the celestiall eccho was (ἦγε καὶ ἀνδρίζε Πολύκαρπε) O Polycarp be of good courage, and quit thy self like a valiant man, a faithfull Christian, and worthy Bishop of the Church. None merit more to be pre- served (many times) than they, whom vulgar fury and faction seeks to crucifie and destroy: Nor are any lesse meriting than those, who are by such easie Idolaters commonly adored. I well know, that there needs not greater incitations to constancy in ver- tue, or patience in afflictions (especially if for no evill doing) than those, which innocency suggests to good consciences; by which the grace of God hath (no doubt) enabled many of you to those (ἀεστεῖαι) great agonies and victories of faith, which you have (as Job) sustained in, and obtained over, the world, by your meeknesse, and, to such as observe it, admired patience; Enduring at once even from those of whom you had deserved, either as Brethren or Fathers, better things, so great contradictions, and so many diminutions; as not onely to have been despised, yea and by some contumeliously used in your persons, (venerable for age, learning, piety and gravity) but also to be quite dejected from that height, and utterly ejected from the enjoyment of those ancient places, to which both high
honours

honours and ample revenues were anciently annexed; wherewith your selves were justly invested, and which your *predecessors* peaceably enjoyed many hundreds of years past, in this Church and Nation: Herein you have excelled most of the ancient Bishops; who, although great and commendable sufferers, as *Martyrs* or *Confessors*; yet seldom from those, who were of the same *faith* and orthodox profession; *Gregory Naz.* indeed was stoned and reviled when he came to *Constantinople*; and rejoyced to be so entertained, because they were of the *Arian faction*; enemies of Christs glory and godhead, which is the Churches greatest glory and comfort: In like sort divers godly and Orthodox Bishops were molested, banished, imprisoned and destroyed by *prevalent Hereticks* and *Schismaticks*, who yet ever set up Bishops of their own leaven and faction: For however men dared much against severall truths and fundamentall doctrines of Christianity; yet never till of later times did they rise to the boldnesse of denying and destroying the evident Catholick custome of the Churches government by Bishops as chief among the Presbyters: how ever single Tenets might be dark and disputable; yet this was so clear by universall practise and consent, that none ever gainsayed it, that were of any repute for learning or piety among the ancients. Your sufferings are the more strange and remarkable in this; that they are from those, who solemnly protested to maintain the *Protestant reformed Religion*, as it was established in the Church of England; in the extern order and policy of which, you then were, and had at all times been, chief pillars and ornaments.

Naz. orat. Lat.

In this so strange and sudden alteration, men soberly learned and *peaceably pious*, (and uncovetously Christian) doe still with all respect and reverence to you and your Order, consider; not onely that great and undeniable justification, which you have from the Lawes, wisdom and piety of this Church and State ever since they were Christians; as also from the Catholick and undoubted practise of all ancient Churches, blest every where with the excellent lives, learned labours, and glorious sufferings of many your famous predecessors; to whose care and fidelity the Church owes, for the most part, (under God) as the lawfull succession of Ministers, so the preservation of the Scriptures, of good learning, and of all holy administrations; But also they lay to heart that great humility, moderation, meeknesse, candor, and charity, most worthy of you, and most observable in you; By which you have been as sheep before the Shearers, not opening your mouths, yea you were, in order to publique peace, content so far to gratifie your enemies, and displease your friends, as in many things to have been lessened, in those

rights and preheminences you had, according to the Laws and ancient customes of this Church and State; hereby hoping to have drawn others from their *exorbitancies*, to such a peaceable temperament, as might have been happy for us all.

Nor is it unobserved by wise men, how great a *justification* the providence of God hath soon given even to your order and office, (which some Ministers were so impatient not to root out) not onely by the preservation of it, and by it a constant Ministry and holy order in his Church every where for 1600 years, but also by that notable confutation and speedy defeat given to the vast hopes and violent projects of those (for other mens counsels and results upon a secular account I neither examine nor censure) Ministers, who being of your own tribe, were your *sharpest rivals* in a *Presbyterian excess*: who have now as little cause to rejoyce, in the so much endeavoured *extirpation* not of any Tyrannique, and Papall, but of all Presidentiall or Paternall *Episcopacy*; that they have great cause to repent, and be ashamed of those immoderate counsels and precipitant actions, which knew not how to distinguish between the failings of persons, and the benefit of order; between the rectitude of a Canon, or rule, and the crookednesse of depraved manners; which are incident to all sorts and degrees of men whatsoever, and to Presbyters no lesse than to Bishops: So that in such severities, which ruined at a dear and dangerous rate, what they might have repaired safely and easily, they shewed themselves neither good *Church-men*, nor wise *States-men*; neither very pious, nor greatly politick; For, by snuffing *Episcopacy* too close, they have almost extinguished *Presbytery*; and occasioned this *ruine*, threatning the order, honour, maintenance, and succession of the whole *function*, and calling of the *Evangelicall Ministry*; Their zeal not to leave an *hoof* in *Egypt* (as some violent spirits pretended) is probable to bring us *back again to Egypt*; or so lose us in the *wildernesse of Sin*, as few heads in after ages shall *enter into Canaan*: No wonder if the branches wither, when the root is wasted. It is comely in your *piety and gravity*, that you have not rejoiced in these so *sudden defeats*, and *speedy frustrations* of their so bitter and implacable *adversaries*; whose tongues (it seems) dividing, their building ceased and soon decayed: But rather you pitie these *confusions* incident to poor *mortals*; who so oft bruise themselves very sorely, by the fall and ruines which they maliciously, or unadvisedly bring upon others: as those violenter Presbyters have done even upon *Presbytery* it self, who in its due place and decent subordination is also an ancient, honorable and Catholick order of the Church of Christ, by their hasty demolishing of all moderate *Episcopacy*, where one Minister is preferred before another, agreeable

able to the eminency of his gifts and graces; the priority of his age; the rules of all right reason and order, which ownes any government in any society of men; The goodly height and orderly strength of which Prelacy was, not onely as the *root* for right derivation and succession, but also as the *shelter*, stay and protection (besides a great *beauty* and *ornament*) to the whole *Ministry*, of this and all Churches; yea and to the reformed Religion here as established; as not with lesse piety, so (without boasting) with as much (if not not more) *prudence* and *moderation*, as to the externe policy of it, as in any Church under heaven: The want of that great *benefit* and those *many blessings*, which the Churches of Christ, both in primitive and postern times, have enjoycd, by the *learning*, *wisdom*, *authority*, care, circumspection, and good example of excellent Bishops (whom no men will want more, than the commonalty of Presbyters) may in time (according to the usuall methods of *humane folly*, and *passions*, late and costly *repentings*) make men the more esteeme them, and desire their *just restoration*; The ancient *Persians* are reported, when their King dyed, to have allowed five dayes *interregnum*; during which time every man might doe what seemed good in his own eyes; That so by the experience of those five dayes *rudenesse*, riot, injuries and confusions; wherein rich and poore suffered, they might learn more to value the necessity and *benefit* of lawfull, orderly and settled government; *Want* doth oft reconcile mento those things, which long use hath made *nauseous*, and so offensive to them: when *wanton novelty* hath glutted and defiled it self with its *puddled waters*; possibly it may grow so *wise*, by an *after wit*, as (ashamed of it selfe) to returne to the *primitive springs*, and *purser fountaines*; where was both farre more clearnesse, and far wholesomer refreshings. Your charity forgiving and pitying your enemies, and your humility digesting your injuries and indignities offered you by any men, will invest you in more, than all you ever enjoyed or lost, as to reall comfort and gracious contentment; By how much you now have lesse to be envyed of *secular splendor*, the more you will be now, and in after ages admired for your meeknesse and contentednesse in every estate; *Primitive poverty* of Bishops will but polish and give lustre to your *Primitive piety*; Humane disgraces are oft the foils and whetstones of divine graces. The highest honour as of all good Christians, so chiefly of godly Bishops and Ministers, is not onely to *preach and rule*; but to suffer also as becomes the eminency of their places and graces; Christ is (for the most part) on the *suffering side*; and oftner to be found, not onely in the *Temple*, but in the furnace and wildernesse, than in Courts and Palaces.

Servil. de
Mirand.

Carendo magis
quam fruendo
de bonis recte
judicamus.

* καλὸν τὸ μὴ
δεῖν πικρὸν,
κρίττον δὲ τὸ
πενεδύμεως
πάσχειν. Is. Pel.
l. 2. 133.
Εἴς τιν' αὖ
πλήρης μασι-
γαν. Cl. At.
I. 570. 2.

I may not (I hope I cannot) flatter any of you, so, as to tempt you to boast of your *Innocency*, to glory in your *merits*, or your crosses before God; His *exactness* findes *drosse* in the purest vessels, and defects in the weightiest *shekels* of the *Sanctuary*, shewing the most innocent and meritorious persons (as to men) so much of *sinfull infirmity* in themselves, as may both justifie Gods *infiictings*, and provoke the afflicted to true repentings; either for any *excesses*, to which they might be transported, as men; or *defects*, whereto they might be subject, as Bishops and chief Ministers in the Church of Christ; whose *holy industry* and *pious vigilancy* before God ought to be proportioned to those *eminencies*, which they enjoyed above others in the eye of the world; All that I aim at, in this *Paragraph*, is by this touch of *Christian sympathy*, to expresse a sense of duty, gratitude, honour and love, which I owe to God, and for his sake to your *Paternity*: Also to deprecate any offence, which I either really have, or may seem to have given any of you; To whose hands chiefly I owe, what I count my greatest honour, my being *duely ordained* to be a *Minister* of the glorious Gospel of Jesus Christ in this Church of England.

You are still your selves, and not to be lessened by any mutations of men or times, while you possesse your learned and gracious soules in patience. Your *sufficiency* hath lost nothing while you enjoy God and your *Saviour* in faith and love; your friends in charity; your *enemies* in pity; your *honours* in knowing how to be ** abased*; and your *Estates* in knowing how to *want*, as well as to *abound*. You have by experience found the *Episcopall throne* and *eminency* to be, as ** Gregory Nazianzen* and *Nissen* call it, a *sublimity* fuller of envy and danger, than of *glory* and *dignity*; A *dreadfull Precipice*, hard in the *ascent*, laborious in the *station*, *hazardous* in the *descent*; of which *Chrysostome* expresseth so great an *horror*, that he thinkes, few men fit for it, and few saved under it; the *charge* is so great, the *care* so exact, and the *account* so strict. ** Nor* doth he think it (*μεγαλίστη, ἀλλὰ πένον καὶ ἀγρυπνία*) a *prebeminency* so much, as *paines*; rather a *burthen* and *oppression*, than any *honour* or *exaltation*: And indeed to great and excellent *minde*s, there was nothing in your *former height* and *splendor*, truly worthy of your *ambition* or others *emulation*, save onely the larger *opportunities* they afforded you, not of being better in your selves, but of doing more good to others. Of which *conveniencies* being now deprived, as you will have lesse to *account* for to God; so the *noblest revenge* you can take of the present age is, by patience under so *profuse afflictions*, by your prayers for your most unjust and *unplacable enemies*, by your *constancy* in studious industry and *holy gravity*, to let the world see, how impossible it is, for true

Christian

Ad celestia
invitamus cum
a seculo avelli-
mur. Tertul.
1. 3. advers.
Marc.
* Phil. 4. 12.
* ὁ ἴσος ἐμὴ δο-
ξον καὶ ὑποκρί-
νον. Naz.
φορτίον δυσβά-
στατον τὴν τῆς
ἐπαύσεως φρον-
τίδα. Greg. Nis.
de Greg. Thaum.
* Chrysost. in Act.
hom. 3.

Christian Bishops, not to be doing, or desiring good (while they live) to all men; and even to those, from whom they have suffered much evill without a cause.

Your experienced piety knows better, how to act, than I can write; as to true contentment in the world, contempt of the world, triumphing over the world, and expectations above the world; your storms and distresses, though (*decumani*) great and vast, cannot be long; And to be sure will never be beyond your Pilots skill, who looks on you as sufferers; if not for the fundamentall saving Truths, yet for the comely order and ancient government of his Church; Many of you are already in prospect of that fair and happy haven of eternall tranquillity: To which I beseech our God, and Lord Jesus Christ, the chief Bishop of his Church, safely to conduct you by the wisdom and power of his Spirit: As for your fatherly solicitude and Christian care of this Church and posterity, God will relieve you, by assuring you, that he hath so vigilant and tender care, as will cause all to work together for good; Nor shall the insolency of enemies, forain or domestick, who are pleased with your disgraces, and enriched with your spoiles, *alwayes triumph* in the ruines of the Bishops, Ministers, and this Church of England. Since then nothing is more apposite than the words of one of your own degree and order, Gregory Nazianzen (famous for his piety and learning, zeal and patience) I crave leave with all *pristine respects* to present you with that elegant and consolatory expression, which he useth to some godly Bishops whom the Arian fury had dethroned from their seats. Such of you (saith he) as are thrust from your *Episcopall Chaires* here on earth, yet are not forsaken of God: You shall enjoy surer seates in the heavenly Cathedrall, which is infinitely more high and happy: No good and wise man but prefers holy obscurity, before *prompous injury*. A minde exercised with such gracious literature as yours, will know better how to enjoy its own wisdom, and others follies; its own sufferings, and other indignities; than vain men can their seeming plenty and prosperity: wise and holy men draw good and wholesome nourishment out of dinners of sowre hearbs; while others turn to poison and surfeit their staled Oxen.

Οὐ τὸν θεὸν ἀ-
πλῆστον, οἱ τῶν
θεόνων παρα-
χαρισσάντες,
ἀλλ' ἐξέσιν
πλεονάζοντες
δύαν, ἢ πολὺ
τέτων ἐστὶν
ὕψιλος τε καὶ
ἀσφαλεστέρα.
Naz. orat. 32.

* Non minoris
est gloria bene
tolerata pauper-
tas, quam magnæ opes innocenter paræ & modeste habita. Tacit. An. 1. 4.

I beseech you therefore Reverend fathers and brethren by the mercies of God, by the bowels of Christ, by your zeal for the truth, by your love of this reformed Church, and your Country; by your former experiences of your prospered labours; by your Christian victories of the many enemies over your order, profession and calling, who have hitherto only scolded, and railed at you, and

put

put rude affronts upon you, but neither lawfully fought you with the weapons of either Scripture, or Reason: I beseech you by the care and charity you have to your neighbours souls; by the necessity which lies on you to preach the Gospel, and administer holy things; by the woe which hangs over you, if you doe not, or draw back; by the compassion and tenderneſſe you have to poſterity, that the reformed Religion may not be aboliſhed, and all ſuperſtitious vanities, with fanatick profaneneſſe and confuſions, prevaile in theſe ſometime fortunate Iſlands;

*Si pertinacia in
errore tantas
habet vires,
quantas in re
bona habere de-
let vaſtantia.
Auſt. Ep. 157.*

I conjure you by your patience and perfeverance hitherto under many trials, both in war and peace; (which may be to you the *ſharpeſt war*) by the peace and joy you have had in the holy Ghoſt, and in well doing, and comely ſuffering; by your hopes of heaven, and the glory, which ſhall be revealed in you; by the coming again of *Chriſt your Maſter* and ſender; by the Talents you have received; by the accounts you are to give; by the Crown you may expect; by all the thoughts of honor, vertue, grace, glory, immortality, eternity, which your precious ſoules and raiſed mindes are capable of; by all that is dear to you, and worthy of you as men, as Chriſtians and as Miniſters: by the obſtinate pertinacy of your enemies in their malice againſt you: Never deſert your ſtation as Miniſters of the Church of *England*; to quit and forſake your ſtanding, as ſome have done, is to ſacrifice your underſtanding to vulgar folly and ſenſeleſſe importunities; caſt not away your holy profeſſion; betray not that due and *divine authority* you have by your holy ordination in this Church; wipe not off with your owne or the peoples unwashed hands that *ſacred unction*, which is upon you, by your being duly *conſecrated*, through the gifts, order, power, authority and appointment of the Spirit of Chriſt, to the office and work of the Miniſtry: Divert not your ſtudies to any other more *gaine-full*, ſafe, plauſible, and honoured profeſſion among men; whoſe diſhonour it is to think any thing more worthy of their honour; as it is the honour of Miniſters, to ſuffer diſhonour upon that account, becauſe they are Chriſts; whoſe wayes being leſſe agreeable, no wonder if his meſſage, and meſſengers be leſſe acceptable to the world: Let not the *ſoft fleeces on any Wolves backs* deceive you; as if you might well ſpare your labours, when there are ſo many *ſpontaneous Preachers*: Be ſure you *out-live them* in all wayes of true holineſſe; you can eaſily (as you do) far *out-preach them* and *out-pray them*, both for truth, method, judgement, and Oratory: It is neither their learning, nor their conſcience, nor their eloquence you have to contend with, but their ignorance, hypocriſie, and inſolence: when theſe clouds ſhall thunder and lighten; when the

they shall resolve into *open violence, and oppression, (which is the last result of error, if it attain to power) yet *fear not these, that can plunder, sequester, imprison, banish and kill you; you have learned little in Christs schoole, if these be still a terror to you; *Cannot you be content to be such poore, despised and persecuted Preachers, as Christ was? (you may be good Ministers, when you are beggars; as some have been forced to be in these times) Are you ashamed and afraid to be such, as the Apostles were, *who forsook all and followed Christ in this work of the Ministry; Such, as were their *immediate successors for some hundred years; such as your later predecessors were, those holy and reforming Bishops and Presbyters in the *Marian persecution*; *Such as the most of our brethren are now, or lately have been, or are likely to be in all the reformed Churches; Such as those holy Bishops and Presbyters were, before they met in the first *Nicene Council*; *whither from their *intospitable Islands* and deserts, from their woods, caves, and *desolate cottages*, from their prisons, racks and dungeons, they came forth with the marks of the Lord Jesus on many off them, some *with an eye pulled out, others with an hand lopped off; with maimed legs, with shrunk sinews, with stigmatized foreheads, and with knees made horney by continuall prayer, for those that had so persecuted and misused them.

* *Errores juxta viribus compuntare solent.*
Lactan.

* *Mat. 10. 20.*
Corona premit vulnera; palma sanguinem obscurat; plus videri gloriatur quam injuriam, Tertul.
Scorp. c. 5.

* *Mat. 19. 27.*
Delicatus es si hic gaudere velis cum seculo, & postea regnare cum Christo. Jeron. ad Hel.

* *In ea tempora incidimus in quibus firmare animum expediat constantibus*

exemplis. Thras. moriens ap. Tacit. * *Ἀπαξάλας ἦν ἰδεῖν θύμον μαρτύρων καὶ τὰ ὑπὸ συνδρισμῶν.* Theod. hist. de Syn. Nise. * *Paphnui effossum oculum sape exosculatus est* Const. M. Euseb. in vit.

O glorious spectacle! O venerable Councell! O truely Christian Synod, and sacred Assembly; not of Presbyters, scorning and extirpating their Bishops; but of Reverend Bishops and humble Presbyters; all of them in their due order and holy subordination, renowned for their constancy in persecution, and so most worthy to be Ministers of the mysteries of Jesus Christ! Shall we now be ashamed (as a more soft and delicate generation) of their scars and maims? Have we so striven for the right and left hand in Christs Kingdome of Church Government, as to forget to drink of Christs cup, and to abhor to be baptized with his baptism, which was not of water only, but of blood? Are we ashamed of Christs wounds, and thorns, and reeds; or of Saint Pauls chains; or Saint Peters prison; or Ignatius his beasts; or Polycarps torments; from whose body in the flames a sweet odour dispersed to the spectators? Doe we abhor to live, as Cyprian did, first banished, then martyred? Or as great Athanasius, fixe years in a well without the light of the Sun, forsaken of friends and every where hunted by enemies? Or as Chrysostome,

Matth. 20. 22.

Euseb. l. 4. c. 15.

Ruffin. l. 1. Eccl. hist. c. 14.

D d d d

trouble

*Martyres ad
Caeli janua-
m pœnarum gradi-
bus ascendentes
de equuleis &
catastis scalas
sibi fecerunt.
Salv. l. 3. Gub.*

trouble and banishment, where he dyed? You will want comforts, if you want trials and afflictions: Saint *John* had his glorious revelation in his exile; Those will be but probations, and increases of your graces and gifts too, which may be rusty with much ease; and warped by the various turnings, wherewith many Ministers think to shift off persecution, and to grinde with every winde.

** Theodorus ju-
venis tristior ab*

equuleo depositus, inter cruciatus cantabat. Ruffin. hist. l. 1. c. 30.

If you be indeed conscious to your selves of any *fraud* and *falsity*, of any sinister and unsincere way, by which your predecessors, and you after them, have either attained or maintained your *Ministry*, and function in this Church; if you know any thing *unreasonable*, *unscripturall*, *uncomely*, *immorall*, *irreligious*, or *superstitious*, in the way or work; in the means, manner, or end of your Ministry; if you are guilty of any thing different from, or contrary to the rule and way of *Christ*, his Churches good, his Fathers glory; dangerous to your own, or others mens soules; In Gods name, repent of your sin betimes, recant your learned folly, renounce your ancient standing; Doe this (as most worthy of you) heartily, ingenuously, publicquely, that by the foyle of your shame, the lustre of Gods glory may be more set off. Gratifie at length, (not now your enemies, but your friends, because your Monitors and reformers) the Papists, Socinians, Separatists, Brownists, Anabaptists, &c. with what they have so long and so earnestly desired, to such an impatience, as you see now threatens to cudgell you to a recantation of your Ministry, if you will not doe it by fair meanes and plausible allurements: O how joyfull and welcome news will it be at home and abroad, to hear, that you, as *Ministers of the Church of England*, have not onely helped to put down *Bishops*, and abolish *Episcopacy*; but you have, (to perfect your repentance, and to cumulate the courtesie) abjured your Office, renounced your standing, abdicated your calling, prostrated your Ministry at the feet of any, that list to kick at it, or tread upon it; and upon you too; as *Ecebelians*; as *unsavory salt*, that is good for nothing, unlesse it be new boyled in an *Independent Cauldron*, over a *Socinian Furnace*, with a popular fire! O hasten to remove your selves from that *rock of ages*, the Catholick ordination and succession, on which the Church and Ministry hath so long stood in all places, as a City on a hill, both in peace and persecutions; and levell your selves to those *smoother quick-sands*, which would fain levell you to themselves.

You will never be able to suffer what threatens you as Ministers of

*Calcate me sa-
lem insipidum.
Euseb.*

of the old standing and way, with chearfulnesse and comfort; where your *constancy* is but *pertinacy*; as it is, unlesse you have solid grounds, *sound mindes*, and *sincere hearts*; if you have any scruples, or thornes in your feet, your motions must needs be painfull, tedious and uncomely. When you are *converted*, help to redeem us, (the remnant of your poore *seduced brethren*) from our *errors* and *mistakes*; from our mists of ignorance, our chaines of darknesse; from our Catholick customes; from our Ecclesiasticall Canons; from our historicall testimonies; from that holy succession, that Apostolicall practise, that Scripture foundation, that divine institution; by all which we fancy our selves both solidly built and strongly supported; And this we have done in the simplicity of our souls, both we and our Forefathers for many generations; not onely since the last *reformed century*; but for a thousand and half a thousand yeares before, even ever since the Christian Religion hath beene planted, propagated, and continued, by such consecrated Bishops, and such ordained *Ministers* in all the world.

If you have found nothing of God goe along with your *Ministry*, either in your own breasts, or your peoples hearts, or your Predecessors labours; if you are justly unsatisfied in that Ordination, and succession, by which not only the *Ministeriall authority*, but all Christian priviledges and rites have been derived to you in this Church; if you never found it confirmed to you by Gods blessing on your owne, or others Ministry in your way; if you doe indeed finde a *brighter light*, a warmer heat, and a sweeter influence from those new *Parelii*, which of late have appeared in our sky; as rivals in brightnesse to our old Sun, in number exceeding it; yea now threatening to eclipse it, and utterly expell it out of its ancient orb and sphear: if you really judge, that you have cause to * *blaspheme*, or to speak evill of those *seemingly holy*, and reputedly excellent *Bishops* and *Ministers*, of this Church; as if they had hitherto been *liars for God*, *deceivers for Christ*; done evill, that good might come thereby; if you judge, that you have cause to reproach, traduce, and despise all those Christians, (whose profession, full of order, humilitie and holinesse hath been the crown and glory of this Church, and the Ministrie of it) as if they had beene silly soules, whom Ministers *smooth tongues* had onely deceived; If you can, or dare to *reprobate* all those, both godly Pastors and people; to annull their *Ministry*; to overthrow their *Faith*; to wash off their *baptism*; to cast out their *Sacraments*; to despise their *Sermons*; to laugh at their *prayers*; to cancell their *writings*; to detest their *examples*; to vilifie their *graces*, as *fancifull*, *hypocriticall*, *spurious*, *suppositions*, *superstitious*, *imaginary*, *unauthoritative*, *antichristian*.

Parelii are the seeming or mock-sunnes which sometime appear with the true Sun; as there did two here in England, an. 1640.
* Rom. 3.8.
καὶ τὸς βλασφημίας,
ἐνέμεθα,
ἔτι.

If you finde in your consciences good grounds for this boldnesse of censure; and consequently for a separation, profanation, and abnegation of your former way, both as Ministers, and as Christians, (for renounce one, and you must needs begin both; If you had no true Ministers, then you were no true Christians; and if no true Christians, you could be no true Ministers;) if so, follow by all meanes with speed your *later and diviner dictates*; please your selves in your *happy inconstancy*; hasten to disabuse the people of this Nation, whom so many *holy seducers*, the *Bishops* and *Ministers* of old have abused: O undeceive the miserable and onely nominall Christians of this age, before they perish in their errors and confidences of having true Ministers, and true Sacraments, true Christ, true Faith, true Repentance, &c. O deplore with bitter *lamentation*, the many poore creatures, both *Shepherds* and *Sheep*, who are gone down to the pit: death gnaweth upon them, while they dyed in so *zealous and dangerous errors*, in so fond a Faith, in so vain *hopes*, as mistooke the *gates of hell* for *heaven*; Antichrist for Christ among us: you may well blesse your selves in so *glorious a change*; and boast of your *gracious Apostasie*: Hasten to beget some new Church body, which may give you a *new call* and standing; which may rebaptize you, reordain you, and ere long invest you in such an office, power, and Ministry, as they and you shall think more valid, more authentick, more Christian, more comfortable; which hath surer footing, and better standing both in the favour of the times, and of God himself.

But if Scripture, and Reason, and consent of all holy learned men in this and other Churches; if Catholick custome, particular experiences, and holy successes; if divine testimony, clouds of witnesses, of blessed Ministers, and blessed people; of blessed Sermons, and blessed Sacraments; of blessed lives, and blessed deaths; of blessed Converts, and blessed perseverants in grace; if these be as *mighty bars*, crosse your consciences, which stop you either from a weak *retrogradation* to old Popery, or a wicked *precipitancy* to new vulgarity; if neither your judgement, nor your conscience can bear such a *rude revolt*, without great *violatings* of the one, and *woundings* of the other; if you dare not in a fit of popularity, so injure the dead, that are at *rest in the Lord*, so discourage the living and thriving Christians, so overthrow the Faith of many, so *blaspheme* the God, the Saviour and the Spirit of those holy men and women, living and dead, who have been called, and converted, and sanctified, and confirmed, and saved by that *Word of Power*, and those holy Ministrations, which your Fathers, and your Brethren, and your selves the Ministers of this Church have duly preached and administred, in that office, standing and authority, where-

wherewith they were and you now are duly invested in this Church;

I beseech you, then, be *so valiant*, as to dare to be, and still to own your selves, as true *Ministers of Christ* in this Church, ordained by him, and for him: still seeking the things of Christ in the good old way of the ordained Ministry, while others seeke *their owne* in their *new models* and *fashions*. Doe not study to disguise your selves (no not outwardly) as if you were afraid *your coat* should discover your *calling*; or as if you pretended to have renounced it with your changed habit: you may preserve *white souls* under *black clothes*; as others may *black soules* under spendid colours: your *sable colour*, although very becoming the *gravity* of your calling in the best times, yet was never more decent than now, when (besides that you are *Ministers*) you have cause to be *mourners*: Adde not to the other *confusion of times*, this of your garments; nor gratifie them so far as a shoe-latchet in your clothes, whose aim is to levell and *confound* your *calling* with the *meanest of the people*: Although I placed heretofore no Religion in clothes and colours, yet now I almost think it piety to persevere in such a fashion, whose change would argue inconstancy, and so farre be irreligious, as it is acceptable to the erroneous, confirms them in their errors, and casts some shame upon the truth, both of our Ministry and our Church; In such a case a few graines of frankincense are not to be offered to any Idol. It was in ancient times thought an heavy punishment, for a *Presbyter* to be *deposed* from his degree and office, so as to be treated but as a *Layman*; O do not seek to defecrate, depose, or disguise your selves; hang not out the *flags* of your *motly Coats*, or *pybald colours*, as if you had taken from, or rendered up your *orders* to high shoes, and quitted that *distinction* you anciently have from the *Vulgar*; Since you did not ordain your selves, but were consecrated by the Word, and authority of Christ, through the hands of those who had received power to send you *in Christs Name*, into *Christs barvest*; why should you study or affect those mean palliations and miserable confusions, which are uncomely for men of holy gravity, learned constancy, and religious honour? Other men have dared much more in *worse adventures*, and more *unmarrantable undertakings*: You cannot adventure your many *talents of learning*, and ingenuous parts, your studies, labours, liberties, and lives in a *safer way*, or on a *better account*; than in that ship where *Christ is imbarqued*, and so many pretious souls with him; you need no other *policy* entred to insure you, than this, that you *deal for Christ*, as his *Faciours* for soules, and *Agents* for that *heavenly commerce* between God and sinners.

D d d d 3

Therefore

2 Cor. 6. 10.

Prov. 15. 7.

Photius Bi-
blioth. in Chry-
sost.

Psal. 45. 16.

Eccles. 10. 7.

Therefore *hold fast* your profession, so, as neither to be ashamed of, nor a shame to your holy calling and Ministry; whose honor depends not on *factions fancy*, or *vulgar novelty*, but on *divine Institution*, and *Catholick succession*; Let the soules of men and the purity of Religion, be then *dearest* to us, when they are growne *cheapest* to others: Let our lives be strictest, when *liberty is made a cloak to licentiousnesse*; There will never need more true Ministers, than when every man shall be tolerated to be a Minister; that so *true ones* may be suppressed, and none but false encouraged: That the tyes of Duty and Conscience may lie upon none, either as Ministers, or hearers; as Pastor, or flock, to attend any holy publique worship and service of God: which is the high way to Atheism, superstition, confusion, any thing but the true Christian and reformed Religion. Abate not your *labours*, though men grudge, withdraw, and deny your *wages*; What can bee more glorious than to see you *contentedly poore* for Christs sake, and still continuing to make many rich; while you are exhausted and have nothing? imparting *things spirituall*, though you receive little or nothing of *things temporall*? this is after the pattern in the mount, after the example of *divine munificence*, where goodnesse is of free grace, and not of the reward or merit. Make any *honest shift* to live, but use no *base shifts* to leave your calling; Better your *tongues cleave to the roofof your mouthes*, than you should renounce your *Ordination and Ministry*; or cease to preach in *that Name*, while you have power, liberty, and opportunity; Nothing will become us Ministers better, than *thread-bare coats*, if we can but keep good consciences: Nothing will be sweeter, than dry morsels and sowre hearbs, and a *cup of cold water*, (the *Prophets portion*) if we have but *inward peace*, and the love of Christ therewith.

It was articulated against Saint Chrysostome, (when he was Bishop of Constantinople) by some of his envious enemies, as a matter of pomp and scandall, that he rode in the City upon an *Asse*, to ease his age. It will be lesse offence, when the world shall see *holy Bishops* and deserving *Presbyters* go on foot, and *asses riding* upon them; *Princes* (which Saint Jerome interprets *Bishops*) on foot, and servants on horseback; Though we be never so low, let us doe nothing below the dignity of our Ministry, which depends not on external pomp, but inward power; the same faith, which shewes to a true beleiver, the *honour and excellency of Christ*, sets forth also the love and reverence due to his true Ministers of the Gospell; who are in Christs stead, when they are in *Christs work and way*, and need not doubt of Christs and all good Christians love to them.

An

An high point of wisdom, and piety would be in all true Ministers, of what degree soever, would be to take the advantage of this *Antiperistasis*; by the *snow and salt*, as it were, of *papall* and *popular ambition*, they should be the more congealed and compacted together into one body and fraternity: Having so many unjust enemies on every side, against every true Minister of this Church, whether *Bishop* or *Presbyter*; all prudence invites us to compose those *unkinde jealousies, breaches and disputes* which have been among us, because we own our selves, as *brethren*; among whom some may be elder in nature, or *superior in authority* without the injury of any: This subordination, if Scripture doe not precisely command, yet it exemplarily propoſeth; Reason adviseth; and Religion alloweth; and certainly Christ cannot but approve; the more, because the pride of *Papall Antichrists* on one side, and the unrulinesse of *popular Antichrists* on the other side studies to overthrow it, and are the most impatient of it. I know some men folly will not depart from them, though they be *brayed in a mortar*: But sober men will think it time to bury (as *Constantine the Great* burned) all unkinde disputes, breaches and jealousies, which have almost destroyed not onely the *Government*, but the very *Ministry* it self of this Church: No doubt, passions have darkened many of our judgements; earthly distempers have eclipsed our glory; secular and *carnall divisions* have battered our defenses, discovered our weaknesses, and invited these violent assaults from enemies round about; that none is so weak, as to despaire of his *malices* sufficiency to doe us *Clergy men* some mischief; the most tatling Gossips, the silliest shees, who are ever learning and never come to the knowledge of the truth, undertake, not only to be teachers, but to teach their teachers, as *Tertullian* observed; yea and to Ordain their Ministers; such (no doubt) as they do deserve, having such Preachers for their greatest punishments.

For the sake the dissension is in the Church. *Ruffin. Eccles. hist. l. 1. c. 2. Discordia in unitatem trahant, & plaga in remedia vertantur; unde metuit Ecclesia periculum, inde sumat augmentum. Amb. voc. gen. l. 2. ὁ οὐκ εἰσὶν ἐκείνων. Naz. or. 13. τὸ ζῶν τῆς σαρκὸς ἐαυτοῦ ἐν ἀρετῇ τῶν ὁ δὲ σαρκῶν. Naz. Ipsa mulieres eorum quam procaces; quae audeant docere: contendere, forsitan & tingere. Tertul. praef. ad. Hæc. cap. 41.*

The kinde closing and Christian composing of passionate, and needlesse differences among learned, and pious Ministers, by mutuall condescending about matters of *sociall prudence*, order and government to be used in the Church, (which have chiefly (if not onely) brought so great misgovernment upon us, in *England*) would be a great and effectuall means to recover the happiness of this Church, and the honour of the Ministry; which consists

For Verity.
* As Constantine the Great, burned all the bills of complaints exhibited by the Bishops and Churchmen, one against another. *Euseb. vit. Const. Private simulates publicis utilitatibus condonanda. Tac. Salva fidei Regula de disciplina contentibus suprema lex est Ecclesiae pax. Blondel. ἡ τῆς πίστεως ἡ τοῦ νόμου. Naz. or. 14. Vincamus ut vincamus. de dissid. Christianorum. Clemens in his Apostolike Epistle, advised any one to depart, if he findes for his
Μακάριον ὅστις ἐὰν ἐξ ὧν ἡ γέννησις. Naz. or. 13.*

Greg. Nazian-
zen offered
himself to be
the Jonas to
the Church
then troubled
with sedition.
in vita Naz.

Irenæus, l. 4.
c. 43. & c. 45.

consists in an holy fraternity and godly harmony of love, no lesse than in truth of doctrine, and holynesse of manners; By our own leaks and rents we first let in these waters which have sunk us so low, that every wave rakes over us. No man, that is truly humble, wise, and holy, will be ashamed, to retract any error and transport, whereof he hath been guilty, and of which he hath cause to be most ashamed; *Ingenuous offers* of fraternall agreement, and mutuall condescendings to each other had beene exceedingly worthy of the best Ministers both of the *Episcopall, Presbyterian* and *Independent* way, whose wisdom and humility might easily have reconciled and united the severall interests which they pretend to support, of Bishops, Presbyters, and Christian people. But who sees not that secular designs, and civill interests have too much leavened the dissensions of many Ministers, though in the conclusion they have not on any side much made up their cake by the match? while Church men, Bishops, and Presbyters, had no such worldly concerns to engage them, they had no such disputes, and mutinies, as to the order and government of the Church; which no Councell, no particular Bishops, nor Presbyters, no one Church or Congregation of Christians began of themselves; but all by *Catholick* and *undisputed* consent conformed themselves to that order, which the Apostles and Apostolicall men left in common to the Churches in every place, most suitable to their either beginning or increasing, to their settling, or their settlednesse.

It is easie to see what Christ would have in the Church, as to extern order and policy, if Christians would look with a single eye at Christs ends. You may easily see how the worlds various interests, (which are as hardly commixt with Christs, and true religion's, as oil with water) serve themselves with Ministers tongues, pens, and active spirits; who should rather serve the Lord Jesus and his Church, in truth, simplicity, peace, and unity; without any adherences to secular policies, parties, and studies of sides; by which sudden and inconsiderate rowlings to and fro, (as foolish and fearefull passengers in a tottering boat) some Ministers of England have welnigh overturned the Vessell of this reformed Christian Church, which might easily (as the most famous and flourishing Churches anciently were) have been uprightly ballanced, and safely steered by a just fitnesse and proportion of every one in their place, either for Ministry, or Government, and Discipline; where of old the paternall presidency of Bishops stood at the helm; the grave and industrious Presbyters rowed, as it were, at the Oares; and the faithfull people, as the passengers kept all even, by keeping themselves in quietnesse, order, and due subjection. Nor was it wont in primitive times, to be asked of Princes, or people, how they would have

have the Church governed, or by whom; who should *ordaine* Preachers; or who should preach the Gospell, administer the Sacraments, *confirm* the baptized, censure the scandalous, and receive the penitent; These were mysteries proper to Christian Religion, and intrusted to the *Pastors* of the Church, at first: also conserved by them in the midst of hot *persecutions* from *secular Magistrates*, without any variations, save onely such, as necessity of affaires and Christian prudence (yet in an orderly way) required and practised, as to some circumstantial: which was no more, than for a childe from his coats to come to *breeches*, or for the bark of a tree to increase, as the bulk and branches grow.

What humane *passion* then, and inconsideration hath any way wounded, *wisdome* and Christian compassion in Ministers of all sorts should seek to cure; The wounds of the Church will commonly *fester and gangrene*, if Ministers stay, till *Laymen* take them to heart; nor is the hand of any of them so proper as them, who have occasioned *most hurt*: we Ministers ought to be the *good Samaritans*, and by first healing the deformed scars of our own scandals; the boyl-*ing Ulcers* of our own *passions*; the gaping *orifices* of our owne religious dissensions, our *influence* will be much more *soverain*, and *benign* to draw together, and heal up the *publique sores* of the Church, and reformed Religion; when we appear fit for so holy and good a work, it may be God will put it into the heart of those in *power*, to call us forth, and encourage us to *this happy understanding*.

O consider with your selves, how much the *men of this world* are wiser than you in their generations; you are commonly but the *beaters* of the bush for the *mighty Nimrods* of the world: what have Ministers got, yea what almost have you not lost (which wise men would have preserved) of credit, honour, comfort, or encouragement; while they helped to pull down the *Sion* of this Church? whose dust hath fallen into their own eyes, and besmeared their garments to a most *uncomely deformity*: Will you all leave this *Sion thus in her dust*, without any pity of her? is it better she should be ever desolated, than your *animosities* laid aside, and your *poore feuds* reconciled? Such *everlasting burnings* become not *mortall breasts*; least of all *heavenly hearts*, such as Ministers should have: Plead no longer such a zeal for Christ, as *over-lays* charity and humility; or such a desire for *Reformation*, which produceth so great *deformities*; It is not so much a charity, as a justice for *us Ministers* to advise, to weep, to pray for the *peace of our Jerusalem*; for from the Prophets in great part *evill* is gone out into all the land; our cold or our hot *fits*, our *luke-warmnesse*, or our negligence, or our *timorousnesse*, have cast this Church and many *poore souls*

E e e e

into

*Mortales cum
sumus immor-
talia non esse de-
bent odia.
Tantane animis
Cœlestibus iræ?*

Jer. 23. 15.

into this *lingring distemper*; this almost incurable *Quartane*, which will never be cured, till we smell the *Rose of Sharon*; the sweet and celestiall temperament of Christs *fragrancies*; in all love and charity; in humility, meeknesse, kindnesse, forbearance, pity, and tendernesse to each other.

Not onely *all policy* and honest prudence then, as to the *recovery* of Ministers credit and reputation, but all *conscience* and piety, as to the requisites of Gods glory, and *charity*, as to the dangers and necessities of peoples soules, require now, such *double diligence* of us, all, as may compensate any former failings, and shew the world how necessary a good, worthy Ministers are; who every way fit those places, and fill those *orbs*, in which God and the Church have set them: It is high time for us to get beyond all *cold formalities*, *superficiall solemnities*, *popular complyings*, *covetous projects*, *secular ambitions*; *Penurious pains*, *slacker care*, and *indiligent tendance*, will not be sufficient to cure those *diseases*, we have now to contend withall; which are *ingenious* to avoid all cure, *subtill* to elude all skill, *cunning* to increase their *maladies*, *cruell* to spend their *infection*, and *fierce* to destroy their *Physitians*. Moderate and indifferent industry will hardly at any time convert sinners, and save soules; They are now like *harder metals*, which melt not but in such a degree of heat; Least of all now, when error is adored for truth, sin and damnation it self are dressed up, and esteemed as a way to salvation: when *hell* it self is by some courted for heaven; and chains of darknesse counted liberty (like those *Succubas* and *Empusas*, which some men are reported to have espoused and embraced for *beautifull wives*.)

*Philostratus in
vita Apollon.
Thyanæi.*

There needs, now, besides preaching gifts, and oratorious breath, that *vigor* of grace; that spirit of zeal; that fervency of charity; that humble constancy; that magnanimous meeknesse, which may make us *Ministers* unwearied in our studies, frequent and fervent in praying, oft in fasting, attentively watching, tenderly weeping, charitably visiting, solidly instructing, and diligently examining, &c. In all wise and meeke condescendings, even to bear with *mens infirmities*; to frustrate their passions; to receive their bullets and shot as upon *Wool-sacks*; to overcome their oppositions by something of a softer yeelding: still beseeching them and intreating them, to be reconciled to God in Jesus Christ, when they are to us irreconcilable. All obstructions of private peevishnesse, passion, hard speeches, haughty carriage, rough demeanor; all fashion of disdains, revenge, and secular contestations, must be removed as uncomely, uncomfortable, noxious: That people may see the *bloud* of Christ softning us; and the *bowels* of Christ enlarging us, as brethren, as fathers, or mothers, as tender and carefull Nurses in Christs family. It

It is ever, and now most of all unseasonable (in so short and uncertain a *moment*, which is allowed us to preach, or people to hear, to learn, and to live in order to *eternity*) to exercise Christians in continuall *disputes*; to lead them in perplexed *paths*, full of bryars and thornes; to waſt their and our time in modern *impertinencies*; which will not profit a poore ſinner, either living or dying. All times and paines is loſt, which is not laid out in *Catechiſing*, *Preaching*, and *applying* ſound, wholeſome, healing, ſaving, *necessary truths*; which really mend both minde and manners: either *laying* the foundations in principles, or maintaining them in doctrines, or building proportionably upon them in practicks and comforts: where the *truths* of faith bear up the practice of an *holy life*; and an holy life adorneſ the Articles of true faith; where the Creed and the Decalogue goe together: That beſides the *ſhewes* of leaves in doctrines and opinions; there may appear *goodly fruits* of purity, juſtice, mercy, charity, patience, peaceableneſſe, civill obedience, ſelf-denyaſ, which are grown ſo much out of faſhion.

Alas! while poore people are amuſed with *novelties*, (as Larks with daſing glaſſes): or picking up *curioſities*; or gazing at *ſublimities*; or dubious in *uncertainties*; or intangled with *ſubtilties*; as Deer in acorn time, they forget their food, grow lean and fall into divers *ſnares and temptations*; into many luſts and paſſions; yea into the grave and pit of deſtruction, whence there is no redemption. Many (as leaves from trees in Autumn) every day drop away: and dye in their *mazes and labyrinths* of Religion, by wearying themſelves; in which they advance no more than *birds in a cage*, and *blinde horſes in a mill*: whereas a true Chriſtian ſhould every day grieve to ſee himſelf nothing advanced in true holyneneſſe, or ſolid knowledge: with grand ſteps he ſhould be dayly going onward and upward, with ample progreſſes and mighty increaſes, of ſound knowledge, indiſputable verities, unqueſtionable practices, of ly duties and heavenly converſation: (theſe are the ſteps by which holy men and women have aſcended to heaven, and conquered the difficulties of ſalvation) That thus al the world might bleſſe themſelves to ſee the happy improvements of true Chriſtians beyond other men; and the inestimable bleſſing of true and excellent Miniſters paines among the ſillieſt and worſt of men in the diſſoluteſt and worſt of times.

O let not us then of the *Ministry ſtand ſtill*, and look on our own, and the Churches miſeries (as the Lepers, or mothers did in *ſieges*) till their children and themſelves grew black with famine: You that pretend to ſtand before the Lord of the whole world, and the King of his Church; you that bear the name of the moſt *compaſſionate Redeemer*, who ſhed his blood for his Church, and laid

Οἱ μὲν φύλα-
κων μετῴ, τοῦ
ἡδὲ καὶ ἀν-
δρῶν. Hom.

Lamen. I. 12.

down his life for his sheep; Doe you never hear in the sounding of your own bowels the tears, sighes, and fears, of infinite good Christians; nor the voice of this English Sion, lamenting and expecting pity, at least from Ministers? Is it worth thus much misery to root up Episcopacy, to set up Presbytery, and to undermine both with Independency? All which might be fairly composed into a threefold cord of holy agreement: such as was in primitive times, between Bishops, Presbyters, and people; whose passions have now ravelled out peace by sad divisions, and weakned Religion by uncharitable contentions: Though Parliaments, and Assemblies, and Armies, and people, should be miserable comforters, passing by without regard and remorse; yea though some be stripping the wounded, and robbing this desolated Church; yet doe not you forsake her, now she is smitten of God, and despised of men: Is it nothing to you (O you that are more politicians, than Preachers) that passe by? Stand and see, if there be any sorrowes like the sorrowes of this reformed Church of England, wherewith the Lord hath afflicted her in the day of his fierce anger; It concernes no men more than Ministers to succour her, which hath received these wounds most-what in the house and by the hands of her friends; O give the Lord no rest, untill he hath returned to this Church in mercy; if you can by counsels and prayers reform nothing in the publique, yet let nothing be unreformed in your private; if you must be laid aside, as to the peculiar office of Ministers, yet you may mourn and pray the more in secret; That the Lord would breath upon us, with a Spirit of Truth and Peace; of love and holy union; of order and humility; whereby none having any pride or ambition to govern, every one may be humbly disposed to be governed: For the great crisis of all Ministers distempers is in this; (not what Truths we shall beleive; what doctrine we shall preach; what holynesse we shall act; but) who shall govern? whether Bishops, or Presbyters, or people? yea the Keyes of some mens pretended power hangs so at the peoples girdle, that it is too neer the apron-strings even of mechanicks, and silly women.

When a right temper of Christian humility and love shall be restored to every part, then will the spirits of Religion be recovered, and aptly diffused into every member of this Church; which blessed temperament, as Christian Churches enjoyed in their primitive, and florid strength; nor is it lesse necessary now, in their more aged, and so decayed, constitution; O let not after ages say, the Ministers of England were more butchers, then Surgeons: That they were Physitians of no value; neither curing themselves, nor others; If any of us have (not by malice so much as mistake) given stronger physick, and more graines of violent drugs, than the constitution of

of this or any well reformed Church can well bear, let us not be lesse forward, to apply such *cordials, lenitives, antidotes, and restoratives*, of love, moderation, concession, and equanimous wisdom, as may recollect the dissipated and re-inforce the wasted spirits, which yet remain in this reformed Church, and the Ministry of it; On which the enemies round about doe already look with the greedy eyes of *ravens and vultures*, expecting when its languishing spirits shall be quite exhausted, and its fainting eyes quite closed; that so they may draw away the pillow, and remaining supports, of civill protection from under its head; and violently force it to give up the ghost: that the reformed Religion, and Ministry of this Church may be at length quite cast out, and buried with the *buriall of an Asse*; that neither the place of *reformed Bishops*, nor reformed *Presbyters*, nor reformed people, may know them any more in these *British Islands*.

In the last place therefore, I humbly crave leave to remind those 13. that act in highest places and power, who are thought no slight or Humble ad- shallow Statesmen; That, if neither piety to God, nor conscience dresse to those of their duty, while they undertake to govern, nor charity to in power in mens soules both in present and after ages, nor zeal for the re- the behalf of formed Religion, move them as Christians; nor yet justice and Ministers. common equity, to the encouragement and preservation of so many learned and godly men, the lawfull Ministers of this Church in their *legall rights*, and liberties; nor yet *common pity*, and *charity* to relieve so many pious men, and their families: If (I say) none of these should sway them, as men, or Christians, (the least of which should, and I hope greatly will) Yet worldly *policy and right reason of State* seems to advise the *preservation and establishment* of the (so much shaken) *reformed Religion* here in England, which hath still deep root and impressions in the mindes and affections of the most, and best people in this Nation: Nor can this be done by more idoneous means, than by giving publique favour, incouragement, and establishment to the true and ancient Ministry, as to its main support; and to godly Ministers as its *headmost Professors*.

If it be not *absolutely necessary*; yet sure it is very convenient, in order to the quiet and satisfaction of mens mindes, (who generally think themselves most concerned in matters of Religion) either to confirm and restore to its pristine *honour, order, and stability*, the ancient Ministry of the Church of England, (which I have proved to be the onely true succession of *divine authority*) or else wholly to remove it; and to set Religion upon some other basis: For neither the reformed Religion, nor its Ministry, can either long, or safely, or comfortably stand in so *tottering and*

mouldering a posture; like the wals of some great old fabrick, or ruinous Cathedrall, swelling out, and threatning to fall. It were better to take it down, than to hazard its dangerous breakings, and precipitious tumblings; Scratches in Religion doe soon fester, and easily turn to Gangrenes, which must either be speedily healed, or discreetly cut off.

It were high *proesumption* for one to advise, who professeth his ignorance, in State Policies: yet common prudence shewes, this to be the *high way*, and most *compendious passe* to *publique peace*. Namely, 1. *The settling of the reformed Religion in this Church of England*, and its *publique Ministry*, in comely government, competent maintenance, and holy succession. 2. The confirming, and if need be, explaining, or enlarging the Articles of the Church of England, in the *main fundamentals* of Religion, as Christian and reformed, both in things to be believed, and practised. 3. The restoring of that holy power and ancient exercise of *Discipline* to the Church, both in private Congregations, and in *publique associations*: which may both carry on true knowledge, piety, and charity in Ministers and people: Also recover the *sacred Ordinances* of Christ, and *publique duties* of Religion to their primitive purity and dignity; which have been infinitely abased by *Laymens policies*, *Ministers negligences*, and vulgar *insolencies*; These would keep a fair course and form of Christian peace and holiness in the publique, amidst *lesser differences*; and no lesse satisfy, than oblige every sober minded Christian; whose good examples have great influence on the *generality* of people.

But if the vulgar rudeness, deformity, and inconsistency, be once taught, (by being tolerated) to *sight*, and *scorn their Ministers*, and in them all holy things, and true Religion; Either beleiving (as they are prone to doe) that their Ministers are not invested by any *due and divine authority* in that Office and Ministry, any more than themselves are; nor are assisted by any speciall grace and blessing from God; if they suspect that *civill Powers* doe set *Divines* at nought, and regard them no more, than as so many pretenders, *falsaries*, and intruders: How willingly will the mindes of common people, (whom nothing but Conscience, or the *Sword* keeps in awe and order) embrace any thing that makes towards *laxation* of duty to God, and observance to men? No water is more easily diffused, or more naturally strives, by its fluid nature to overbear, what ever bounds *pen* it up, or restrain it from wasting it self. Nor are such tempers slack, (where occasion tempts them) to revenge by *their riots*, all former restraints cast upon them, by any men, that sought to set limits, either of power, or piety to their lusts and passions.

πῶς οὐλαῖς
τὸς ἀνθρώπων
νόμος τὸς θεῖος
παρεργονῶν;
Naz. *Celeusio*
judici. None
can make con-
science of
humane laws,
who disregards
divine.

To

To avoid which rude and irreligious extravagancies of common people, all * wise Governours have still countenanced the publique exercises of that Religion, which they owned and established as best; * Adding all civill reputation, favour, and authority to the use of it, and chiefly to those, who were its prime professors and Ministers; who were ever * unviolable in their publique officiatings; generally esteemed, as sacred, both for the protection they had from men, and the institution from divine power and wisdom; Which policy was not more wisely carryed in all false and feigned religions, than justly and most conscientiously to be observed, as it ever hath been by all worthy and noble minded Christians, (either Princes or States) in that, which we hold to be, and professe, as the onely true, Christian and reformed Religion: whose Oracles, Doctrines, institutes, offices, authority, and ministry have their originall, not from man, but from the onely wise and true God; who, first sent his Prophets, and servants; after that his Son (the Lord Jesus Christ) to be not onely a fulfiller and establisher, but also a Preacher of righteousness to mankind; whose preaching, Prophetick, or Ministeriall office, (as to extern and visible administrations) the holy order and due succession of Ministers doe supply; and in the same power succeed by his speciall mission and appointment in the Church.

14. Christian Ministers of all merit most publique protection and favour.
* Rex sacrificiis & Templis, & omni cultui Deorum & moribus & legibus praeerat. Pomp. Lat. de mag. Rom. Apud Aegyptios, ἀνάγκη τὸν τέλειον βασιλέα πατρίδων τ' ἀγαθὸν εἶναι καὶ δικαστὴν καὶ ἱερέα. St. b. in Reg. So Plato: περὶ βασιλ. * Caesar. Pel.

Gal. 1. 6. Magno

apud eos sunt honore Druides; Nam fere de omnibus controversiis publicis privatisque constituunt. Plaut. Rudent. Quis homo est tanta confidentia, Qui sacerdotem audeat violare? At magno cum malo suo fecit herclè. Liv. dec. 1. 1. 2. Sacrificus Rex sacrorum dicebatur. Constantine the Great, alwayes received the Orthodox and godly Bishops and Presbyters with all respect and veneration. Euseb. in vita Const. Ministry of the Gospell was called Dei ficius ordo. Amb. θεῖος γερων, Clem. Al. sp. 1. Μεστρίαυ θεῶ καὶ ἀνθρώπων. Naz. or. 1. Reverenda ipsis Angelicis spiritibus Ministeria. Ber. Columna Ecclesiae, id. Honor sacerdotii firmamentum imperii. Tacit. de Judaeis, hist. 4.

Whose most sacred Mysteries, for infinite wisdom; for inestimable mercy; for unparalleled love; for holy precepts; for divine examples; for precious promises; for ancient and undoubted Prophecies; for exact fulfillings; for apt institutions; for futable Ministry; for beautifull order; for blessed comfort; for sweet peace, and mutuall charity (which are, or ought to be) among the true professors of it, infinitely exceeds all the wisdom, designs, desires, and thoughts of all those, that ever pretended to any Philosophy, Religion, vertue, sanctity, or felicity. All which come far short, as of the inward comfort of mens consciences, so of that outward beauty, peace, and order, which doe most blesse humane societies; which bonds of publick tranquillity, all true and unpragmatick Ministers of the Gospell of peace, doe most effectually lay (in Christs Name) upon

Euseb. Eccl. hist.
l. 10. c. 5.

Vicisti Galilee,
vicisti. Julian
dying cries.
1. Pet. 2. 6, 8.

on men; In which regard, of all ranks of men and orders, they deserve best of mankind, where ever they live; while they keep within those Evangelicall bounds, that holy and humble temper, which becometh them; and which is proper to the Spirit of the Gospel. Constantine the Great writes: The greatest safety or danger to any State comes by Religion; if the reverence of it be weakned and honour abated, dangers attend: if by Lawes and authority it be settled and preserved, great blessings follow, &c. So that no men seem more to fight against their own peace, than those that suffer the ancient Ministry and true Ministers of Christ to be destroyed, or disregarded in any Christian Nation; which will be interpreted a fighting against God, and an opposing Christ Jesus; who as he is the onely true rock, on which the Church is to be built, as to internall comfort, and eternall happinesse; so he hath regulated it as to externall order, beauty, and harmony; and this not by every unskillfull hand, that hath a minde to be mudling; but by such, as he hath appointed to be tryed, approved, and rightly ordained to the work of edifying the Church in truth and love: This Galilean must overcome: Christ will no doubt prove as a stumbling stone; so a rock of ruine and offence, to all those that dash against him, in this Ordinance of his holy Ministry; which, though it seem small, and contemptible to those, that think themselves Grandees, (in power, and policy) yet as it was not cut out by humane hands, so it will be a very burdensome stone to all, that think to lift it out of the way, and lay it aside, from being an holy function, and divine institution.

15.
The Ministers
of Christ not
safely to be in-
jured.

* A. 5. 35.
Greg. Naz. tells
us that Saint
Basil the Great
was in so great
reverence in
the Church;
ὡς καὶ ἀλλοτρί-
ωσιν ἀπὸ θεοῦ
νομίζεν πα-
τὸς τὴν ἀπὸ
αὐτοῦ διάστασιν.
They could
not be friends with God who were at enmity with Basil. orat. 16. * Vide Jer. 33. 20. which Pro-
phetic is clear for a constant and immutable Ministry in the Church of Christ.

I think therefore (under favor) that it will be not the least point of wisdom, and policy, in those who by exercising magistratick power stand most accountable to God and man, for the support of the Ministry; to harken to, and follow that grave counsell; * Take heed what you doe to these men, who are the true Ministers of Jesus Christ, the messengers of the most high God, who preach to you the way of salvation. For if their function, mission, and Ministry be from Christ, (which I have proved, and those can hardly doubt, who are so much enlightened by Scripture, as some are, who may yet be blinded by secular interests) it shall prevail, though it be in the way of being persecuted: Humane malice may a while oppose; but it shall not quite blow out, quench or smother those burning and shining lights of the Church: Which it would doe with no lesse detriment to the Church, and State; than if it should extinguish the flame, light, and lustre of the Sun in the Firmament; * Nor are those ordinances of heaven, and that Covenant God hath made in Nature, more

necessary

necessary, or lesse durable, than are these, of holy Ministrations, and Evangelicall Ministry, which God hath appointed for Christ in the Church; It is but little, and with far lesse comfort, that we see, of God in the creature; than what we see of him in Christ; nor are the beams of the Sun so glorious, or necessary, as these of the Sun of righteousness, which are diffused by his Ministers; which are as his wings, by which he hath moved into all parts of the earth, and his voice hath been heard to the ends of the world.

Mal. 4.
Rom. 10. 18.

And truly the most judicious Christians, who are able to discern the day of Gods visitation, doe looke upon this shaking and battery made by some men, against the publique office, and authority of the Ministry of this reformed Church of England, to be nothing else, but the effects of those counsels and plots, which are always contriving by the powers of darknesse, and the gates of hell, against God, and Christ, against the Orthodox Faith, and purest Churches; And however they shall never prevail to destroy the true Christian reformed Religion, in all places; yet they may occasion its ebbing, and receding from a negligent, wanton, and ungratefull people, who love Apostasies, and increase back-slidings; as many in England seeme to doe: It may provoke the Lord to transplant the Gospell to some other Nation, which shall bring forth better fruits; and leave our houses desolate, who brought forth such sowre grapes, as these are, wherewith, after so many hundred years, some men now seek to requite the Lord and his faithfull Ministers in this Church; what can indeed be expected, but some fatall Apostasie, either to grosse superstition, or Atheistical liberty, or heathenish barbarity? which is nigh at hand, and even at the dore; when once the divine honour, and succession of the Evangelicall Ministry is outed, and overthrowne; for what else can follow, when people shall either have no true Ministers; or be taught to beleive that they need not any; and have no more cause to regard them that are such by profession, than so many Mountebanks; whom no man is bound in reason, honour, conscience, or civility to hear, obey, maintain, or reverence, as having no higher mandate, mission, or authority, than from their own mindes, or peoples humors?

Gildas de excid.
Krit. deplores
the sacrilegious
injuries and
neglect of holy
men and holy
duties before
those miseries.

Isai. 1. 5.

Deut. 32. 6.

To prevent which direfull sin, shame, and mischief; to give some stay to the feares, and life to the hopes of thousands, besides (and better then) my selfe, I have taken this boldnesse upon me (by Gods direction and assistance, (as I trust) though unknowne, and not much considerable to the many excellent Christians, which are yet in this Church, and least of all to those in power, whom the matter most concerns) with all due respects, all Christian charity, and humility to present to the publique view of all those (whom

16.

The preserva-
tion of the ho-
nour of the
Ministry most
worthy of all
excellent
Christians.

this subject of the Ministry and reformed Religion doth concern) these most sad and serious thoughts of my heart, which are not busied about Prophetick obscurities, or Apocalyptick uncertainties; which may please melancholy fancies, and abuse curious readers: but about a matter most clear, from Scripture; most necessary, to the being of any true Church in this world; to the comfort of every true Christian; to the succession of Religion in after ages. None of which can be kept in any way of Gods revealed will, and ordinary providence, but onely by a right and authoritative Ministry; which carries a relation and bond of conscience with it, between Minister, and people; which cannot be had, unless we still keep to the pattern, which Christ hath set us, and the Church of Christ in all ages followed; without any falsity; though not wholly without some infirmity.

Nor is there any thing, wherein men of the highest power and excellency can shew themselves more worthy of the name of Christians, than in their endeavouring effectually to restore, and establish the due authority and succession of the Ministry; by being patrons, encouragers, and protectors of all able, and peaceable Ministers and their calling: Whose honour is Gods, and will redound to theirs, whom God shall so far blesse, as to make them instruments of so noble, and most Christian a work; But they had need to be *Herculesses*, men of most divine vertue, and resolution, that encounter the many headed hydras, and various monsters, which are at present set against the Ministry of this Church.

What ever censures any other actions of men may ly under (which God will judge) and of which they may have more cause at last to repent, than to boast) yet this (the vindicating and establishing of the true Ministry and its authority) they shall have of all things the least cause to repent of. Nor (I hope) will any worthy men give me (or any other Minister) cause to repent, that I have presumed to become an humble suiter, and a faithfull Monitor, in a matter of so great and so religious concernment; yea, peradventure I may find favour, (which God can only give in the eyes of men) as *Abigail* did in *Dauids*; who blessed God for her seasonable diverting of him from that excesse of vengeance, to which immoderate passion had tempted him; It is not safe to treat those as enemies, which are Gods friends, and friends to mens soules; It was an action onely fit for *Saul*, (whom God had forsaken) to destroy the Priests of the Lord, as enemies and traitors. If any consecrated vessels of the Temple should have soil, or decayes on them, yet none but *Nebuchadnezzars*, *Belsazzars*, or *Antiochusses* would quite break them in pieces, or melt them, and prophane them; No time can be too long, no counsell too deliberate, before

1 Sam. 25. 33.

1 Sam. 18.

before Christians put so severe a purpose in execution, or gratifie any party without hearing all sides; Nor should they, that dis-advise from it upon sober, and good grounds, be lesse acceptable to men in power; than any of those, that prompt and incite to so hardy and hazardous an adventure.

This gives me some hope if not of acceptance, yet at least of pardon, for either that *prolixity* (for which none can doe greater penance than I have) or for that *plainnesse*, by which I may exercise any mans patience, who vouchsafes to read this my *Apologetick defense*: wherein I have not forgot, that, as it is written in a busie and pragmatick age, so possibly it may fall into the hands of some persons, whose imployments admit of little leisure, for such long discourses, or tedious addressees: But, as others in reading may be prone too much to remember their momentaries; so I in writing have chiefly considered my *owne*, and others eternities. I have weighed with my self, how important a *businessse* God had laid in this upon my heart; and my heart upon my hand; The vehemency and just zeal for which, hath still dictated to my pen both this *spurre* and excuse; That in a Cause of so great consequence, it were not onely a sin for me to say nothing, but to say little; lest *shortnesse* of speech should detract from the worth of the matter; Weak shadowes would argue faint flames; either a dimnesse in that light, or a chilnesse in that heat, which ought to attend a businessse, which (to my judgement) seems of infinite importance to present, and future times; So pretious a Jewell, as the true Ministry of the glorious Gospel of Jesus Christ, was not to be set with an unhandsome foil, or by a slight and perfunctory hand. I know small fires and short puffed, will not serve to make great irons malleable; No Divell is harder to be unmusled and detected, than that which conceals it self under *Angeliak masks*, which some weak and credulous soules think a sin, to lift up, or to suspect. But we are not ignorant of Satans devises; No drosse, or masse of corruption is more untamable, and unseparable from mans nature than that of sacrilegious enmity against Christ, the Gospel, and the Ministry while they have any thing to lose.

I am sure, what ever we or our posterity of this Nation may want, we cannot want Christ, or the true light of the Gospel, in its power and authority, without being a most unhappy Nation; To which, if the preservation of a learned, godly, and authoritative Ministry in a due ordination and divine succession, (such as was of late and still is, (though much wasted and weakned in England) be not thought necessary; truly no more will the Scriptures, nor

the Sacraments, nor the peace of Conscience, nor the pardon of sin, nor the saving of soules ere long be *thought necessary*; Nor the excellency of the knowledge of our Lord Jesus Christ; whose Name and Worship will shortly be, either shamefully abused; scurrilously despised; (as now it is by many) yea and cleane forgotten, by the profane, stupid, sensuall, and Atheisticall hearts of men; unlesse there be some men, whose speciall calling and commission, from God and man, shall both enable and ordain them to *preach and administer holy things in Christs Name*; whose duty and conscience so commands them to serve God and his Church, that they cannot be silent, or *negligent without sin*.

18.

*Mens prone-
nesse to Apo-
stasie without
a true Mini-
stry.*

To expect that arbitrary, and occasionall Preachers will doe the work of Christ, and the Church; is as vain, as to thinke, that passengers or travellers will build, and plant, and sow, and fight for men in their *civill occasions*; The men of this world, will finde many other employments of greater honour, credit and content, than to *preach the Gospell*, with the crosse of poverty, and contempt upon them; (which is ever *crucifying* the world, and must expect to be *crucified* by the world;) It's rare to finde any generation of men that are truly *favourers* of Ministers, or the Gospel; therefore they are ever grudging at all cost laid out on Christs account, as lost and going *beside their Mill*, who had rather bee *savers*, than *saved by him*; Nor is the opinion, which sober men generally retain of the excellency and necessity of Christian Religion, in order to their salvation, sufficient to keep it up to a *constancy* and *succession*, without a true powerfull and *authoritative Ministry*: For we see that, although nothing concerns men more, than to *beleeve there is a God*, (the supreme good) of whose goodnesse, bounty, power, and protection we have every moment need, use and experience; and upon whose mercy our *sinfull mortality* can (onely) with any reason depend, both living and dying for our eternall welfare; yet many (yea most of men) are ready to run out to *Atheism*, and to live *without God in the world*, unlesse they have frequent and solemne remembrances, (besides their owne hearts) to put them in minde in their dependance on, and duty to God; In like manner, although nothing should be more welcome to mankind, (because nothing more necessary) than the news of a *Saviour for sinners*; yet the bitter root of *unbeleif*, and many *sensuall distractions*, which are in mens hearts and lives, are prone to entertain nothing with lesse liking, than the hearing and obeying of this *holy Gospell*; though applyed to them in the best and winningest manner, that *humane abilities* can attaine: Nature and Reason teach there is a God, and no miracle was ever wrought

To Atheism.

To Unbeleif.

wrought to convert Atheists; but the mystery of Salvation by Jesus Christ crucified is by no light of nature or reason attainable; and needed both miracles at the first planting, and a constant Ministry for the continuing of it in the world.

If then men be naturally so much *aliens from the life of God*, and so much *enemies to the crosse of Christ*; it is not like they will ever be so *good natured*, as seriously to undertake the constant *task*, care, and *toile* of preaching to others; especially, when they *have no call to it*, but their owne, or others pleasure; no *conscience* of it, as a divine Office, and duty; no promise, or hope of divine assistance, or blessing in it; no thanks for it, or benefit by it, either from God or man: Alas, these *warm fits* and *gleames of novelty*, *curiosity*, *popularity*, *pride*, *wantonnesse*, *self-opinion*, and *self-seeking*; (which seem to be in some men, who count themselves *gifted*, *prophetick*, *specially cald*, and *inspired*) these will soon damp to *coldnesse* and *deadnesse*, when once either their design, which is bad; or their weaknesse, which is great; or their folly, which is grosse, shall be * *manifest to themselves*, and to others, as it is already to very many, good Christians; who finde, that all the *frolick* and *activity* of those men, is but helping forward the *pragmatick policies* of those, who study to ruine this, and all reformed Churches; For if once *true and able Ministers* be cryed down, cast out, and cut off as to *right succession*; the true Religion, as Christian, and reformed too, cannot (*without a miracle*) continue, but must needs be overrunne with *brutish ignorance*, *damnable errours*, and *barbarous manners*; which are already prevailed much in many places, partly for want of *able Ministers*, and partly by the *peoples supine neglect* of publique duties, and despising their true Ministers, under pretence of engrafting to *new bodies*, and adhering to *new gifted Teachers* and *Conventicles*; which we find breed up few or none in *knowledge*, or *piety*; but onely *transplant* proficients out of other mens labours, and nurseries: the mean time the *younger sort* generally runne out to ignorance, and the elder to what liberties they most affect; for want of that *setled Ministry*, order, and government, which ought in Religion, and reason of State to be both established and encouraged.

For my owne particular, I have obtained all I designed by this defense, if I may but put all *excellent Christians*, and those chiefly (whom it most concerns) in minde of that, which I thinke they cannot forget, or neglect without great *imprudence*, as well as sin: nor will any man be excuseable, who doth not with his best *endeavours* promote it. No private ends, or *sinister passion* of envy, covetousnesse, or ambition; no fear, or contempt of any men,

F f f f 3.

hath

The valour of cowards, and the vertues of hypocrites are in the eyes of their Spectators.

* 2 Tim. 3. 9.

19.

The Authors integrity.

*Animi directa
simplicitas sa-
tis se ipsa com-
mendat. Amb.*

*Satis habeo
si res meae nec
mihi pudori, nec
cuiquam oneri
forent. Hortalus
apud Tacit.
An. 4.*

hath any ingrediency in this piece, (however, in other things, no man is more prone to discover how *weak and sinfull a creature he is*, without Gods grace) I have nothing of *private interest*, for profit, or honor, to crave, or expect from great or good men; Indeed they have little or nothing left to tempt men with: I have more then I *can merit*, or well account for; yea I have enough; through the bounty of God, and the blessing of one (*to me*) *Inestimable Jewell*: whose *virtuous lustre* both beautifies and enricheth my life, to an *honorable competency*, and a most happy tranquillity, whose every way most over-meriting merits have deserved, as much as can be, to be consecrated by my pen to an eternity of gratitude and honour.

I have seen so *more than enough* of the worlds vanity, madnesse, and misery; that I doe not desire any thing more, than to spend the remainder of my life in a contented privacy to the glory of God, the *honour of this Church*, and the *welfare of posterity*; If I were offered the *choice of all wishes*, and the fulfilling of them in this world; I would *desire nothing*, next that justice which is the conservatrix of all civill peace and society, but this, That *such as are able*, would so far consider the honour of God, and the welfare of the Church of England; as to become *Patrons*, and encouragers of good learning, and the reformed Religion; and to this purpose, that they would establish that holy Discipline, right order, ancient government, and divine succession of able Ministers, which ought to be in the Church of Christ.

In reference to the *generall function*, and *fraternity* of whom, I cannot but intreat, and offer thus much at least as I have done, which cannot be to any good mans detriment, or the Publiques injury: For it is not a pleading for a *restitution of those honours, lands, jurisdictions, and dignities*, which were by pious donation, and devout lawes appropriated to that *profession*: I know how vain and unseasonable a motion it were to crave the restoring of honors, goods, and estates of those who are now almost reduced to petition for their liberties and lives. (It is nobler (since God will have it so) for *Clergy men* to want those blessings with content, than to enjoy them with so much envy and anger; as in this age seems inseparable from Bishops and Ministers in any worldly prosperity) Nor is it a challenging of those immunities, and *priviledges*, which the lawes *Imperiall*, and *Nationall*, every where among *Christians* indulged to the *Clergy*; we must learn to think it *freedom enough*, if we may have leave but to *preach and practise the Gospel of Jesus Christ*, which is our duty and dignity; we must esteeme it a great *priviledge* now to be but exempted from *vulgar rivalry* and mechanick insolency; which dares not onely to intrude into
Ministers

*Primum Eccle-
sia Dei iura, at-
que immunita-
res suas habeto.
inter Leges
Edgari.*

Ministers Pulpits, but to pull them out by unheard of outrages; not suffering the Church to be their Sanctuary. We claim not exemption from civill Magistrates Court-censures, and jurisdictions, (as was of o'd in many cases) our aim is so to doe all things, as shall feare no men to be spectators; nor our enemies to be our judges: Nor can we have so full and desirable a revenge on our enemies, as to doe well; who are never more sory, than to see any true Minister live unblameably and commendably. We dare not crave to be eased of publique taxes, either in whole, or in part; Notwithstanding (for the most part) our charges are great, our livings small, and but for life; yea and but the wages for our war and worke; (while we serve in a better Militia:) It matters not what our secular burdens be, so as we may make the Gospell any way lesse burthensome, or more welcome to our hearears: We urge not that common liberty which we have; and our joint interest in the publique civill welfare, as men; while yet we are made incapable, and the onely men of any calling that are excluded from all publique votes, counsels, or influence; when yet any trade may invade our calling, and usurp our Ministry: It is well, if wee may be suffered to be of Gods Counsel; and permitted to acquaint others with it, in order to their salvation; our ambition is, so to live, that the diminutions, contempt, and poverty, cast upon the Ministeriall order (as to all secular priviledges or interests) may be no disparagement to our function, any more than it was to Primitive Bishops and Presbyters; who by their constant patience and humility gave greatest Testimony to the truth of the Gospell; whom their preaching moved not, their patience did. Yet, it will be little to the honour of this Nation, which as yet professeth the Christian Religion, to treat the Ministers of Christ after the rate, that Diocletian, or Maximinus, or Julian did; or as those primitive persecutors, either heathens, or hereticks; or as the Mahumetans at this day doe; under whom, it is a favour to tolerate any Christian Bishops, or Preachers, or Professors, among whom, even the remaining Embers of Christianity are almost raked up, and buried, under the oppressions, poverty and barbarity used against them and their Ministers. Nothing hath a deeper and sharper sense upon my soule, than when I see, not onely the great and heavy distresses, which already have, and will further fall on many, and most of my betters and brethren; (who as learned, godly, and ingenuous men, merit something at least of compassion;) but, chiefly, when, by foresight of future times, I confide, not without grief and horreur, the great decayes, if not utter vastations, of the reformed Religion; and of that true piety, (which

Quos prædicatione non potuit, illos vicit prædicantium patientia; quos decumenta Evangelica non moverunt, de istis bene tolerata injuria tandem triumpharunt. Horn. de Eccl. prim. persec.

* *Fructus est
laboris & finis
operis placere
melioribus.*
Sym. Ep.

20.

Deprecation
of offence.

*Non laudes sed
laudanda quæ-
runt.*

Prov. 26. 4.

such hath heretofore so flourished in England) through the want of true, able and authoritative *Ministers*, all those inundations of ignorance, error, superstition, and confusion will certainly flow in, which all *good Christians* would most deprecate both from God and man; my own, and other *mens serious sense* of all which, I shall much grieve to finde either unacceptably, or unsuccessfully expressed in this *Apologetick defence*; which is humbly presented to the Christian candor, and submitted to the judgement of all those excellent *Christians*, whom it most concerns, and to whom it is directed; the least of whom I would not willingly offend.

Beseeching them in the name of our Lord *Jesus Christ*, to accept in the spirit of meeknesse and love, what I have written (I hope) as becomes a *Christian*, and a *Minister* of the Gospel in this reformed Church of England; Also to cover with the vail of charity, what ever infirmities may appeare, as in a frail and sinfull man; who knowing, that I had chiefly to contest with some men, that are wise in their own conceit, thought it a part of wisdom, in its season to answer them, according to their folly. And when I considered, that these *Antiministeriall spirits*, if they fear God, yet they seeme little to reverence men, either in the hoary heads of pious antiquity declaring its judgement in the writings of the Fathers, Canons of Councils, and histories of the Church; or in the learned judgement of those excellent *Authours* of later edition, (who are all against them) It hath made me the more sparing in so clear and confessed a cause, to cite their infinite Testimonies: My intent being, neither to make this *Apology* a flag of ostentation, for great reading: nor yet to crowd up and smother these men, meerly with numbers of names and quotations, (which is very easie) but rather to breath upon them with the breath of life, and to convincethem with Scripture, and right reason; which may serve to meet with any in the ordinary rodes of rigid Separatists, Papists, and Socinians; as for Seekers, Enthusiasts, Seraphicks, and Ranters, they commonly fly like Night-ravens and Scrickowles, so much in obscurities, that I can hardly see them; though I oft hear their ominous voices portending utter darknesse, after their evening fulguratings and flashes: when I meet with any of these, I thought it my duty, and honour not to give them way; though indeed I know nothing probable to conquer such obstinate passions, to confute such proud ignorance, or to curb such wanton liberties, as these unruly spirits pretend to, but onely the hand of God in sicknesse, poverty, terrour, and improsperity: A little winter of affliction will easily kill all those vermine of opinions, which are bred in a summers toleration, through health, plenty, successes, preferments; and which seise at length the very heads and hearts of men.

If

If any Christian, through meer simplicity, and honest credulity, have erred; not daring to take the hundred part of that confidence to maintain Truth, or to assert worthy Ministers, and the right way of the reformed and Christian Religion, which others doe, to broach, and abet their desperate errors and calumnies: I hope I have (as my purpose is) offered to those well meaning Soules, in all plainnesse, and charity, what may redeem them from those many false, and erratick fires, which seek to seduce them, from their true Ministers, whom the light of right reason, and Scripture, and experience will shew them, are as much to be loved, honoured and esteemed, as ever any Ministers of the Gospel were to any Christians in any Church, since the Apostles time.

If any rude and injurious detractors, being overgrown with proud and presumptuous flesh, instead of healing, rise to insolent humors, and intolerable inflammations, rayling, defaming, decrying, and speaking all manner of evill falsely against worthy Ministers, and their calling; being resolved, and having vowed, as the forty men against Saint Paul, quite to destroy them; The corrasives or burnt alum here and there sprinkled on the plaister of this Apology is purposely to meet with, and to eat out that proud and dead flesh, which may be in their corrupted minds and benumbed consciences. The sober Christian must not think, that every one that makes a fowre face or wry mouth, or wincheth at this Apology, or passeth a severe, slight, or scurrilous answer upon it, or its author, is presently hurt or injured by me, or it, further than he whose bones are broken, is hurt by one that strives to set them; or he that hath ulcerated sores, is by him that seeks to search and heal them. These men I must needs offend as to their distemper: I did designe it; I ever shall offend them, if I will defend this Truth; It is my duty, and charity, by displeasing them, to doe them good: Apoplectick diseases are incurable, till sense be restored; some men are benumbed, and past feeling; I cannot live, or dye in peace, if I should hold my peace, when I ought to rebuke, and with all authority, (because with Truth and good conscience; in the name of Christ, and of all my brethren) the intolerable vanity, ignorance, pride, arrogancy, and cruelty of those, who have set up themselves above, and against all those, that are the ordained, reformed, and faithfull Ministers of this, or any other Christian Church; In whom they list to finde nothing but faults, and insufficiencies; while they boast of their own rare accomplishments; which are no where to be found, but in their proud swelling words, by which they lie in wait to deceive the simple and unstable soules.

Act. 23. 14.

Ephes. 4. 19.

I could no longer bear their insolent Pamphlets, their intolerable praetises, 2 Pet. 2. 18.

G g g g

practises, their uncharitable projects, against the glory of Christ, and the happinesse of this reformed Church, and Nation; It grieved me to see so many *Shipwrackt* soules; so many tossed to and fro, who are floating to the *Romish* coast; so many *overthrown* faiths; so many willing and affected *Atheists*; so many *cavilling* *Sophisters*; so many *wasted* comforts; so many *scurrilous* and *ridiculous* *Saints*; so many *withered* *graces*; so many *seared* *consciencs*; so many *sacrilegious* *Christians*; so many *causelesse* *triumphings*, of mean persons, over learned, grave, and godly *Ministers*; I was troubled to behold so many fears, yet so much *silence*, so many sighes and sorrows, yet so much *dejection*, and *oppression* of spirits, such *over-awings*, in those men, whom it becomes in a spirituall warfare to encounter with beasts and *unreasonable* men, as being sure to overcome at last; Therefore (among others) I desire, this apology may be a monument of my perfect abhorrency and publique protestation against all evil counsels, and violent designs used against this reformed Church, its Religion, and Ministry: when posterity shall see the sad effects of some mens agitations. I expect no acceptance from any men further, than I may doe them good: Such as refuse to be healed by this application, probably their smart will provoke them to *petulant* replies, which as I cannot expect from any sober, and serious *Christian*; so to the *wantonnesse* of others, who are wofull *masters* of paper and inke, I shall never have leisure to attend; I have better employment, whereto I humbly devote the short remnant of my pretious moment; even to the service of Christ, of this Church, and of all those excellent *Christians* in it; to whose favour this sudden *Apologetick* defence is humbly dedicated, in the behalf of the Ministry of this Church of England, by their humblest servant in the Lord

ἔπειτα ἡμῶν
φροντισέον ὁ, π
ἐρεῖσιν οἱ πολ-
λοὶ καὶ ἀδικοί,
ἀλλ' ὁ, π' αὖν ὁ
δικαίος καὶ α-
δός. Plato in
Crito.

I. G.

FINIS.

A Table of the chief heads handled in this Defense of the Ministry of the Church of *E N G L A N D*.

T <i>H E</i> Addresse.	pag. 1.
<i>The Cause undertaken,</i>	p. 2
<i>and recommended to excellent Christians.</i>	p. 3
<i>The honor of suffering in a good cause.</i>	p. 4
<i>Humble monition to those in power.</i>	p. 6
<i>Of ingenuous Parrhesie.</i>	p. 7
<i>Of Apologetick writings.</i>	p. 8
<i>The Authors integrity and sympathy.</i>	p. 9

<i>Of Ministers Lapse.</i>	p. 10
<i>Of their former Conformity.</i>	p. 11
<i>An account of Mr. Chibalds two books touching Lay Elders.</i>	p. 13
<i>Weak conjectures at the causes of Ministers Lapse.</i>	p. 14
<i>Of true Honor.</i>	p. 17
<i>The main cause of Ministers lapse or diminution.</i>	p. 20
<i>Of Ministers as Politicians, Pragmaticks, Polemicks.</i>	p. 24
<i>What carriage best becomes Ministers in civill dissensions.</i>	p. 25
<i>Of Ministers indiscretions and inconstancies.</i>	p. 28
<i>The way of Ministers recovery.</i>	p. 29

<i>Vulgar insolencie against Ministers.</i>	p. 30
<i>Antiministeriall malice and practises.</i>	p. 34
<i>Ambitious and Atheisticall policies against them.</i>	p. 35
<i>The joy and triumph of the enemies of the reformed Religion.</i>	p. 39
Gggg 2	The

The Table.

<i>The Ministers of the Church of England neither Usurpers nor Impostors.</i>	P. 40
<i>The sympathy of good Christians with their afflicted Ministers.</i>	P. 42
<i>Their plea for them, against Novel and unordained Intruders.</i>	P. 44
<i>The right succession and authority of Ministers a matter of high concernment to true Christians.</i>	p. 48
<i>Who are the greatest enemies against the Ministry of this Church.</i>	P. 49
<i>Matters of Religion most considerable to Statesmen.</i>	P. 50
<i>The just cause godly Ministers have to fear and complain.</i>	P. 52
<i>Ministers case unheard not to be condemned.</i>	P. 55

<i>The character of a good Minister, such as is here pleaded for.</i>	p. 58
<i>Ministers excellencies are some mens greatest offence.</i>	P. 61
<i>Ministers infirmities viciate but not vacate their Authority.</i>	p. 62

I. *The first Objection or Quarrell of the Antiministeriall faction against the Ministers of England, as being in no true or right Church way.*

<i>Ans^r. Vindicating the Church of England.</i>	p. 65
<i>I. As to Religion internall.</i>	p. 66
<i>Its power on the heart:</i>	Ibid.
<i>Its ground and rule as to holinesse.</i>	P. 67
<i>Of fanatick fancies in Religion.</i>	p. 68
<i>The Souls true search after God, and discoveries of him.</i>	p. 69
<i>Of the Souls Immortality.</i>	P. 71
<i>Mans improvement to the divine image.</i>	P 73
<i>True Religion as internall estates in Christ, and in the true Church.</i>	P. 74
	P. 76

<i>II. Of true Religion as externall or professionall in Church society.</i>	P. 77
<i>Of the Church as visible and Catholick.</i>	P. 78
<i>Of a Nationall Church.</i>	P. 80
<i>The order and charity which befits Christians in all sociall relations.</i>	p. 82
<i>Papall and popular extreames touching the Church.</i>	P. 84
<i>The Romane arrogating too much.</i>	p. 85
<i>Of Infallibility in the Churches Ministry.</i>	p. 88
<i>Of Churches reduced only to single Congregations, or Independent bodies.</i>	91
<i>The primitive way of Churches and Christian communion.</i>	p. 92
<i>The National communion or polity of the Church of Eng. justified.</i>	P. 95
<i>The mincing or crumbling of the Churches pernicious.</i>	P. 96
<i>Of Religion as established and protected by Civill power.</i>	P. 99
<i>Of</i>	

The Table.

Of the subject matter or members of a Church.	p. 101
Of Parochiall congregations.	p. 102
Of Communicants.	p. 103
Of Ministers duty to Communicants.	p. 104
Ministers in each Parish not absolute Judges, but Monitors and Directors.	Ibid.
Good Discipline in the Church most desirable.	Ibid.
Of Jurisdiction and Judicatories Ecclesiasticall.	p. 105
Of the common peoples power in admitting Communicants.	p. 106
Of a Church Covenant; its Novelty, Infirmary, Superfluity.	p. 110
The essentials and prudentials of a true Church in England.	p. 112
Of being above all Ordinances, Ministry, and Church society.	p. 113
Peoples incapacity of gubernative power, Civill or Ecclesiasticall.	p. 115
Of Magistrates and Ministers.	p. 117
Of the Plebs or peoples judgment in matters of doctrine or scandal.	p. 119
Tell it to the Church; in whom is power of Church discipline and censures.	p. 121
Of Synods and Councils.	p. 126
Of prudentiall Liberty and latitudes in Church polity.	p. 127
The rash and injurious defaming of the Church of England riseth from want of judgement, humility or charity.	p. 129

A pathetick deploring the losse and want of charity among Christians. p. 131

II. Grand Objection against the Ministry, as no peculiar Office or distinct Calling.

P. 143

Answ. The peculiar Calling of the Ministry asserted;

1. By Catholick testimony, both as to the judgement and practise of all Churches. P. 144
- The validity of that testimony. P. 146
2. The peculiar Calling or Office of the Ministry confirmed by Scripture. P. 152
 1. Christs Ministry in his Person. P. 153
 2. Christs instituting an holy succession to that power and Office. P. 154
 3. The Apostles care for an holy succession by due ordination. P. 155
 4. Peculiar fitnessse, duties, and characters of Ministers. P. 157
 5. Peculiar solemnity or manner of ordaining or authorising Ministers. P. 158
 6. Ministers and Peoples bounds set down in Scripture. P. 160
3. The peculiar Office of the Ministry confirmed by principles of right reason and order. P. 162

The Table.

4. By the proportions of divine wisdom in the Church of the Jews.	p. 164
5. By the light of Nature and Religion of all Nations.	p. 165
6. The Office of the Ministry necessary for the Church in all ages, as much as at the first.	p. 166
7. The greatnesse of the work requires choyce and peculiar workmen. What opinion the Ancients had of the Office of a Bishop or Minister.	p. 169
8. The work now as hard as ever, requires the best abilities of the whole man.	p. 172
9. Use of private gifts will not suffice to the work of the Ministry.	p. 175
10. Ministers as necessary in the Church as Magistrates in Cities, or Commanders in Armies.	p. 179
Christian liberty expels not order.	p. 180
11. Peculiar Office of Ministry necessary for the common good of mankind.	p. 181
12. Necessary to prevent Errors and Apostasies in the best Churches and Christians.	p. 183
To which none more subject than the English temper.	p. 185
Conclusion of this Vindication of the Evangelicall Ministry as a peculiar Office.	p. 186
	p. 187

III. The third Objection against the Ministry and Ministers of this Church; from the ordinary gifts of Christians, which ought to be exercised in common as Preachers or Prophets. p. 189

Ans^r. The gifts of Christians no prejudice to the peculiar Office of the Ministry. p. 190

Reply to the many Scriptures alledged. p. 191

Of right interpreting or wresting the Scriptures. p. 194

The vanity and presumption of many pretenders to gifts. p. 197

Their arrogancy and insolency against Ministers. p. 199

Gifted men compared to Ministers. p. 201

The ordinary insufficiency of Antiministeriall pretenders to gifts. p. 202

Gifts alone make not a Minister. p. 204

Of St. Paul's rejoycing that any way Christ was preached. p. 205

Providentiall permissions not to be urged against divine precepts or Institutions. p. 206

Antiministeriall Character. p. 209

Churches necessities how to be supplied in cases extraordinary. p. 210

Of Christians use of their gifts. p. 211

* Answer

The Table.

* <i>Answer to a Book, called, The peoples priviledge and duty of Prophecyng, maintained against the Pulpits and Preachers encroachment.</i>	P. 214
<i>Of peoples prophecyng on the Lords day :</i>	P. 215
<i>Or on the Week day.</i>	P. 218
<i>Of primitive Prophecyng.</i>	P. 220
<i>Ministers of England neither Popish, nor superstitiously pertinacious, as they are charged in that book.</i>	P. 221
<i>The folly of false and faigned Prophets.</i>	P. 227
<i>The sin and folly of those that applaud them.</i>	P. 228
<i>The Author of this Defense no way disparaging or damping the gifts of God in any private Christians.</i>	P. 230
<i>Ablest Christians most friends to true Ministers.</i>	P. 231
<i>Ordinary delusions in this kinde.</i>	P. 232
<i>The plot of setting up Pretenders to gifts against true Ministers.</i>	P. 233

IV. Objection. The first Cavill or Calumny :

Against the Ministers of England, as Papall and Antichristian. p. 237

<i>Answ. Papall Usurpations no prejudice to Divine Institutions.</i>	P. 238
<i>The moderation and wisdom of our Reformers.</i>	P. 239
<i>What separation is no sinfull Schisme.</i>	P. 244
<i>Of Antichristianisme in Errors, and uncharitableness.</i>	P. 245
<i>Our Ministry not from Papall authority.</i>	P. 247
<i>True reforming is but a returning to Gods way.</i>	P. 248
<i>Of the Popes pretended Supremacy in England.</i>	P. 249
<i>Of our Reforming.</i>	P. 251
<i>Of extreames and vulgarity in Reformation.</i>	P. 253
<i>The holy use of Musick.</i>	P. 254
<i>Divine Institutions incorruptible.</i>	P. 256

V. Objection. The second Cavill or Calumny :

Against Ministers as ordained by Bishops in the Church of Eng. p. 259

<i>Answ. Of ordination by Bishops.</i>	P. 260
<i>Of Bishops as under affliction.</i>	P. 261
<i>Of right Episcopall order and government in the Church of Christ.</i>	P. 262
<i>Reasons preferring Episcopall government before any other way.</i>	P. 263
<i>Vulgar prejudices against Episcopacy.</i>	P. 271
<i>The</i>	

The Table.

<i>The other new modes unsatisfactory to many learned and godly men.</i>	P. 272
<i>The advantages of Episcopacy against any other way.</i>	P. 273
<i>The Character of an excellent Bishop.</i>	P. 273
<i>Of Regulated Episcopacy.</i>	P. 278
<i>Bishops personal Errors no argument against the Office.</i>	P. 279
<i>What is urged from the Covenant against Episcopacy Answered.</i>	P. 280
<i>Prelacy no Popery.</i>	P. 281
<i>Bishops in England ordaining Presbyters did but their duty</i>	P. 283
<i>Alterations in the Church how and when tolerable.</i>	P. 284
<i>Episcopacy and Presbytery reconciled.</i>	P. 286
<i>Personal faults of Bishops or Presbyters may viciate but not vacate divine duties,</i>	P. 289
<i>Ordination by Bishops and Presbyters.</i>	P. 289
<i>Of the Peoples power in Ordination.</i>	P. 291
<i>People have no power Ministeriall.</i>	P. 292
<i>Peoples presence and assistance in Ordination.</i>	P. 296
<i>The virtue of holy Ordination.</i>	P. 303
<i>Of Clergy and Laity.</i>	P. 303
<i>Right judgement of Christian Mysteries.</i>	P. 305
<i>Efficacy of right Ordination.</i>	P. 308
<i>The Holy Ghost given in right Ordination, how.</i>	P. 311
<i>Of Ordination misapplied.</i>	P. 318
<i>Insolency of unordained Teachers.</i>	P. 319

Vl. Object. The third Calumny or Cavill :

Pretending speciall Inspirations and extraordinary gifts beyond any Ordained Ministers. P. 361

<i>Answ. Of the holy Spirit of God in men by way of speciall Inspirations.</i>	P. 363
<i>The triall of it 1. By the Word written.</i>	P. 365
<i>2. By the fruits of it.</i>	P. 369
<i>The Influence of Gods Spirit how discerned.</i>	P. 371
<i>The vanity and folly of specious pretences.</i>	P. 372
<i>Of true holinesse and reall Saints.</i>	P. 375
<i>Vulgar mistakes of Inspirations.</i>	P. 377
<i>These Inspirators compared to Ministers.</i>	P. 382
<i>The blessings enjoyed by ordinary gifts in good Ministers.</i>	P. 386
<i>The danger and mischief of pretenders to speciall gifts.</i>	P. 388
<i>Blasphemies against the Spirit under the pretence of special Inspirations.</i>	P. 391
<i>The scandalous inconstancy of some professors.</i>	P. 392
<i>Conclusion</i>	

The Table.

Conclusion; resigning our Ministry to these inspired ones, if they be found really such. P. 393

VII. Objection. The fourth Cavill or Calumny :

<i>Against humane learning acquired and used by Ministers.</i>	P. 395
<i>Ans. The craft, yet folly of this Objection.</i>	P. 396
<i>Humane learning succeeded Miracles and extraordinary gifts in the Church.</i>	P. 397
<i>The excellent and holy use of it in its severall parts, as to Chr. Religion.</i>	P. 398
<i>Ferity and Barbarity without Literature.</i>	P. 400
<i>The Devils despight against good learning in the true Church.</i>	P. 401
<i>The glory of the Gentiles tributary to Christ. P. 402. Enemies to learning,</i>	
<i>are enemies to Religion, both as Christian and as Reformed.</i>	P. 405
<i>Learned defenders of true Religion, of ancient and later times.</i>	P. 407
<i>Illiteratenesse betrays a Nation to brutishnesse.</i>	P. 413
<i>Of gracious Christians that are not Book-learned,</i>	P. 415 & 431
<i>Learning in Ministers necessary 1. for the work;</i>	
<i>2. for the benefit of the unlearned.</i>	P. 416
<i>Answer to the Objection, that Christ and the Apostles were unlearned.</i>	P. 419
<i>The Objectors have no Apostolicall gifts.</i>	P. 420
<i>Holy men inspired, yet used acquired gifts of learning,</i>	P. 423
<i>Of Books or monuments of learning: their excellent use in the Church.</i>	P. 425
<i>A plea for the nurseries of good learning: specially the two famous Universities of England.</i>	P. 432

VIII. Objection. The fifth Cavill or Calumny :

<i>Against Ministers as Incroachers upon Liberty and Conscience; as Monopolisers of Religion, and deniers of that toleration which is desired.</i>	P. 436
<i>Ans. Of true Christian Liberty.</i>	P. 437
<i>The true Liberty of the creature how limited by God.</i>	P. 439
<i>Of false Liberty.</i>	P. 441
<i>Liberty of Superiors and Inferiors.</i>	P. 442
<i>The Devils affected Liberty.</i>	P. 444
<i>True Christian Liberty consists with, and is conserved by, good government in Church and State. P. 445</i>	False liberty destruct. to the true. P. 447.
<i>Of licentiousnesse and intolerable toleration.</i>	P. 448
<i>Coercive wayes in Civil and religious societies appointed by God.</i>	P. 450
<i>How Christian moderation differs from loose and profane toleration.</i>	P. 451
<i>Christians must not be Scepticks and unsettled.</i>	P. 452
<i>True temper between Tyranny and Toleration.</i>	P. 453
<i>A means to preserve Truth and Peace amidst different opinions.</i>	P. 455
<i>Some toleration is but a subtiler persecution.</i>	P. 458
<i>Best Christians strictest in loose times.</i>	P. 460.

H h h h

VI. Ob-

The Table.

IX. Objection. The sixth Cavill or Calumny :

<i>Against the maintenance of Ministers settled by way of Tithes.</i>	p. 463
<i>Ans^w. The Antidecimal spirit.</i>	p. 464
<i>Of Sacriledge.</i>	p. 465
<i>Of Tithes as given to God and his Ministers, by the devotion and law of this Nation.</i>	p. 466
<i>Of Tithes as Judaical, Ceremonial, Typical.</i>	p. 469
<i>Of Tithes before the Mosaick Law.</i>	p. 472
<i>Of Tithes as due to Christ and his Evangelical Ministry.</i>	p. 473
<i>Tithes not Popish, nor Antichristian.</i>	p. 474
<i>Of Tithes put into Lay tenure and pensions.</i>	p. 476
<i>Of Tithes, as too much for Ministers.</i>	p. 478
<i>Plea for the married Clergy.</i>	p. 478
<i>Antidecimists factors for Romish Celibacy; or single life of Ministers.</i>	p. 479
<i>The Romish polic^y, to overthrow the settled maintenance of Ref. Ministers.</i>	p. 483
<i>Covetousnesse a great hinderance of Reformation.</i>	p. 484
<i>True piety large hearted and open handed.</i>	p. 487
<i>Of the poverty and unsettled maintenance of primitive Bishops and Presbyters.</i>	p. 489
<i>The honest Farmer satisfied in point of Tithes.</i>	p. 491
<i>Sacriledge a wound to Conscience, and pest to Estates.</i>	p. 494
<i>The work and hon^r of the Ministry recommended to the Gentry.</i>	p. 496
<i>The burden and mischief likely to follow the taking away of settled maintenance from Ministers.</i>	p. 499
<i>The plot to starve the Reformed Religion.</i>	p. 501
<i>Of Ministers support by Mechanick trades.</i>	p. 502
<i>Sordid spirits are most against Ministers.</i>	p. 503
<i>Generosity of good Christians to the Clergy.</i>	p. 504
<i>The Jesuitick genius is Antidecimall.</i>	p. 505
<i>The insolency of avarice is chiefly against Ministers.</i>	p. 506
<i>Worthy Ministers merit their maintenance.</i>	p. 507
<i>Ministers comfort in poverty.</i>	p. 509
<i>Their plea for their rights by law and merit, is no Tithe-coveting; nor uncomely.</i>	p. 510
<i>Their trust in Gods all-sufficiency.</i>	p. 512
<i>Digression. Answer to scruples touching Churches locall: or places set a-part to holy uses.</i>	p. 513
<i>Of Ministers using some solemn forms in holy duties.</i>	p. 518

The Table.

X. Objection. The seventh Calumny or Cavill :

<i>Against Ministers as seditious, turbulent, factious.</i>	P. 520
<i>Ans. Of Ministers civil conformity.</i>	P. 521
<i>Pragmatick Ministers injurious to themselves and their calling.</i>	P. 524
<i>The errors of some not imputable to all.</i>	P. 525
<i>The peaceable temper, of the best Ministers,</i>	P. 526
<i>A touch of the Engagement.</i>	P. 528
<i>Just protection requires due subjection in piety, prudence and gratitude.</i>	P. 530
<i>The courage and freedom of Ministers in their proper sphere and calling.</i>	P. 531
<i>Ministers the less they flatter men, the more they love them, and deserve to be loved and protected by them.</i>	P. 535

XI. Objection. The eight Cavill or Calumny :

<i>It is dangerous now to plead for, or protect the Ministry and Ministers of the Church of England.</i>	P. 537
<i>Ans. Mans cowardise in Religious concernments.</i>	P. 537
<i>Ministers submit their persons and calling to the vote and sentence of this Nation.</i>	P. 538
<i>The merits which the Ministry hath upon this Church and Nation.</i>	P. 539
<i>Eight particulars summarily alledged for Ministers.</i>	P. 540
<i>Ministers hope and expect better measure from this Nation than extirpation or oppression.</i>	P. 545
<i>Ministers infirmities beyond their adversaries strength.</i>	P. 547
<i>Eminent Bishops and Presbyters formerly in this Church.</i>	P. 549
<i>The hopefull succession yet remaining.</i>	P. 550
<i>Antiministeriall boasting and insufficiency.</i>	P. 547. 552
<i>Addresse to those of the Military order : wise and valiant souldiers cannot bee enemies to the Ministry.</i>	P. 553
<i>Ministry to be preserved in reason of State.</i>	P. 554
<i>Pathetick to true and worthy Ministers in their sufferings or fears.</i>	P. 556
<i>Sympathetick with godly Bishops and Ministers.</i>	P. 561
<i>Excitation to primitive constancy and patience.</i>	P. 568
<i>Ministers ought to recant publickely, if conscientious to fraud or falsity.</i>	P. 570
<i>Exhortations of Ministers to unity.</i>	P. 575
<i>To speciall diligence and exactnesse.</i>	P. 578

The Table.

Peroration; recommending the Ministry to publique love and protection.	p. 580
1. From true policy.	p. 582
2. From the light of Nature.	p. 583
3. From its excellency and necessity.	p. 586
Conclusion. Excusing the Authors prolixity, freedom and fervour.	p. 587
Deprecating offence, and craving acceptance of all excellent Christians.	p. 590

FINIS.

Gauden, John,

Hieraspistes a defence by way of apology for the ministry and ministers of
the church of England

[London] 1653

4 Polem. 1323 o

urn:nbn:de:bvb:12-bsb10689004-1